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THE

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THE HOLY SCRIPTURES OR WORD OF THE LORD

UNFOLDED

BEGINNING WITH THE BOOK OF GENESIS

TOGETHER WITH WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG

Servant of the Lord Jesus Christ

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GENESIS.

CHAPTER THE THIRTY-SECOND.

4229. THE predictions of the Lord, in the twenty-fourth chapter of Matthew, concerning the last judgment, were begun to be explained in the fourth volume of this work; that explanation has been prefixed as prefatory to the chapters throughout that volume, and has been continued as far as verse 31 of the same chapter; see n. 3353 to 3356, n. 3486 to 3489, n. 3650 to 3655, 3751 to 3757, n. 3897 to 3901, n. 4056 to 4060. What is the summary of the internal sense of all the contents of that chapter, appears manifest from what has been explained above, viz., that the successive vastation of the church, and at length the establishment of a new church, are predicted in the following order: I. They began not to know what good and truth are, but disputed on the subject. II. They despised good and truth. III. They did not acknowledge them in heart. IV. They profaned them. V. And whereas the truth of faith and the good of charity would yet remain with some, who are called the elect, the state of faith is then described. VI. And next the state of charity. VII. And finally, the beginning of a new church is treated of, which is meant by the words which were last explained, "And he shall send forth his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the one end of the heavens even to the other end thereof," verse 31. By these words, the beginning of a new church is meant, see n. 4060 at the end.

4230. When the end of an old church and the beginning of a new are at hand, then is a last judgment; that this time is what is meant in the Word by the last judgment, may be seen, n. 2117 to 2133, 3353, 4057; and also by the coming of the Son of Man. The subject now treated of is the coming respecting which the disciples inquired of the Lord, saying, "Tell us, when shall these things come to pass? especially what shall be the sign of thy coming, and of the consummation of the age?" Matthew xxiv. 3. Now, therefore, follows the explanation of what the Lord predicted concerning the very time of his coming, and of the consummation of the age, which is the last judgment; but in the preface to this chapter we shall explain only the things contained in verses 32 to 35,

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which are these, *But learn a parable from the fig-tree: When its branch is yet tender, and its leaves spring forth, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near at the doors. Verily, I say unto you, This generation shall not pass away, until all these things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.*" The internal sense of these words is as follows.

4231. *But learn a parable from the fig-tree: When its branch is yet tender, and its leaves spring forth, ye know that summer is nigh*, signifies the first of a new church; the fig-tree denotes good of the natural principle, its branch is the affection thereof, and the leaves are truths; the parable which they should learn is, that those things are signified. He who does not know the internal sense of the Word, cannot possibly know what is involved in the comparison of the Lord's coming with the fig-tree, and its branch and leaves; but inasmuch as all comparatives in the Word are also significatives, see n. 3579, it may hence be known what those things mean. Wheresoever a fig-tree is named in the Word, in the internal sense it signifies good of the natural principle, see n. 217; the reason why branch denotes the affection thereof, is because affection springs and flourishes from good as a branch from its trunk; that leaves denote truths, see n. 885. Hence, then, it is evident what this parable involves, viz., that when a new church is created by the Lord, good of the natural principle first of all appears, that is, good in an external form with its affection and truths. By good of the natural principle, is not meant the good into which man is born, or which he derives from his parents, but the good which is spiritual as to its origin; into this good no one is born, but is led into it by the Lord through the knowledges of good and truth; wherefore, until man is in this spiritual good, he is not a man of the church, howsoever it may appear from connate good that he is so. *So likewise ye, when ye shall see all these things, know that it is near at the doors*, signifies when those things appear, which are signified in the internal sense by the words mentioned immediately above (verses 29 to 31), and by these words concerning the fig-tree, that then is the consummation of the church, that is, the last judgment, and the coming of the Lord; consequently, that then the old church is rejected, and the new established. It is said, at the doors, because the good of the natural principle and its truths are the first which are insinuated into man, whilst he is regenerating and becoming a church. *Verily, I say unto you, This generation shall not pass away, until all these things be fulfilled*, signifies that the Jewish nation shall not be extirpated as other nations; the reason whereof may be seen, n. 3479. *Heaven and earth shall pass away, but my words shall not pass away*,

signifies that the internals and externals of the former church should perish, but that the Word of the Lord should abide; that heaven is the internal of the church, and earth its external, see n. 82, 1411, 1733, 1850, 2117, 2118, 3355. It is evident, that the words of the Lord are not only those which were here spoken concerning His coming and the consummation of the age, but also all that are contained in the Word. These words were spoken immediately after what was said concerning the Jewish nation, because that nation was preserved for the sake of the Word, as may appear from the passage cited, n. 3479. From these considerations then it is manifest, that the beginnings of the new church are here predicted.

CHAPTER XXXII.

1. AND Jacob went on his way; and the angels of God met him.

2. And when Jacob saw them, he said, This is the camp of God: and he called the name of that place Mahanaim.

3. And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the field of Edom.

4. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried even until now:

5. And I have ox and ass, flock, and man-servant and maid-servant, and I send to tell my lord, to find favour in thine eyes.

6. And the messengers returned unto Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee, and four hundred men with him.

7. And Jacob feared exceedingly, and was distressed; and he halved the people which was with him, and the flock, and the herd, and the camels, into two camps;

8. And said, If Esau shall come to one camp and shall smite it, there shall be a camp left for escape.

9. And Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah, saying unto me, Return to thy land, and to thy nativity, and I will do well with thee.

10. I am less than all the mercies, and than all the truths, which thou hast done unto thy servant, because with my staff I passed over this Jordan, and now I am in two camps.

11. Deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau; because I fear him, peradventure he may come, and smite me, and the mother upon the children.

12. And thou hast said, In doing well I will do well with thee, and will place thy seed as the sand of the sea, which is not numbered for multitude.

13. And he passed the night there in that night; and took of that which came into his hand, a present for Esau his brother;

14. Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15. Thirty milch camels and their colts, forty cows and ten oxen, twenty she-asses and ten foals.

16. And he delivered them into the hand of his servants every drove by themselves; and said to his servants, Pass over before me, and set a space between drove and drove.

17. And he commanded the first, saying, When Esau my brother shall meet thee, and shall ask thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18. And thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau, and behold, also he is behind us.

19. And he commanded the second, and the third, and all that went after the droves, saying, According to this word ye shall speak to Esau, when ye find him.

20. And ye shall say also, Behold, thy servant Jacob is behind us. For he said, I will expiate his faces in the present going before me, and afterwards I will see his faces; peradventure he will lift up my faces.

21. And the present passed over before him, and he passed the night in that night in the camp.

22. And he arose in that night, and took his two wives, and his two handmaids, and his eleven sons, and passed over the ford Jabbok.

23. And he took them, and caused them to pass over the river, and caused what he had to pass over.

* * * * * * * *

24. And Jacob remained alone; and a man wrestled with him until the day-dawn arose.

25. And he saw that he did not prevail over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.

26. And he said, Let me go, because the day-dawn ariseth. And he said, I will not let thee go, unless thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall no longer be called Jacob, but Israel; because as a prince thou hast contended with God and with men, and hast prevailed.

29. And Jacob asked and said, Tell me, I pray thee, thy name. And he said, Wherefore is this, that thou dost ask for my name? And he blessed him there.

30. And Jacob called the name of the place Peniel; because I have seen God faces to faces, and my soul is delivered.

31. And the sun rose upon him, as he passed over Penuel; and he halted upon his thigh.

32. Therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, even to this day; because he touched in the hollow of Jacob's thigh the sinew of what was put out.

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4232. The subject here treated of, in the internal sense, is the inversion of state in the natural principle, to the end that good may be in the first place, and truth in the second; in the present case it is the implantation of truth in good, verse 1 to 23. And the wrestlings of temptations, which on this occasion are to be endured, verse 24 to 32. At the same time, the Jewish nation is also treated of, as although it could receive nothing of the church, still it represented those things which are of the church.

THE INTERNAL SENSE.

4233. Verses 1, 2. *And Jacob went on his way; and the angels of God met him. And when Jacob saw them, he said, This is the camp of God: and he called the name of that place Mahanaim.* Jacob went on his way, signifies the successive of truth,* that it might be conjoined to spiritual and celestial good: and the angels of God met him, signifies illustration from good: and when Jacob saw them, he said, This is the camp of God, signifies heaven: and he called the name of that place Mahanaim, signifies the quality of the state.

4234. Verse 1. "Jacob went on his way."—That hereby is signified the successive of truth, to the end that it might be conjoined to spiritual and celestial good, appears from the representation of *Jacob*, as denoting truth of the natural principle. What Jacob represented, has been shown above, viz., the Lord's Natural principle; and whereas the subject treated of in the internal sense, where the historical relation has respect to Jacob, is concerning the Lord, the manner in which He made His Natural principle Divine, therefore Jacob first represented truth in that principle, and afterwards truth to which collateral good is adjoined, which was Laban; and after he had adjoined this good, then Jacob represented such good, which, however, is

* By the *successive of truth* appear to be here meant the successive states and stages of truth, from its first insemination in the external man, until it comes to be fully conjoined with good in the internal man.

not Divine good in the natural principle, but middle good, whereby he could receive Divine good: such good Jacob represented when he departed from Laban, but still that good in itself is truth, which thence has a faculty of conjoining itself with Divine good in the natural principle. Such is the truth which Jacob now represents. But the good wherewith it was to be conjoined, is represented by Esau; that Esau is Divine good of the Lord's Divine Natural principle, may be seen in n. 3300, 3302, 3494, 3504, 3727, 3576, 3599, 3669, 3677. This conjunction itself, viz., of Divine truth with the Divine good of the Lord's Divine Natural principle, is the subject now treated of; for after Jacob receded from Laban, and came to Jordan, and thus to the first ingress into the land of Canaan, he begins to represent that conjunction; for the land of Canaan, in the internal sense, signifies heaven, and in the supreme sense the Lord's Divine Human [principle], see n. 3038, 3705: hence it is that by these words, "And Jacob went on his way," is signified the successive of truth, to the end that it might be conjoined to spiritual and celestial good. But these are subjects which do not admit of being fully explained to the apprehension; the reason is, because the most common (or general) principles of this subject are unknown in the learned world, even the Christian; for it is scarcely known what the natural principle appertaining to man is, and what the rational, and that they are altogether distinct from each other; also, it is scarcely known what spiritual truth is, and what the good thereof, and that these likewise are most distinct; and still less is it known, that during man's regeneration, truth is conjoined with good, distinctly in the natural principle, and distinctly in the rational, and this by innumerable means; nay, it is not even known that the Lord made His Human [principle] Divine, according to the order in which He also regenerates man. Since, therefore, these most common principles are unknown, whatsoever is said on the subject must necessarily appear obscure; but still something must be said, because otherwise the Word cannot be explained as to the internal sense; at least it may hence appear what is the nature and quality of angelic wisdom, for the internal sense of the Word is principally for the angels.

4235. "And the angels of God met him."—That hereby is signified illustration from good, appears from the signification of the *angels of God*, as denoting somewhat of the Lord; in the present case they signify the Divine [principle] which is in the Lord, for in the Lord was the Divine [principle] itself which is called the Father; the very essence of life, which with man is called soul, was hence, and was Himself; that Divine [principle] is what in common discourse is called the Divine Nature, or rather the Divine Essence of the Lord. That in the Word, by angels of God is signified somewhat of the Lord's Di

vine [principle], may be seen in n. 1925, 2319, 2821, 3039, 4085; by the angels of God meeting him, is signified in a proximate sense the influx of the Divine [principle] into the natural; hence comes illustration, for all illustration is from an influx of the Divine [principle]. Inasmuch as the subject now treated of is the inversion of state in the Lord's Natural principle, to the end that good might be in the first place, and truth in the second, and in the present case the implantation of truth in good in that principle (see n. 4232), and as this could not be effected without illustration from the Divine [principle], therefore illustration from good, in which truth might be implanted, is here first treated of.

4236. Verse 2. "And when Jacob saw them, he said, This is the camp of God."—Hereby is signified heaven; the reason of this signification is, because an army signifies truths and goods, see n. 3448, and truths and goods are arranged by the Lord according to heavenly order; hence arrangement according to order is the encamping of an army, and the heavenly order itself, which is heaven, is the camp. This camp, or this order, is such, that it cannot possibly be broken into by hell, although hell is continually endeavouring to break into it; hence also that order or heaven is called a camp, and the truths and goods, that is, the angels, who are arranged according to that order, are called armies: from these considerations then it is evident whence the camp of God signifies heaven. This essential order is what was represented by the encampments of the sons of Israel in the wilderness, thus heaven itself was represented; and the cohabitation therein according to tribes was called a camp; the tabernacle, which was in the midst, and about which they encamped, represented the Lord Himself. That the sons of Israel thus encamped, see Numb. i. 1 to the end, and xxxiii. 2 to the end; that they encamped about the tabernacle according to the tribes, viz., towards the east, Judah, Issachar, and Zebulon; towards the south, Reuben, Simeon, Gad; towards the west, Ephraim, Manasseh, Benjamin; towards the north, Dan, Asher, and Naphtali; and the Levites in the midst nigh unto the tabernacle, see Numb. ii. 2, and the following verses. That by tribes are signified all goods and truths in the complex, may be seen, n. 3858, 3862, 3926, 3939, 4060; hence it is, that when Balaam saw Israel dwelling according to the tribes, and the Spirit of God came upon him on the occasion, he uttered an enunciation, saying, "*How goodly are thy tents, O Jacob! thy habitations, O Israel! as the valleys are they planted, as gardens near a river*," Numb. xxiv. 2, 3, 5, 6; that by those prophetic enunciations was not meant the people, which was named Jacob and Israel, is very manifest; but the heaven of the Lord was meant, which was represented. Hence also in other places in the Word, their arrangements in

the wilderness, or their encampings according to tribes, were called a camp; and by camp in those passages in the internal sense is signified heavenly order; and by encamping, arrangement according to that order, viz., according to the order in which goods and truths are in heaven, Lev. iv. 12; viii. 17; xiii. 46; xiv. 8; xvi. 26, 28; xxiv. 14, 23; Numb. ii.; v. 2 to 4; ix. 17 to the end; x. 1 to 11, 25; xi. 31, 32; xii. 14, 15; xxxi. 19 to 24; Deut. xxiii. 10 to 14. That the camp of God is heaven, may also appear from this passage in Joel, "Before him the earth was moved, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their shining, and Jehovah uttered his voice *before his army*, for his *camp was exceeding great;* because he that doeth his Word is numerous." ii. 10, 11. And in Zechariah, "*I will encamp* about mine house *because of the army* passing by and going before, and no oppressor shall pass over them," ix. 8. And in the Revelation, "Gog and Magog went up on the plain of the earth, and compassed *the camp of the saints* about, and the beloved city; but fire came down from God, . . . and consumed them," xx. 9. Gog and Magog denote those who are in external worship, separated from internal and made idolatrous, see n. 1151; the plain of the earth denotes truth of the church; that plain is doctrinal truth, is shown in n. 2450, and that the earth is the church, in n. 566, 662, 1066, 1068, 1850, 2117, 2118, 3355; the camp of the saints denotes heaven, or the Lord's kingdom in the earths, which is the church. Inasmuch as several expressions in the Word have an opposite sense, so also has camp, and accordingly in this sense it signifies evils and falses, and consequently hell: as in David, "If the wicked *shall encamp* against me, my heart shall not fear," Psalm xxvii. 3. Again, "God hath scattered *the bones of them that encamped* against me; thou hast made ashamed, because God hath rejected them," liii. 5; the same also is meant by *the camp of Ashur*, in which the angel of Jehovah smote an hundred and eighty-five thousand, Isaiah xxxvii. 36; and likewise by the *camp of the Egyptians*, Exod. xiv. 20.

4237. "And he called the name of that place Mahanaim." —That hereby is signified the quality of the state, appears (1.) from the signification of *calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 3421; and (2.) from the signification of *place*, as denoting state, see n. 2625, 2837, 3356, 3387. In the original tongue, Mahanaim signifies two camps; and two camps signify both the heavens, or both the kingdoms of the Lord, viz., the celestial and spiritual; and in the supreme sense, the Divine Celestial and Divine Spiritual [principle] of the Lord; hence it is evident that the quality of the Lord's state, when His natural principle was illustrated by spiritual and celestial good, is signified by Mahanaim. But the quality

of this state cannot be described, inasmuch as the Divine states, which the Lord had when He made the Human [principle] in Himself Divine, do not fall into any human apprehension, nor even into any angelic, only by appearances illustrated by the light of heaven which is from the Lord, and by states of man's regeneration; for the regeneration of man is an image of the glorification of the Lord; see n. 3138, 3212, 3296, 3490.

4238. Verses 3 to 5. *And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau, Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried even until now. And I have ox and ass, flock, and man-servant and maid-servant, and I send to tell my lord, to find favour in thine eyes.* And Jacob sent messengers before him to Esau his brother, signifies first communication with celestial good: unto the land of Seir, signifies celestial natural good: the field of Edom, signifies truth thence derived: and he commanded them, saying, Thus shall ye speak unto my lord Esau, signifies first acknowledgment of good, that it was in a superior place: I have sojourned with Laban, and have tarried even until now, signifies that he had imbibed the good signified by Laban: and I have ox and ass, flock, and man-servant and maid-servant, signifies acquisitions in their order whilst he sojourned there: and I send to tell my lord, to find favour in thine eyes, signifies instruction concerning that state, and also condescension and humiliation of truth before good.

4239. Ver. 3. "Jacob sent messengers before him to Esau his brother."—That hereby is signified first communication with celestial good, appears (1.) from the signification of *sending messengers*, as denoting to communicate; and (2.) from the representation of *Esau*, as denoting celestial good in the natural principle, see n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669. The subject here treated of, as was said above, n. 4234, is the conjunction of divine truth of the natural principle, which is Jacob, with divine good in that principle, which is Esau; wherefore the illustration of the natural principle by the Divine was first treated of, n. 4235; the subject now treated of in this passage is concerning the first communication, which is signified by Jacob sending messengers to Esau his brother. That in the Word, good and truth are brothers, may be seen, n. 367, 3303.

4240. "Unto the land of Seir."—That hereby is signified celestial natural good, appears from the signification of the *land of Seir*, as denoting, in a supreme sense, the celestial natural good of the Lord. The reason why the land of Seir has this signification, is, because Mount Seir was the boundary of the land of Canaan on one part, Joshua xi. 16, 17; and all

boundaries, as rivers, mountains, and lands, represented those things which were ultimates, see n. 1585, 1866, 4116, for they put on representations from the land of Canaan which was in the midst, and which represented the Lord's celestial kingdom, and in a supreme sense His Divine Human [principle], see n. 1607, 3038, 3481, 3705. The ultimates, which are boundaries, are those things which are called natural principles, for spiritual and celestial principles terminate in natural principles. This is the case in the heavens, for the inmost or third heaven is celestial, because principled in love to the Lord; the middle or second heaven is spiritual, because principled in neighbourly love; the last or first heaven is celestial and spiritual-natural, because principled in simple good, which is the ultimate of order therein: the case is similar with a regenerate man, who is a little heaven. These considerations, therefore, will show why the land of Seir signifies celestial natural good. Esau also, who dwelt there, represented that good, as has been explained above, hence also the same good is signified by the land wherein he dwelt, for lands assume the representations of those who dwell therein, see n. 1675. From what has been said, then, it may appear what is signified by Seir in the Word, as in Moses, "Jehovah came from Sinai, *and rose up from Seir unto them;* he shone forth from mount Paran, and he came out from the myriads of holiness," Deut. xxxiii. 2. And in the song of Deborah and Barak, "*Jehovah, when thou wentest forth out of Seir*, when thou departedst *out of the field of Edom*, the earth trembled, and the heavens dropped; the clouds also dropped waters; the mountains flowed down; . . . this Sinai before Jehovah God of Israel," Judges v. 4, 5. And in the prophecy of Balaam, "I see him, but not now; I behold him, but not nigh; a Star shall arise out of Jacob, and a Sceptre shall rise out of Israel: . . . and *Edom shall be an inheritance*, and *Seir shall be an inheritance*, of his enemies, and Israel shall become strong," Numb. xxiv. 17, 18. Every one may see that in these passages Seir signifies somewhat of the Lord, for it is said that Jehovah rose up from Seir, that he went forth out of Seir, and departed out of the field of Edom, and that Edom and Seir shall be an inheritance; but what principle of the Lord is signified, no one can know except from the internal sense of the Word. That it is the Lord's Divine Human [principle], and specifically the Divine Natural principle therein as to good, may appear from what has been said above; to arise and go forth out of Seir, denotes that He would also make the natural principle Divine, that hence it might become light, that is, intelligence and wisdom, and thus Jehovah, not only as to the human rational, but also as to the human natural [principle]; wherefore it is said, Jehovah rose up from Seir, and Jehovah went forth from Seir; that the Lord is Jehovah, see n. 1343, 1736,

2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035. The like is involved in the prophetic burden of Dumah in Isaiah, "*He calleth to me out of Seir*, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night," xxi. 11, 12. By the land of Seir, in a respective sense, is properly signified the Lord's kingdom with those who are out of the church (that is, with the Gentiles), when a church is established amongst them, and the former or old church is falling away from charity and faith: that in such a case, they who are in darkness have light, appears from several passages in the Word. This is properly signified by arising out of Seir, and going forth out of Seir, and departing from the field of Edom, also by Seir becoming an inheritance; as likewise by this passage in Isaiah, "He called to me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night;" the morning cometh, is the Lord's Advent (see n. 2405, 2780), and hence illustration to those who are in night, that is, in ignorance; that this illustration is from the Lord's Divine Natural principle, see n. 4211. As several expressions in the Word have also an opposite sense, so likewise has Seir, as in Ezekiel xxv. 8, 9; xxxv. 2 to 15, and in the historicals of the Word throughout.

4241. "The field of Edom."—That hereby is signified truth derived from good, appears from the signification of the *field of Edom*, as denoting the Lord's Divine Natural principle as to good, to which are conjoined the doctrinals of truth, or truths, see n. 3302, 3322; truths thence derived, or which are from good, are distinct from truths from which good is derived. Truths from which good is derived are those which man imbibes before regeneration, but the truths derived from good are those which he imbibes after regeneration; for after regeneration, truths proceed from good, for man then perceives and knows from good that they are truths. Such truth, viz., the truth of good, is what is signified by the field of Edom; in like manner also in the passage above quoted, from the book of Judges, "Jehovah, when *thou wentest forth out of Seir*, when *thou departedst out of the field of Edom*," v. 4.

4242. Ver. 4. "And he commanded them, saying, Thus shall ye speak unto my lord Esau."—That hereby is signified the first acknowledgment of good, that it was in a superior place, appears (1.) from the signification of *commanding* the messengers *to speak*, as denoting reflection and thence perception that it is so (see n. 3661, 3682), and consequently acknowledgment; and (2.) from the representation of *Esau*, as denoting good; see above, n. 4234, 4239. That it was in a superior place, is signified by Jacob calling Esau, not brother, but his lord, and himself his servant, and afterwards in like manner.

During man's regeneration, truth is apparently in the first place, and good in the second, but when man is regenerated, good is in the first place and truth in the second, see n. 1904, 2063, 2189, 2697, 2979, 3286, 3289, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3599, 3603, 3701. This also is what is meant by the prophetic words of Isaac the father to Esau his son, "By thy sword thou shalt live, and shalt serve thy brother; and it shall come to pass, *when thou shalt have the dominion*, thou shalt break his yoke from off thy neck," Gen. xxvii. 40; the inversion of this state, as predicted in these prophetic words, is now treated of.

4243. "I have sojourned with Laban, and have tarried even until now."—That hereby is signified that he imbibed the good signified by Laban, appears (1.) from the representation of *Laban*, as denoting a middle good, that is, good not genuine, but yet serving to introduce genuine truths and goods, see n. 3974, 3982, 3986, 4063; (2.) from the signification of *sojourning*, as denoting to be instructed, see n. 1463, 2025; and (3.) from the signification of *tarrying*, or abiding with, as predicated of a life of truth with good, see n. 3613. In the present case it denotes to imbibe; hence it is manifest, that by these words, "I have sojourned with Laban, and have tarried even until now," is signified that he imbibed the good represented by Laban. The case is this: truth cannot be implanted in good except by means (or mediums); which means (or mediums) were treated of in the preceding chapters, concerning Jacob's sojourning and tarrying with Laban, and the flock he there acquired; the subject now treated of in this chapter is the process of conjunction, thus the inversion of state, in that order which takes place when truth becomes subordinate to good. Truth is apparently in the first place, when man learns truth from affection, but does not yet live so much according to it; but good is in the first place, when he lives according to the truth which he has learnt from affection, for then truth becomes good, because man then believes it to be good to act according to truth. They who are regenerated are in this good, and also they who have conscience, that is, who no longer reason whether it be truth, but who do it because it is truth, and thus have imbibed it in faith and life.

4244. Ver. 5. "And I have ox and ass, flock, and man-servant and maid-servant."—That hereby are signified acquisitions in their order, appears from the signification of *ox and ass*, *flock*, *man-servant and maid-servant*, as denoting subservient exterior and interior goods and truths, thus acquisitions in their order. That ox is natural exterior good, and ass (he-ass) natural exterior truth, may be seen in n. 2781; and that flock is natural interior good, man-servant the truth thereof, and maid-servant the affection of that truth, appears from the signification of each expression, as occasionally explained above. Those goods

and truths are the acquisitions here treated of; it is evident that they are named in their order, for the exterior are ox and ass, but the interior are flock, man-servant, and maid-servant.

4245. "And I send to tell my lord, to find favour in thine eyes."—That hereby is signified instruction concerning his state, and also the condescension and humiliation of truth before good, appears from the signification of *sending to tell*, as denoting to instruct concerning his state; that the condescension and humiliation of truth before good is next denoted, is manifest, for he calls him his lord, and says, "to find favour in thine eyes," which are words of condescension and humiliation. The quality of this state is here described, when inversion takes place, and truth is made subordinate to good; that is, when they who have been in the affection of truth, begin to be in the affection of good. But the occurrence of this inversion and subordination appears to those only who are regenerated, and not even to them, unless they reflect thereupon. At this day there are few who are regenerated, and still fewer who reflect; wherefore the things here said concerning truth and good must needs be obscure, and possibly of such a nature as not to be acknowledged, especially by those who set the truths of faith in the first place, and the good of charity in the second, and who thence think much about doctrinals, but not concerning goods of charity, and think about eternal salvation from the former, not from the latter. They who so think, cannot possibly know, and still less perceive, that the truth of faith is made subordinate to the good of charity. The things which a man thinks, and from which he thinks, affect him; if he were to think from goods of charity, he would then see manifestly, that truths which are of faith are in the second place; he would then also see truths themselves as in light; for the good which is of charity is like flame, which affords light, and thereby illustrates all and every thing which he had before imagined to be true; and he would also perceive how falses had intermixed themselves, and assumed an appearance as if they were truths.

4246. Verses 6, 7, 8. *And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee, and four hundred men with him. And Jacob feared exceedingly, and was distressed; and he halved the people which was with him, and the flock, and the herd, and the camels, into two camps. And he said, If Esau shall come to one camp, and smite it, there sha'll be a camp left for escape.* The messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee, signifies that good continually flows-in, that it may appropriate truths to itself: and four hundred men with him, signifies the present state of good, that it may take the prior place: and Jacob feared

exceedingly, and was distressed, signifies the state when it is being changed: and he halved the people which was with him, and the flock, and the herd, and the camels, into two camps, signifies preparation and arrangement of truths and goods in the natural principle to receive the good represented by Esau: and he said, If Esau shall come to one camp, and smite it, there shall be a camp left for escape, signifies according to every event.

4247. Ver. 6. "And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee."—That hereby is signified that good continually flows-in, that it may appropriate truths to itself, appears (1.) from the signification of *brother*, in this case Esau, as denoting good of the Lord's Divine Natural principle, concerning which see above; and (2.) from the signification of *coming to meet*, as denoting to flow in, of which we shall speak presently: and as it denotes influx, so it denotes appropriation. From what has been occasionally said above on this subject, it may appear how the case is with good and truth, and with the influx of good into truth, and concerning the appropriation of truth by good; viz., that good is continually flowing-in, and truth receives, for truths are the vessels of good. Divine good cannot be applied to any other vessels than genuine truths, for they mutually correspond to each other; when man is in the affection of truth, in which he is in the beginning before he is regenerated, then also good continually flows-in; but as yet it has no vessels, that is, truths, to which it may apply itself and be appropriated. For in the beginning of regeneration man is not as yet in knowledges; but as at that time good is continually flowing-in, it produces the affection of truth, for the affection of truth is from no other source than from the continual endeavour of Divine good to flow-in. Hence it may appear, that even at such time good is in the first place, and the principal agent, although truth appears to be so; but when man, at adult age, being in knowledges, is regenerated, then good manifests itself; for then he is not so much in the affection of knowing truth, as in the affection of doing it: for heretofore truth had been in the understanding, but now it is in the will; and when it is in the will, it is in the man; for the will constitutes the real man. Such is the perpetual circle which takes place in man; every thing of science and knowledge is insinuated through the sight and hearing into the thought, and thence into the will, and from the will through the thought into the act. From the memory, which is as an internal eye, or internal sight, there is a like circle, viz., from that internal sight through the thought into the will, and from the will through the thought into act; or, if any thing opposes the endeavour to act, it comes forth into act as soon as the opposing principle is removed. From

these considerations it may appear how the case is as to influx, and the appropriation of truth by good, viz., that first of all the truths which are of faith are insinuated through the hearing or the sight, and then are stored up in the memory, whence they are successively elevated into the thought, and at length flow into the will; and when they are in the will, they proceed thence through the thought into act; but if they cannot come into act, they are in the endeavour thereto, which is internal act, for as often as faculty is granted, it becomes external act. Let it, however, be known what this circle is, and that it is good which produces it, for life, which is from the Lord, flows only into good, thus through good, and thus from inmost principles. That the life, which flows-in through inmost principles, produces the above circle, may be manifest to every one, for without life nothing is produced; and since the life from the Lord flows only into good, and through good, it follows that it is good which produces and flows into truths, and appropriates them to itself, in proportion as man is principled in the knowledges of truth, and at the same time is willing to receive them.

4248. "And four hundred men with him."—That hereby is signified the present state of good, that it may take the prior place, appears from the signification of *four hundred*, as denoting properly temptations and their duration, see n. 2959, 2966. This is the state which is meant; as may appear from what follows, viz., that he feared exceedingly, and was distressed, and that on this account he divided his camp into two, verses 7, 8; also that from fear he prayed ardently to Jehovah, verses 9 to 12; and finally that he wrestled with an angel, by which wrestling is signified temptation, as will appear from the explanation thereof in the remainder of this chapter. When the state is inverted in man who is in the process of regeneration, that is, when good takes the prior place, then come temptations; man cannot undergo them before, because he is not as yet principled in knowledges whereby he may defend himself, and to which he may have recourse for consolation; wherefore also no one undergoes temptations until he arrives at adult age; temptations are what unite truths to good, see n. 2272, 3318, 3696, 3928. Hence it is evident, that by four hundred men with him, is signified the state, that good may take the prior place.

4249. Ver. 7. "And Jacob feared exceedingly, and was distressed."—That hereby is signified the state when it is being changed, appears from this consideration, that fear and distress are the beginning of temptations, and that they precede whilst the state is inverting or changing. The further arcana which lie concealed in what is here said, that Esau went to meet Jacob with four hundred men, and that hence Jacob had fear and distress, cannot easily be explained to the apprehension, because they are of a more interior nature. We shall only observe

that when good takes the prior place, and brings truth into subordination to itself, as is the case when man undergoes spiritual temptations, the good which flows in from an interior principle, has with it several truths, which were stored up with man in his interior man. These truths cannot come to his intuition and apprehension until good becomes the primary agent, for then the natural principle begins to be illustrated by good whence it appears what things therein are concordant and what are discordant; hence come the fear and straitness which precede spiritual temptation; for spiritual temptation acts upon the conscience, which is of the interior man, wherefore also when man enters into such temptation, he does not know whence he has this fear and straitness, but the angels attendant on man know this well; for temptation is from this ground, that the angels keep man in goods and truths, whereas evil spirits keep him in evils and falses. The principles which exist with the spirits and angels attendant on man, are perceived by man just as if they were in himself; for the principles which exist interiorly are thought by man, during his life in the body, and whilst he does not believe that they all enter by influx, not to be produced by causes without him; but he supposes that all the causes of their production are within him, and proper to him as his own, when yet it is not so: for whatsoever a man thinks and wills, that is, all his thought and all his affection, is either from hell or from heaven; when he thinks and wills evil things, and is thence delighted with false principles, let him know that his thoughts and affections are from hell; and whilst he thinks and wills good things, and is thence delighted with truths, that they are from heaven, that is, through heaven from the Lord. But the thoughts and affections which occur in man, present themselves for the most part under an appearance different from what they are in themselves; as the combat of evil spirits with angels, grounded in those principles which have place with man who is about to be regenerated, presents itself under an appearance of fear and straitness, and of temptation. These things must needs appear paradoxes to man, because almost every man of the church at this day believes, that all the truth which he thinks, and the good which he wills and does, is from himself, although he says otherwise when he speaks from the doctrine of faith; yea, such is his nature, that if any one should tell him that spirits from hell flow into his thought and will when he thinks and wills what is evil, and that angels from heaven flow-in when he thinks and wills what is good, he would stand astonished at hearing such an assertion, urging that he has a sensible feeling of life in himself, and that he thinks and wills from himself. In this sensible feeling his faith is grounded, but not in any doctrinal tenet; when yet the doctrinal tenet is true, and the sensible feeling is fallacious.

From almost continual experience of now several years it has been given me to know this, and so certainly, as to have no doubt remaining about it.

4250. "And he halved the people which was with him, and the flock, and the herd, and the camels, into two camps."—That hereby is signified preparation and arrangement of truths and goods in the natural principle to receive the good represented by Esau, appears (1.) from the signification of *people*, as denoting truth, also false principles, see n. 1259, 1260, 3581; (2.) from the signification of *flock*, as denoting interior goods, and also things not good; (3.) from the signification of *herd*, as denoting exterior goods, and also things not good, see n. 2566, 4244; (4.) from the signification of *camels*, as denoting exterior or common truths, thus also things not true, see n. 3048, 3071, 3143, 3145; and (5.) from the signification of *camps*, as denoting order, in a good sense genuine order, and in an opposite sense order not genuine, see n. 4236: that to halve denotes to divide into two, and thus to dispose himself to receive, is manifest. How this is effected, may appear from what has been just now said above, viz., that when good flows in, as is the case when the order is inverted, and good takes the prior place, then the natural principle is illustrated, and therein is seen what truth and good is genuine, and what is not genuine; these are afterwards separated from each other, so that some are retained, but others are removed. Hence the order becomes altogether changed from what it had before been; for when good has the dominion, it is attended with this effect, inasmuch as truths are then only ministers and servants, and are arranged in heavenly order nearer and nearer, according to the reception of good by truths, and also according to the quality of the good; for good receives its quality from truths.

4251. Ver. 8. "And said, If Esau shall come to one camp and smite it, there shall be a camp left for escape."—That hereby is signified according to every event, appears (1.) from the signification of *camp*, as denoting order, see just above; (2.) from the signification of *smiting*, as denoting to destroy; and (3.) from the signification of *a camp being left for escape*, as denoting that order should not perish in the natural principle, but somewhat would remain over and above; thus denoting preparation and arrangement according to every event. For the natural principle, so long as truth has dominion therein, cannot see what truth is genuine and what is not genuine, neither what good; but when good, which is the good of love to the Lord and of charity towards the neighbour, has dominion therein, it then sees this; hence it is, that when the time of state is at hand, when good takes the dominion, man is almost in ignorance of what is good and true, thus of what shall be destroyed, and what shall be retained, as is manifest in tempt-

ations. When a man is in such ignorance, then preparation and arrangement are made, not by man, but by the Lord; in the present case, by the Lord Himself, because the Lord by His own proper power arranged and reduced all things in Himself into divine order.

4252. Verses 9 to 12. *And Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah, saying unto me, Return to thy land, and to thy kindred, and I will do well with thee. I am less than all the mercies, and than all the truth, which thou hast done unto thy servant; because with my staff I passed over this Jordan, and now I am in two camps. Deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau: because I fear him, peradventure he may come and smite me, and the mother upon the children. And thou hast said, In doing well, I will do well with thee, and will place thy seed as the sand of the sea, which is not numbered for multitude.* Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah, signifies the holy [principle] of preparation and arrangement: saying unto me, Return to thy land and to thy kindred, and I will do well with thee, signifies for conjunction with Divine good and truth: I am less than all the mercies, and than all the truth, which thou hast done unto thy servant, signifies humiliation in that state as to good and truth: because with my staff I passed over this Jordan, and now I am in two camps, signifies that from a little there was much: deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau, because I fear him, signifies the state respectively, because he made himself prior: peradventure he may come and smite me, and the mother upon the children, signifies that he might perish: and thou hast said, In doing well I will do well with thee, signifies that nevertheless in such case he should gain life: and I will place thy seed as the sand of the sea, which is not numbered for multitude, signifies fructification and multiplication on the occasion.

4252½. Ver. 9. "Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah."—That hereby is signified the holy [principle] of preparation and arrangement, appears (1.) from the signification of *God of father Abraham*, as denoting the Lord's essential Divine [principle], see n. 3439; and (2.) from the signification of *God of father Isaac*, as denoting His Divine Human [principle], see n. 3704, 4180; and inasmuch as each is Jehovah, it is said, God of my father Abraham, God of my father Isaac, Jehovah; but in the present case is signified the holy [principle], which proceeds from the Divine, for every thing holy is from thence. The reason why such holy principle is signified, is, because it was in the natural principle, represented by Jacob, in which the good, represented by Esau, was not as yet conjoined with truth; for the subject

now treated of is the state of the reception of good, and in the present passage the state of preparation and arrangement, in order that it might be received. Nothing else is implied in Jacob's supplication; wherefore by the above words is signified the holy [principle] of preparation and arrangement.

4253. "Saying unto me, Return to thy land, and to thy kindred, and I will do well with thee."—That hereby is signified for conjunction with divine good and truth, appears from what was said above, n. 4069, 4070, where nearly the same words occur.

4254. Ver. 10. "I am less than all the mercies, and than all the truth, which thou hast done unto thy servant."—That hereby is signified humiliation in that state as to good and truth, appears (1.) from the predication of *mercy*, as having relation to the good which is of love, and (2.) from the predication of *truth*, as having relation to the truth which is of faith, see n. 3122. That they are words of humiliation, is evident; hence it may appear, that by them is signified humiliation in that state as to good and truth.

4255. "Because with my staff I passed over this Jordan, and now I am in two camps."—That hereby is signified, that from a little there was much, appears (1.) from the signification of *staff*, as denoting power, and as being predicated of truth, see n. 4013, 4015; (2.) from the signification of *Jordan*, as denoting initiation into the knowledges of good and truth, of which we shall speak presently; and (3.) from the signification of *two camps*, as denoting goods and truths, as above, n. 4250, for two camps in this case are the people, flock, herd, and camels, which he halved. Hence it is manifest that the above words, in a proximate sense, signify that he had little of truth, when he was initiated into knowledges, and that afterwards he had many truths and goods; or, what is the same thing, that from little there was much. From what has been heretofore explained it is evident, that the subject treated of in the internal sense is the manner in which the Lord made the Human [principle] in Himself Divine, and this successively, according to order; thus concerning progression into intelligence and wisdom, and at length into the Divine: hence it is manifest what is meant by from a little to much. The reason why Jordan denotes initiation into the knowledges of good and truth, is, because it was a boundary of the land of Canaan; that all the boundaries of that land signified those things which are first and last of the Lord's kingdom, also of the church, and thus which are first and last of celestial and spiritual things, which constitute the Lord's kingdom and his church, see n. 1585, 1866, 4116, 4240; hence Jordan, as being a boundary, signified initiation into the knowledges of good and truth, for these are the first things, and at length, when man is made a church or

the Lord's kingdom, they become the last. That Jordan has this signification, may also be rendered evident from other passages in the Word, as in David, "O my God, my soul boweth itself over me; therefore will I remember thee *from the land of Jordan*, and of the Hermonites from the mount of Little ness," Psalm xlii. 6; to remember from the land of Jordan, denotes from what is last, thus from what is low. Again, "Judah became his sanctuary, Israel his dominions: the sea saw and fled, *Jordan turned itself away backward*," cxiv. 2, 3, 5; where Judah denotes the good of celestial love, and Israel the good of spiritual love, see n. 3654; sea denotes the knowledges of truth, see n. 28; Jordan denotes the knowledges of good, which are said to turn themselves away backward, when the good of love obtains the dominion; for in such case knowledges are viewed from that good, but not good from them, according to what has been frequently shown above. So in the book of Judges, "Gilead dwelling *in the passage of Jordan:* and why shall Dan fear ships?" v. 17; where Gilead denotes sensual good or what is pleasant, by which man is first initiated when he is regenerated, see n. 4117, 4124; to dwell in the passage of Jordan, denotes in those things which are initiaments, thus which are the first and last of the Lord's church and kingdom. These things were also represented by Jordan, when the sons of Israel entered into the land of Canaan, Joshua iii. 14 to the end, iv. 1 to the end; for by the land of Canaan was represented the Lord's kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3686, 3705, and by Jordan being divided, and their passing over on dry ground, was signified the removal of evils and falses, and the admission of those who were principled in goods and truths. The like was signified by the waters of Jordan being divided by Elijah, when he was taken up into heaven, 2 Kings ii. 8; and by Elisha, when he entered upon the prophetic office in the place of Elijah, verse 14 of the same chapter. Naaman's being healed of his leprosy by washing himself seven times in Jordan, according to the command of Elisha, 2 Kings v. 1 to 14, represented baptism, for baptism signifies initiation into the church, and into the things of the church; thus it signifies regeneration and the things of regeneration; not that any one is regenerated by baptism, but that it is a sign thereof, which should be remembered. And inasmuch as the things of the church are signified by baptism, and the like by Jordan, as was said above, therefore the people were baptized in Jordan by John, Matt. iii. 6; Mark. i. 5; and also the Lord Himself was willing to be baptized there by John, Matt. iii. 13 to 17; Mark i. 9. Whereas Jordan signifies those things which are first and last of the Lord's kingdom and church (such are the knowledges of good and truth, for by these man is introduced), therefore also Jordan is mentioned as a boundary of the new earth, or holy hand, Ezekiel, chap xlvii

18; that the new earth or holy land is the Lord's kingdom, and also the new church, which is the Lord's kingdom in the earths, see n. 1733, 1850, 2117, 2118, 3355.

4256. Ver. 11. "Deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau, because I fear him."—That hereby is signified the state respectively, because he made himself prior, may appear from what has been frequently said above, especially in treating of the primogeniture which Jacob procured to himself by the pottage of lentiles, and of the blessing which he took away from Esau by craft. What was represented and signified by those circumstances, may be seen in the passages where they are treated of, namely, that apparently, truth is in the first place during the process of man's regeneration, and good in the second; but that actually, good is in the first place, and truth in the second, and that it is manifestly so when he is regenerated, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247. When, therefore, the order is inverted, and good takes its prior place manifestly, that is, when it begins to have dominion over truth, then the natural man is in fear and straitness (n. 4249), and also enters into temptations; the reason is, because when truth was in the first place, that is, when it seemed to itself to have dominion, then falses intermixed themselves; for truth of itself cannot see whether it be truth, but must see it from good, and where false principles are, there is fear when good approaches. All likewise who are principled in good, begin to be afraid when false principles appear in the light derived from good, for they fear false principles, and are desirous that they may be extirpated, which, if they are inherent, is impossible, except by divine means from the Lord; and hence it is, that they who are about to be regenerated, after fear and straitness come into temptations also, for temptations are the divine means of removing those false principles. This is the most secret cause why man, during the process of regeneration, undergoes spiritual temptations; but this cause in no wise appears to man, for, like every thing which moves, provokes, and torments the conscience, it is above the sphere of his perception.

4257. "Peradventure he may come and smite me, and the mother upon the children."—That hereby is signified that he might perish, is evident without explanation. To smite the mother upon the children, was a form of speaking in use amongst the ancients who were principled in representatives and significatives, signifying the destruction of the church and of all things appertaining to the church, either in general or in particular with man who is the church; for by mother they understood the church, see n. 289, 2691, 2717, and by sons the truths appertaining to the church, see n. 489, 491, 533, 1147, 2623, 3373; hence to smite the mother upon the children, de-

notes to perish utterly. Man also perishes utterly, when the church, and what appertains to the church, perishes in him, that is, when the affection of truth, which is properly signified by mother, and which constitutes the church in man, is destroyed.

4258. Ver. 12. "And thou hast said, In doing well I will do well with thee."—That hereby is signified, that still in such case he should gain life, appears from the signification of *doing well*, as denoting to gain life; for by Jacob is represented truth, and truth has not life from itself, but from the good which flows into it, as has been frequently shown above; hence, to do well here signifies to gain life: the life of truth derived from good is also here treated of.

4259. "And I will place thy seed as the sand of the sea, which is not numbered for multitude."—That hereby is signified fructification and multiplication in such case, appears from the signification of *seed*, as denoting the faith of charity, and also charity itself, see n. 1025, 1447, 1610, 2848, 3373; that to *place it as the sand of the sea, which is not numbered for multitude*, denotes multiplication, is evident: fructification is predicated of good, which is of charity, and multiplication is predicated of truth, which is of faith, see n. 913, 983, 2846, 2847.

4260. Verses 13 to 15. *And he passed the night there in that night; and took of that which came into his hand, a present for Esau his brother; two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams, thirty milch camels and their colts, forty cows and ten oxen, twenty she-asses and ten foals.* He passed the night there in that night, signifies in that obscure state: and took of that which came into his hand, a present for Esau his brother, signifies things divine to be initiated into celestial natural good: two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams, signifies goods, and thence truths divine: thirty milch camels and their colts, forty cows and ten oxen, twenty she-asses and ten foals, signifies things of service (or things subservient) both general and special.

4261. Ver. 13. "He passed the night there in that night."—That hereby is signified in that obscure state, appears from the signification of *passing the night*, and also of *night*, as denoting an obscure state, see n. 1712, 3693.

4262. "And took of that which came into his hand, a present for Esau his brother."—That hereby are signified things divine to be initiated into celestial natural good, appears (1.) from the signification of *taking of that which came into his hand*, as denoting of those things which were providently presented, thus which were of the Divine Providence; and whereas those things which are of the Divine Providence, are divine, therefore, by taking of that which came into his hand, divine

things are here signified; (2.) from the signification of a *present*, as denoting initiation, of which we shall speak presently; and (3.) from the representation of *Esau*, as denoting the Divine Natural principle as to good, see n. 3302, 3322, 3504, 3599, in the present case as to celestial good, because the natural principle was not as yet made Divine. The reason why this present signifies initiation, is, because it was made to secure good will and favour; for the presents which in old time were given and offered had various significations. Those which were given to kings and priests, on coming before them, had one signification, and those which were offered up on the altar had another, the former signified initiation, but the latter worship, see n. 349. All sacrifices in general, of whatsoever sort, were called presents, or gifts, and particularly the offerings consisting of bread and wine, or cakes with a libation; for in the original tongue, offering (*Mincha*) signifies present, or gift. That presents were given to kings and priests, on going to them, appears from several passages in the Word, as when Saul consulted Samuel, 1 Sam. ix. 7, 8; and when they who despised Saul did not offer him a present, 1 Sam. x. 27; when the queen of Sheba came to Solomon, 1 Kings x. 2; and also when the rest came, of whom it is written, "All the earth sought the faces of Solomon to hear his wisdom, . . . and they offered every one his present, vessels of silver, and vessels of gold, and garments, and arms, and spices, horses, and mules," x. 24, 25; and as the ritual was holy, signifying initiation, therefore also the wise men from the east, who came to Jesus at his birth, brought presents, gold, frankincense, and myrrh, Matt. ii. 11; gold signifying celestial love, frankincense spiritual love, and myrrh those loves in the natural principle. That the above ritual was commanded, appears from Moses, "The faces of Jehovah shall not be seen empty," Exod. xxiii. 15; Deut. xvi. 16, 17; and that the presents which were given to priests and kings should be as those given to Jehovah, may be proved from other passages in the Word. That the presents which were sent signified initiation, is evident from those which the twelve princes of Israel sent to initiate the altar, after it had been anointed, Numb. vii. 1 to the end; where their presents are called initiation, verse 88.

4263. Ver. 14. "Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams."—That hereby are signified divine goods, and thence truths, appears (1.) from the signification of *she-goats* and of *ewes*, as denoting goods, see n. 3995, 4006, 4169; and (2.) from the signification of *he-goats* and of *rams*, as denoting truths, see n. 4005, 4170, in the present case divine goods and truths. The reason why goods and truths are so frequently mentioned, and signified by so many various things, is, because all things appertaining to heaven and to the church have reference thereto; the things which are of love

and charity having reference to good, and those which are of faith to truths: but still their differences as to genera and species are innumerable, yea indefinite; as may appear from this consideration, that all who are principled in good are in the Lord's kingdom, and yet no two societies therein are in like good, nor even one individual in a society in like good with another. For one and the same good appertaining to two persons can in no wise be given, still less that appertaining to several, for in such case they would be one and the same, and not two, still less several. Every single [thing or principle] consists of various [things or principles]; and this by celestial harmony and concord.

4264. "Thirty milch camels and their colts, forty cows and ten oxen, twenty she-asses and ten foals."—That hereby are signified things of service (or things subservient) both general and special, appears from the signification of *milch camels* and their *colts*, of *cows* and *oxen*, and of *she-asses* and their *foals*, as denoting those things which are of the natural man, of which frequent mention has been made above; concerning camels, see n. 3048, 3071, 3143, 3145; concerning cows, see n. 1824, 1825, 2180, 2781, 2830; concerning she-asses, see n. 2781. That those things which are of the natural man are respectively things of service (or things subservient), see n. 1486, 3019, 3020, 3167; hence it is, that by the above things are signified things of service, both general and special. As to their numbers, that of the she-goats being two hundred, of the he-goats, twenty, of the sheep, two hundred, of the rams, twenty, of the camels and their colts, thirty, of the cows, forty, of the oxen, ten, of the she-asses, ten, and of their foals, ten, they are arcana which cannot be opened without much explanation and ample deduction; for all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1988, 2075, 2252, 3252; and what they signify, was shown where they occur in the preceding pages. I have also occasionally been surprised, that when the discourse of the angels comes down into the world of spirits, it has likewise fallen into various numbers; also that where numbers are read in the Word, things are understood by the angels; for number does not in any way penetrate heaven, because numbers are measures both of space and of time, and these belong to the world and to nature, to which in the heavens states and changes of states correspond. The most ancient people, who were celestial men, and had communication with angels, knew what was signified by the single numbers, and also by the compound; hence the signification thereof was derived to their descendants, and to the sons of the ancient church. These are things which will hardly be credited by the men of the church at the present day, who believe that nothing more holy is stored up in the Word than what appears in the letter.

4265. Verses 16 to 23. *And he delivered them into the hand of his servants, every drove by themselves, and said unto his servants, Pass over before me, and set a space between drove and drove. And he commanded the first, saying, When Esau my brother shall meet thee, and shall ask thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? And thou shalt say, Thy servant Jacob's: it is a present sent unto my lord Esau; and behold, also he is behind us. And he commanded the second, and the third, and all that went after the droves, saying, According to this word ye shall speak unto Esau when ye find him. And ye shall say also, Behold, thy servant Jacob is behind us. For he said, I will expiate his faces in the present going before me, and afterwards I will see his faces; peradventure he will lift up my faces. And the present passed over before him; and he passed the night in that night in the camp. And he arose in that night, and took his two wives, and his two handmaids, and his eleven sons, and passed over the ford Jabbok. And he took them, and caused them to pass over the river; and caused what he had to pass over.* He delivered them into the hand of his servants, every drove by themselves, and said unto his servants, Pass over before me, and set a space between drove and drove, signifies orderly arrangement in the manner in which they should be initiated: and he commanded the first, saying, When Esau my brother shall meet thee, and shall ask thee, saying, Whose art thou? and whither goest thou; and whose are these before thee? and thou shalt say, Thy servant Jacob's: it is a present sent unto my lord Esau; and behold, also he is behind us, signifies submission: and he commanded the second, and the third, and all that went after the droves, saying, According to this word ye shall speak unto Esau when ye find him, signifies continuation: and ye shall say also, Behold, thy servant Jacob is behind us. For he said, I will expiate his faces in the present going before me, and afterwards I will see his faces; peradventure he will lift up my faces, signifies preparation for what follows: and the present passed over before him, signifies effect: and he passed the night in that night in the camp, signifies the things which follow: and he arose in that night, and took his two wives, and his two handmaids, and his eleven sons, and passed over the ford Jabbok, signifies the first insinuation of the affections of truth with the truths acquired; the ford Jabbok is the first insinuation: and he took them, and caused them to pass over the river, and he caused what he had to pass over, signifies further insinuation.

4266. Ver. 16. "And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and set a space between drove and drove."—That hereby is signified orderly arrangement in the manner in

which they should be initiated, appears (1.) from the signification of *delivering into the hand*, as denoting to instruct with ability; that hand denotes ability, see n. 878, 3091, 3387, 3563; (2.) from the signification of *servants*, as denoting those things which are of the natural man, see n. 3019, 3020, for all things which are of the natural or external man are subordinate to the spiritual or internal man; hence all things which are in the natural man are respectively things of service, and are called servants; (3) from the signification of *drove*, as denoting scientifics and knowledges, and thus doctrinals, see n. 3767, 3768; so long as these things are in the natural or external man, that is, in his memory, and not as yet implanted in the spiritual or internal man, they are signified by droves given into the hand of servants; (4.) from the signification of *by themselves*, as denoting to each according to classes, or according to genera and species; and (5) from the signification of *passing over before me*, and *setting a space* between drove and drove, as denoting to prepare the way to good which was to be received; for the subject here treated of is the reception of good by truth, and their conjunction in the natural man. From each of these particulars it is evident, that by all of them in general is signified orderly arrangement in the manner in which they should be initiated. As to the initiation of truth into good in the natural man, it cannot by any means be explained to the apprehension, for the man of the church at this day does not even know what the internal or spiritual man is, although he often speaks on the subject; nor does he know that truth is to be initiated in good in the external or natural man, that he may become a man of the church; still less that there is any orderly arrangement from the Lord in that man, to the end that his conjunction with the internal man may be effected. These considerations, which are most common (or general), are at this day so hidden, that it is not known that such effects have place; wherefore, to explain every particular thing which is here contained in the internal sense concerning orderly arrangement and initiation, would be to speak complete arcana, which could not be believed; consequently it would be in vain, or like casting seed upon the water or sand. This is the reason why a particular explanation is omitted, and only a general one given, both here and also in the following part of this period.

4267. Verses 17, 18. "And he commanded the first, saying, When Esau my brother shall meet thee, and shall ask thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? and thou shalt say, Thy servant Jacob's: it is a present sent unto my lord Esau; and behold also he is behind us."—That hereby is signified submission, appears in like manner from the internal sense of each word, from which this general sense results. That submission with the things apper-

taining to submission are signified, is evident; for he commanded the servants that they should call his brother lord, and himself a servant, and that a present should be sent as to a lord from a servant. That good is respectively a lord, and truth a servant, and that still they are called brethren, has been frequently shown above; they are called brethren, because when good and truth are conjoined, good is presented in truth as in an image, and afterwards they act conjointly to produce effect; but good is called lord, and truth servant, before they are conjoined, and still more whilst there is any dispute about priority.

4268. Ver. 19. "And he commanded the second, and the third, and all that went after the droves, saying, According to this word shall ye speak to Esau when ye find him."—That hereby is signified continuation of orderly arrangement and of submission, appears without further explanation from what has been said above, n. 4266, 4267.

4269. Verses 20, 21. "And ye shall say also, Behold, thy servant Jacob is behind us. For he said, I will expiate his faces in the present that goeth before me, and afterwards I will see his faces; peradventure he will lift up my faces. And the present passed over before him; and he passed the night in that night in the camp."—That hereby is signified preparation for what follows; that by the present passing over before him, is signified effect; and, that by passing the night in that night in the camp, are signified those things which follow, may appear from the respective words in the internal sense, which, it is evident, denote preparation that he may be kindly received. But the manner in which each of the circumstances here mentioned occurs, cannot possibly be explained to the apprehension; for so long as the common or general principles of a subject are not known, its singulars cannot rise into any light, but fall into mere shade. Common or general notices must necessarily precede, for unless this is the case, singulars have no place of abode wherein to enter: in an abode where there is mere shade, they do not appear, and in an abode where there are false principles, they are either rejected, suffocated, or perverted, and where evils are, they are derided. It is enough that these general principles be received, namely, that before man can enter into the Lord's kingdom, he must be regenerated (John iii. 3); that previous to regeneration, truth is apparently in the first place, and good in the second; but that when regeneration is effected, the order becomes inverted, and good is in the first place, and truth in the second; also, when the order is inverted, that the Lord so arranges and orders things in the natural or external man, that truth is there received from good, and submits itself to good, so that man no longer acts from truth, but from good, that is, from charity; also, that he acts from charity, when he lives according to the truths of faith, and loves doctrine for the

sake of life. The process of the things here contained in the internal sense concerning the orderly arrangement, initiation, and submission of truth before good, appears in clear light before the angels, for such things are subjects of angelic wisdom, although man sees nothing respecting them; nevertheless, they who are principled in simple good grounded in simple faith, are in the faculty of knowing such things, and if they do not comprehend them in the life of the body, by reason of worldly cares, and the gross ideas thence derived, still they comprehend them in another life, where worldly and corporeal things are removed; for then they are illustrated, and come into angelic intelligence and wisdom.

4270. Ver. 22. "And he arose in that night, and took his two wives, and his two handmaids, and his eleven sons, and passed over the ford Jabbok."—That hereby is signified the first insinuation of the affections of truth with the truths acquired, appears (1.) from the signification of the *two wives*, Rachel and Leah, as denoting the affections of truth, see n. 3758, 3782, 3793, 3819; (2.) from the signification of the *two handmaids*, Bilhah and Zilpah, as denoting the exterior affections of truth serving as means (or mediums), see n. 3849, 3931; (3.) from the signification of *sons*, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and (4.) from the signification of the *ford Jabbok*, as denoting first insinuation. The reason why Jabbok denotes first insinuation, is, because it was a boundary of the land of Canaan; that all the boundaries of that land were significative of the celestial and spiritual things of the Lord's kingdom, according to distance and situation, may be seen, n. 1585, 1866, 4116, 4240; so also the ford or passage of Jabbok, which was, in respect to the land of Canaan, beyond Jordan, and was the boundary of the inheritance of the sons of Reuben and Gad, see Numb. xxi. 24; Deut. ii. 36, 37; iii. 16, 17; Joshua xii. 2; Judges xi. 13, 22. The reason why it was ceded to them for an inheritance, was, because by Reuben was represented faith in the understanding, or doctrine, which is the first principle of regeneration; or, in general, truth of doctrine, by which good of life is attained to, see n. 3861, 3866; and by Gad were represented works of faith, see n. 3934; these, namely, truths of faith or doctrinals, and works of faith which are first wrought, are the things by which man, who is regenerated, is insinuated into good: hence it is, that by the ford Jabbok is signified first insinuation.

4271. Ver. 23. "And he took them, and caused them to pass over the river, and caused what he had to pass over."—That hereby is signified further insinuation, appears from what has been just now said above; for he caused to pass over not only the wives, the handmaids, and the sons, but also the herd and flock, thus all that he had, into the land of Canaan, in

which he met Esau; and as in the internal sense, the conjunction of truth with good in the natural principle is here treated of, by passing that river nothing else is signified but first insinuation, and here where the same things are repeated, and it is also added, that he caused all that he had to pass over, is signified further insinuation.

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4272. Verses 24, 25. *And Jacob remained alone; and a man wrestled with him, until the day-dawn arose. And he saw that he did not prevail over him; and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.* Jacob remained alone, signifies good of truth procured, which in this case was ultimate: and a man wrestled with him, signifies temptation as to truth: until the day-dawn arose, signifies before the conjunction of natural good, signified by Jacob, with celestial, spiritual, or divine good of truth: and he saw that he did not prevail over him, signifies that he overcame in temptations: and he touched the hollow of his thigh, signifies where celestial spiritual good is conjoined with the natural good signified by Jacob: and the hollow of Jacob's thigh was out of joint as he wrestled with him, signifies that as yet truth had not the ability of conjoining itself entirely to good.

The same words have also respect to Jacob himself and his posterity, and then their quality is signified. In this sense, by touching the hollow of his thigh, is signified where conjugial love is conjoined to natural good; and by the hollow of Jacob's thigh being out of joint in his wrestling with him, is signified that that conjunction was altogether hurt and disturbed in the posterity of Jacob.

4273. Ver. 24. "Jacob remained alone."—That hereby is signified good of truth procured, which in this case was ultimate, appears from the representation of *Jacob* in this passage, as denoting the good of truth. What has been represented by Jacob, has been shown in the foregoing pages; that he represented various things in the natural principle, because the state of truth and good varies in its beginning, in its progress, and in its end, see n. 3775, 4234; in the present case he represents the good of truth. The reason of this representation is, because his wrestling is presently treated of, by which, in the internal sense, is signified temptation; and because he was named Israel, whereby is signified the celestial spiritual man; also because, in what next follows, his conjunction with Esau is treated of, by which is signified the initiation of truth into good. These are the reasons why Jacob now represents the ultimate good of truth in the natural principle.

4274. "And a man wrestled with him."—That hereby is signified temptation as to truth, appears from the signification

of *wrestling*, as denoting temptation; temptation itself is nothing else but wrestling or combat, for truth is assaulted by evil spirits, and is defended by angels, who are attendant on man; the perception of this combat in man is temptation, see n. 741, 751, 761, 1661, 3927, 4249, 4256. But it is not possible for any temptation to exist, unless man be principled in the good of truth, that is, in the love or affection thereof; for he who does not love his own truth, or is not affected by it, has no concern about it; but he who loves it, is in anxiety lest it should suffer hurt. Nothing but what man believes to be true, constitutes his intellectual life, and nothing but what he has impressed upon himself as being good, constitutes his voluntary life; wherefore, when that which he believes to be true is assaulted, the life of his intellect is assaulted, and when that which he has impressed upon himself as being good is assaulted, the life of his will is assaulted; therefore, when man is tempted, his life is at stake. The reason why the beginning of combat is as to truth, is, because this is what man at first principally loves, and whatsoever is the object of any love, the evil spirits assault; but when man loves good in preference to truth, as is the case when the order is inverted, he is then tempted as to good. What temptation is, however, few know, because few at this day undergo any temptation; for none can be tempted but they who are principled in the good of faith, that is, who are in charity towards their neighbour. They who are not in such charity, in case they were tempted, would instantly yield; and they who yield, come into a confirmation of what is evil, and into a persuasion of what is false, for in such case the attendant evil spirits conquer, to whom they are thereby associated. This is the reason why few at this day are admitted into any spiritual temptation, but only into some natural anxieties, that thereby they may be withdrawn from the loves of self and of the world, into which otherwise they would rush headlong without restraint.

4275. "Until the day-dawn arose."—That hereby is signified before the conjunction of natural good, signified by Jacob, with the celestial principle, or divine good of truth, appears from the signification of *day-dawn*, as denoting in a supreme sense the Lord, in a representative sense His kingdom, and in an universal sense the celestial principle of love, see n. 2405. In the present case, the celestial spiritual principle is understood; for when the day-dawn arose, Jacob was named Israel, by whom is signified the celestial spiritual man; before the arising of day-dawn, therefore, denotes before the conjunction of natural good, now signified by Jacob, with the celestial spiritual principle. What the celestial spiritual principle is, will be shown in treating of Israel, verse 28.

4276. Ver. 25. "And he saw that he did not prevail over

him."—That hereby is signified that he overcame in temptations, appears without explanation.

4277. "And he touched the hollow of his thigh."—That hereby is signified where celestial spiritual good is conjoined with the natural good signified by Jacob, appears (1.) from the signification of *thigh*, as denoting conjugial love, and hence all celestial and spiritual loves, because these are derived from conjugial love, as offsprings from their parent, see n. 3021; and (2.) from the signification of *the hollow of the thigh* (*vola seu acetabuli, aut cavi illius*), as denoting where conjunction is; in the present case therefore, where there is conjunction of celestial spiritual good with the natural good signified by Jacob. But nothing can be said concerning this conjunction, unless it be first known what celestial spiritual good is, which is Israel, and what natural good is, which is Jacob; this will be pointed out in what follows (verse 28), where Jacob, then named Israel, is treated of, and also afterwards, where the posterity of Jacob are treated of.

4278. "And the hollow of Jacob's thigh was out of joint as he wrestled with him."—That hereby is signified that as yet truth had not the ability to conjoin itself entirely to good, appears from the signification of being *out of joint*, as denoting that truths were not yet arranged in that order, in which, together with good, they could all enter celestial spiritual good, on which subject more will be said in the explanation at verse 31; consequently that truth had not yet ability to conjoin itself with good; for the hollow of the thigh is where goods are conjoined, as was said above, n. 4277.

4279. The things which have been hitherto explained, are thus to be understood in the supreme and in the internal senses; but in a different manner in the inferior sense, for in the latter, Jacob and his posterity are treated of as to their quality. As the Word is from the Lord, and descends from Him through heaven to man, it is therefore divine as to every particular; and as it has descended from the Lord, so it ascends, that is, is elevated to Him, and this through the heavens. That there are three heavens, is well known; and also that the inmost is called the third heaven, the middle is called the second heaven, and the lowest is called the first heaven: wherefore when the Word ascends or descends, in the Lord it is divine; in the third heaven it is celestial, for that heaven is the celestial heaven; in the second heaven it is spiritual, for that heaven is the spiritual heaven; in the first heaven it is celestial and spiritual natural, for that heaven is also so named; but in the church with man the Word is, as to the sense of the letter, natural, that is, worldly and terrestrial. Hence it is evident what the quality of the Word is, and how the case is with the Word whilst it is read by man who is in a holy principle, that is, who is in good

and truth, for in such case with him it appears as worldly, or as historical, in which nevertheless there is a holy principle; whereas in the first heaven it appears as celestial spiritual natural, in which nevertheless there is a divine principle; but in the second heaven it is spiritual; in the third heaven it is celestial; and in the Lord it is Divine. The sense of the Word is according to the heavens; the supreme sense of the Word, in which the Lord is treated of, is for the inmost or third heaven; its internal sense, in which the Lord's kingdom is treated of, is for the middle or second heaven; the inferior sense of the Word, in which the internal sense is determined to that nation which is there named, is for the lowest or first heaven; but the lowest or literal sense is for man, whilst he yet lives in the world. Nevertheless, man is of such a nature, that the interior sense, and then the internal and supreme, may be communicated to him; for he has communication with the three heavens, being created to be an image of them; insomuch that whilst he lives in love to the Lord, and in charity towards his neighbour, he is a heaven in miniature; hence it is that the kingdom of heaven is within that man, as the Lord Himself teaches in Luke, "*Behold, the kingdom of God is within you*," xvii. 21. These things are said in order to show, that in the Word there is not only a supreme sense and an internal sense, but also an inferior sense; and that in this, namely, the inferior sense, the internal sense is determined to that nation which is there named; and when this is the case, it appears manifestly from the series of things treated of. That in the present instance, the man's wrestling with Jacob, and his thigh being put out of joint, are predicated also of Jacob and his posterity, is evident. Wherefore it is allowable to explain these same words according to that sense. This sense, in the sequel, will be called the INTERNAL HISTORICAL SENSE, and this also because it is occasionally represented to the life and in form in the first heaven, which also at times I have been permitted to see. See the exposition premised, n. 4272, in the new period.

4280. In that sense, by touching the hollow of Jacob's thigh, is signified where conjugial love is conjoined to natural good, as appears from the signification of the *hollow of the thigh*, as denoting where there is conjunction of conjugial love, see above, n. 4277. The reason why conjunction there with natural good is signified, is, because there the thigh is conjoined to the feet, feet in the internal sense signifying natural good; that feet have this signification, see n. 2162, 3147, 3761, 3986. The signification of thigh as denoting conjugial love, and of feet as denoting natural good, is amongst the things which are antiquated and lost; but the ancient church, which was principled in representatives and significatives, knew this full well; and the knowledge of such things constituted their intelligence and

wisdom; yea, not only the intelligence and wisdom of those who were of that church, but also of those who were out of the church, as may appear from the most ancient books of the Gentiles, and from those which at this day are called fabulous; for significatives and representatives were derived to them from the ancient church: with these also the thighs and loins signified the conjugial principle, and the feet natural principles. This signification of the thighs and feet is grounded in the correspondences of all man's members, organs, and viscera with the Grand Man, which correspondences are treated of at the close of the chapters now under explanation; concerning the correspondences with the thighs and feet, more will be said in the following pages, where it will be proved by living experience that this is their signification. These things must needs appear paradoxes in the present day, because, as was just now said, the above science is altogether obsolete and lost; nevertheless the superior excellence of this science above other sciences may appear from this consideration, that the Word as to the internal sense cannot be known without it; and that the angels, who are attendant on man, perceive the Word according to that sense; also, that by this science communication is given to man with heaven; and, what is incredible, the real internal man thinks no otherwise (than according to that science), for when the external man apprehends the Word according to the letter, the internal man apprehends it according to the internal sense; although man, during his life in the body, is ignorant of it. This may appear especially from this circumstance, that when man comes into another life and becomes an angel, he knows it as it were of himself and without instruction. What conjugial love is, which is signified by thighs, and also by loins, may be seen, n. 995, 1123, 2727 to 2759; and that conjugial love is the fundamental love of all loves, n. 686, 3021; hence it is, that they who are principled in genuine conjugial love, are principled also in celestial love, or love to the Lord, and in spiritual love, or charity towards their neighbour; wherefore by conjugial love is not only meant that love itself, but also all celestial and spiritual love. These loves are said to be conjoined with natural good, when the internal man is conjoined with the external, or the spiritual man with the natural; this conjunction is what is signified by the hollow of the thigh (*volum femoris*). That with Jacob and his posterity in general there was no conjunction, will appear manifest from what follows, for in the internal historical sense this is the subject here treated of.

4281. That by the hollow of Jacob's thigh being out of joint as he wrestled with him, is signified that that conjunction in the posterity of Jacob was altogether hurt and disturbed, may appear from the signification of being *out of joint* in the above sense, as denoting to be disturbed (or be put out), and thereby

be injured. That the hollow of the thigh denotes conjunction, is evident from what was said above, n. 4280; and that Jacob in the Word not only denotes Jacob, but likewise all his posterity, appears from very many passages, as Numb. xxiii. 7, 10, 21, 23; xxiv. 5, 17, 19; Deut. xxxiii. 10; Isaiah xl. 27; xliii. 1, 22; xliv. 1, 2, 21; xlviii. 12; lix. 20; Jer. x. 16, 25; xxx. 7, 10, 18; xxxi. 7, 11; xlvi. 27, 28; Hos. x. 11; Amos vii. 2; Micah ii. 12; iii. 8; Psalm xiv. 7; xxiv. 6; lix. 13; lxxviii. 5; xcix. 4; and in other places. That Jacob and his posterity were such, that with them celestial and spiritual love could not be conjoined with natural good, that is, the internal or spiritual man with the external or natural, is evident from the particulars related in the Word concerning that nation; for they knew not, nor were they willing to know, what the internal or spiritual man is, and therefore it was not revealed to them. For they believed that nothing but an external and natural principle appertained to man, neither did they regard any other principle in all their worship, insomuch that divine worship with them was no other than idolatrous; for when external worship is separated from internal, it is merely idolatrous. The church, which was instituted amongst them, was not a church, but only the representative of a church; wherefore that church is called a representative church; that the representative of a church may be given amongst such persons, see n. 1361, 3670, 4208. For in representations the person is not reflected upon, but only the thing which is represented; wherefore divine, celestial, and spiritual things were represented, not only by persons, but by things inanimate, as by Aaron's garments, by the ark, the altar, the oxen and sheep which were sacrificed, by the candlestick with the lights, by the bread of arrangement on the golden table, by the anointing oil, the frankincense, and other similar things. Hence it was that kings, both bad and good alike, represented the Lord's regal principle; and the high priests, both bad and good alike, when they discharged their office in an external form according to the statutes and commandments, represented the things appertaining to the Lord's Divine priesthood. To the intent, therefore, that the representative of a church might exist amongst them, such statutes and laws were given them by manifest revelation, as were altogether representative; wherefore so long as they were principled therein, and observed them strictly, so long were they capable of representing; but when they turned aside from them to the statutes and laws of other nations, and especially to the worship of another god, they deprived themselves of the faculty of representing; in consequence whereof they were driven by external means, which were captivities, overthrows, threats, and miracles, to laws and statutes truly representative; but not by internal means, like those who have internal worship in the external

In the internal historical sense, which respects Jacob and his posterity, these things are signified by the hollow of Jacob's thigh being out of joint.

4282. Verses 26 to 28. *And he said, Let me go, because the day-dawn ariseth. And he said, I will not let thee go, unless thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall no longer be called Jacob, but Israel; because as a prince thou hast contended with God and with men, and hast prevailed.* He said, Let me go, because the day-dawn ariseth, signifies that temptation ceased when conjunction was at hand: and he said, I will not let thee go, unless thou bless me, signifies that conjunction was about to take place: and he said unto him, What is thy name? and he said, Jacob, signifies the quality of good derived from truth: and he said, Thy name shall no longer be called Jacob, but Israel, signifies the Divine celestial-spiritual principle at this time; Israel is the celestial-spiritual man, which is in the natural, thus natural; the clestial-spiritual man himself, which is rational, is Joseph: because as a prince thou hast contended with God and with men, and hast prevailed, signifies continual victories in combats as to truths and goods.

In the *internal historical sense*, which treats of Jacob and his posterity, by the same words is signified as follows: by Let me go, because the day-dawn ariseth, is signified that the representative should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan: by he said, I will not let thee go unless thou bless me, is signified that they were urgent to be representative: by he said to him, What is thy name? and he said, Jacob, is signified that they were the posterity of Jacob with their quality: by he said, Thy name shall no longer be called Jacob, but Israel, is signified that they could not represent as Jacob, but as from a new given quality: by because as a prince thou hast contended with God and with men, and hast prevailed, is signified by reason of the contumacy which was in their lusts and phantasies.

4283. Ver. 26. "And he said, Let me go, because the day-dawn ariseth."—That hereby is signified that temptation ceased when conjunction was at hand, appears (1.) from the signification of *letting me go*, viz., from wrestling with me, as denoting that temptation ceased; that wrestling denotes temptation, may be seen above, n. 4274; and that it ceased, is evident from what follows: (2.) from the signification of *day-dawn*, as denoting conjunction of natural good signified by Jacob with celestial-spiritual, or divine good of truth; concerning which, see also above, n. 4275. The reason why the wrestling began before the day-dawn arose, and was finished after it arose, and why mention is next made of what was done when the sun arose, is, because the times of the day, like the times of the

year, signify states, see n. 487, 488, 493, 893, 2788, 3785. In the present case, they signify states of conjunction by temptations; for when conjunction of the internal man with the external is effected, it is day-dawn to him, for then he enters into a spiritual or celestial state; then also the light as of day-dawn appears to him, if he is in such a state as to be able to perceive it; in other respects his intellectual principle is illuminated, and his case is like that of a person awaking from sleep in the morning, when day-dawn by its light first announces the approach of day.

4284. "And he said, I will not let thee go, unless thou bless me."—That hereby is signified that conjunction was about to take place, appears (1.) from the signification of *not letting thee go*, as denoting that temptation would not cease, see n. 4283; and (2.) from the signification of *blessing*, as denoting conjunction, see n. 3504, 3514, 3530, 3584. Hence it is evident, that by these words, I will not let thee go, unless thou bless me, is signified, that temptation would not cease until conjunction was effected; that is, that conjunction was about to take place.

4285. Ver. 27. "And he said unto him, What is thy name? And he said, Jacob."—That hereby is signified the quality of good derived from truth, appears (1.) from the signification of *name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and (2.) from the represenation of *Jacob*, as denoting the good of truth, see above, n. 4273.

4286. Ver. 28. "And he said, Thy name shall no longer be called Jacob, but Israel."—That hereby is signified the Divine celestial-spiritual principle at this time, and that Israel is the celestial-spiritual man which is in the natural, thus which is natural (the celestial man himself who is rational being Joseph), may appear from what follows concerning Jacob and Israel, and also concerning Joseph; but first it may be expedient to show what is meant by the celestial-spiritual principle. It is known indeed in the church at this day, that there is a spiritual man, and that there is a natural man, or an internal man and an external; but what the spiritual or internal man is, is not as yet so well known, still less what the celestial man is, and that he is distinct from the spiritual; and as this is not known, it cannot be known what the celestial-spiritual man is, who in this passage is Israel: it may therefore be expedient to say a few words on the subject. It is a known thing that there are three heavens, viz., the inmost, middle, and ultimate heaven, or, what is the same thing, the third, second, and first; the inmost or third heaven is celestial, for the angels of that heaven are called celestial, because they are principled in love to the Lord, and hence are most conjoined to the Lord, and consequently they excel all the rest in wisdom; they are innocent, and are hence

called innocences and wisdoms; these angels are distinguished into internal and external, the internal are more celestial than the external. The middle or second heaven is spiritual, for the angels of that heaven are called spiritual, because they are principled in charity towards their neighbour, that is, in mutual love, which is such, that one loves another more than himself; and as they are in this love, they are intelligent, and are hence called intelligences; these angels also are distinguished into internal and external, the internal being more spiritual than the external. But the ultimate or first heaven is also celestial and spiritual, yet not in the same degree as the foregoing, for a natural principle adheres to the angels in it, in consequence of which they are called celestial and spiritual-natural; they are also principled in mutual love, but they do not love others more than themselves, but as themselves; they are in the affection of good and in the knowledge of truth, and are also distinguished into internal and external. But what the celestial-spiritual principle is, shall also be briefly explained. They who were just above called spiritual, and are in the middle or second heaven, are called celestial-spiritual; they are named celestial by virtue of mutual love, and spiritual by virtue of intelligence thence derived. The internal in that heaven are they who are represented by Joseph, and also in the Word are called Joseph, but the external are they who are represented by Israel, and also in the Word are called Israel; the former, viz., the internal who are called Joseph, partake of the rational principle, whereas the latter, who are called Israel, partake of the natural principle, for they are in the middle between the rational principle and the natural. This is the reason why it was said, that Israel is the celestial-spiritual man who is in the natural, thus who is natural, and that Joseph is the celestial-spiritual man himself who is rational; for in a universal sense, all good which is of love and charity is called celestial; and all truth which, by derivation thence, is of faith and intelligence, is called spiritual. These observations are made in order that it may be known what is meant by Israel; but in a supreme sense, Israel signifies the Lord as to the Divine celestial-spiritual principle; whereas in the internal sense, he signifies the Lord's spiritual kingdom in heaven and on earth: the Lord's spiritual kingdom on earth is the church, which is called the spiritual church; and whereas Israel is the Lord's spiritual kingdom, he is also the spiritual man, for in every such man there is the Lord's kingdom, because man is heaven in its least form, and also the church, see n. 4279. By Jacob is represented in a supreme sense the Lord as to the natural principle, both celestial and spiritual; and in the internal sense, the Lord's kingdom such as it is in the ultimate or first heaven, consequently also that principle of the church; good in the natural principle is what is here called

celestial, and truth in the same principle is what is called spiritual. From these considerations it may appear, what is signified in the Word by Israel and by Jacob, and also why Jacob was named Israel. But what has been said must needs appear obscure; principally for this reason, because few know what the spiritual man is, and scarcely any what the celestial man is; consequently, that there is any distinction between the spiritual man and the celestial. The reason why this is not known, is, because there is no distinct perception of the good which is of love and charity, and of the truth which is of faith; and these things are not perceived, because there is no longer any genuine charity, for where a thing is not, there cannot be any perception of it; also because man is but little solicitous about those things which relate to the life after death, and thus about those which relate to heaven, but very solicitous about those things which concern the life in the body, and thus about the things of the world. If man were solicitous about those things which relate to the life after death, and consequently about the things of heaven, he would easily apprehend all that has been said above; for what a man loves, he easily imbibes and apprehends; whereas what he does not love, he imbibes and apprehends with difficulty. That Jacob and Israel have distinct significations, is very manifest from the Word; for in its historical parts, as also in the prophetical, mention is sometimes made of Jacob, sometimes of Israel, and sometimes of both in one verse: hence it may appear, that there is an internal sense of the Word, and that without this sense it cannot be at all known. That Jacob is sometimes called Jacob, and sometimes Israel, appears from the following passages in Genesis: "*Jacob* dwelt in the land of the sojournings of his father. . . . These are the nativities of *Jacob;* Joseph a son of seventeen years: . . . and *Israel* loved Joseph more than all his sons," xxxvii. 1, 2, 3; where Jacob is first called Jacob, and presently Israel, and is called Israel on the occasion when Joseph is treated of. Again, "When *Jacob* saw that there was corn in Egypt, *Jacob* said to his sons . . . And the sons of *Israel* came to buy in the midst of those who came," xlii. 1, 5. And afterwards, "They went up out of Egypt, and came into the land of Canaan unto *Jacob* their father: . . . and when they told him all the words of Joseph which he spake unto them, . . . the spirit of *Jacob* their father revived; and *Israel* said, It is much, Joseph my son is yet alive," xlv. 25, 27, 28. Further, "And *Israel* departed, and all that he had: . . . and God spake unto *Israel* in the visions of the night, and said, *Jacob, Jacob.* And he said, Behold me. . . . And *Jacob* arose from Beersheba, and the sons of *Israel* carried *Jacob* their father," xlvi. 1, 2, 5; and in the same chapter, "These are the names of the sons of *Israel* that came into Egypt, of *Jacob* and his sons," verse 8. Again, "Joseph brought in *Ja*

cob his father, and set hi n before Pharaoh; . . . and Pharaoh said unto *Jacob*; . . . and *Jacob* said unto Pharaoh," xlvii. 7 to 10. Also, in the same chapter, "And *Israel* dwelt in the land of Goshen; . . . and *Jacob* lived in the land of Egypt seventeen years; . . . and the days of *Israel* approached that he must die; and he called his son Joseph," verses 27 to 29. Again, "And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and *Israel* strengthened himself, and sat upon his bed; and *Jacob* said unto Joseph, God Schaddai appeared unto me in Luz," xlviii. 2, 3; and *Israel* is named in the same chapter, verses 8, 10, 11, 13, 14, 20, 21. And lastly, "*Jacob* called unto his sons, and said, Gather yourselves together; . . . and hear, ye sons of *Jacob*, and hearken unto *Israel* your father. . . . And when *Jacob* had made an end of commanding his sons," xlix. 1, 2, 33. From these passages it manifestly appears that Jacob is sometimes called Jacob, and sometimes Israel, and thus that Jacob is one thing, and Israel another; or that one thing is signified when Jacob is named, and another when Israel is named, also that this arcanum cannot be known at all, except from the internal sense. The signification of Jacob and of Israel has been shown above; in general by Jacob is signified the external of the church, and by Israel the internal, for every church has an external and an internal, or is internal and external; and whereas that which is of the church is signified by Jacob and by Israel, and all of the church is from the Lord, hence in a supreme sense, the Lord is both Jacob and Israel, Jacob as to the Divine natural principle, Israel as to the Divine spiritual. Hence the external principle of the Lord's kingdom and church is Jacob, and the internal principle is Israel, as may appear further from the following passages, in which also each is named in his peculiar sense; in the prophecy of Jacob, at that time Israel, "By the hands of the mighty One of *Jacob;* hence the shepherd, the stone of *Israel*," Gen. xlix. 24. So in Isaiah, "Hear, O *Jacob* my servant, and *Israel* whom I have chosen; . . . I will pour out my Spirit upon thy seed, and my blessing upon thine offspring. . . . This shall say, I am Jehovah's; and this shall call himself by the name of *Jacob;* and he shall write with his hand unto Jehovah, and shall surname himself by the name of *Israel*," xliv. 1, 3, 5; in this passage Jacob and Israel manifestly denote the Lord, and the seed and sons of Jacob and Israel denote those who are principled in faith in Him. So in the prophecy of Balaam, "Who shall count the dust of *Jacob*, and the number of the fourth part of *Israel?*" Numb. xxiii. 10. And again, "No divination is against *Jacob*, nor enchantment against *Israel:* at this time it shall be said of *Jacob* and of *Israel*, What hath God wrought?" verse 23 of the same chapter. Again, "How goodly are thy tents, O *Jacob!* thy tabernacles, O *Israel!*" xxiv. 5. And

again, "A Star shall arise out of *Jacob*, and a Sceptre out of *Israel*," verse 17 of the same chapter. So in Isaiah, "My glory will I not give to another. Hearken unto me, O *Jacob*, and *Israel* called by me; I am the same, I am the first, I also am the last," xlviii. 11, 12. Again in the same prophet, "*Jacob* shall cause them that come to take root; *Israel* shall blossom and flourish, and the faces of the world shall be filled with fruit," xxvii. 6. And in Jeremiah, Fear not, my servant *Jacob;* neither be dismayed, O *Israel;* for, lo, I have kept thee from afar," xxx. 10. And in Micah, "In gathering I will gather together *Jacob* all of thee; in assembling I will assemble the remains of *Israel;* I will put them together as the sheep of Bozrah," ii. 12. The reason why Jacob was named Israel, appears from the words themselves, when that name was given him, "Thy name shall not any longer be called Jacob, but Israel; *because as a prince thou hast contended with God and with men, and hast prevailed.*" For in the original tongue, Israel signifies one contending as a prince with God; whereby, in the internal sense, is signified that he conquered in the combats of temptations; for temptations and combats in temptations were the means whereby the Lord made His Human [principle] Divine, see n. 1737, 1813, and elsewhere; and temptations and victories in temptations are what make man spiritual, wherefore Jacob was for the first time named Israel when he had wrestled; that to wrestle is to be tempted, see n. 4274. It is a known thing that the church, or the man of the Christian church, calls himself Israel; but still no one in the church is Israel, unless he be made a spiritual man by temptations, as the name itself also implies. That it was afterwards confirmed that Jacob should be called Israel, appears from what follows, where these words occur, "God appeared unto *Jacob* again, as he came out of Padan-Aram, and blessed him. And God said unto him, Thy name is *Jacob:* thy name shall no longer be called *Jacob*, but *Israel* shall be thy name; and he called his name *Israel*," Gen. xxxv. 9, 10; the reason of this confirmation will be shown below.

4287. "Because as a prince thou hast contended with God and with men, and hast prevailed."—That hereby are signified continual victories in combats as to truths and goods, appears (1.) from the signification of *contending as a prince*, as denoting to overcome in combats, which are here temptation-combats, since these are treated of; and (2.) from the signification of *with God and with men*, as denoting as to truths and goods, of which we shall speak presently. Inasmuch as in a supreme sense the Lord is treated of, in that sense it is He who is meant by contending as a prince with God and men; for by His own proper ability He sustained all temptations, and thereby overcame the hells, for He admitted all the hells in their order into

Himself, yea, even to the angels, of whom we shall speak presently;* and thus He reduced into order all the things in the heavens and in the hells, and at length glorified Himself, that is, made the Human [principle] in Himself Divine. Hence it is evident, that the Lord in a supreme sense is Jacob and Israel, as was shown just above, n. 4286; and not only that He as a prince contended, that is, sustained all temptation-combats, and conquered in them, but also that He sustains them with every man; but see what has been frequently said above on this subject, viz., that the Lord above all others sustained the most grievous temptations, n. 1663, 1668, 1787, 2776, 2786, 2795, 2816. That the Lord combated from Divine love, which is not the case with any man, n. 1690, 1691, 1789, 1812, 1813, 1820. That although He had no actual evil, the Lord fought against the hereditary evil from the mother, so that at length He was not her son, n. 1444, 1573, 2025, 2574, 2649, 3318. That the Lord by temptation-combats, and continual victories, arranged all things into a heavenly form, n. 1928. And that by continual victories in temptation-combats He united the Divine Essence to the Human, n. 1661, 1737, 1813, 1921, 2025, 2026, 2500, 2523, 2632, 2776. And that the Lord with man sustains temptations, and subdues evil and the hells, n. 987, 1661, 1692. That to contend with God and with men denotes to be tempted as to truths and goods, is an arcanum which does not appear from the letter: that it was not God with whom Jacob contended, must be evident to every one, and will also be made manifest from the explanation below; for it cannot be predicated of any man that he contends with God, and prevails. But the internal sense teaches what is here signified by God and by men, viz., that by God is signified truth, and by men, good; and this, because God in the internal sense signifies truth, and hence when truth is treated of, the term God is used, n. 2586, 2769, 2807, 2822; and when the term man is used, good is understood. The reason why man denotes good, is, because the Lord is the sole Man, and from Him man is called man, see n. 49, 238, 565, 1894; also because from Him heaven is man, and is called the Grand Man, see n. 684, 1276, 3624 to 3649, 3741 to 3751. Hence also the most ancient church, which was principled in celestial good, was called man, n. 478; wherefore also by man in the Word, where good is treated of, is signified good, as in Isaiah, "I will render a *man-man* (*virum hominem*)† more rare than gold, and a *man* (*hominem*) than the gold of Ophir," xiii. 12. Again, "The inhabit-

* Concerning the angels and the temptations which the Lord endured from them, see below n. 4295.

† The reader will here see the necessity of attending to the distinction frequently pointed out in the preceding work, and also in other translated works of our author, between the two Latin terms *Homo* and *Vir*, which are rendered

ants of the earth shall be burned, and few *man-man* shall be left," xxiv. 6; *man-man* (*vir homo*) denotes spiritual good or the good of truth; man (*homo*) denotes good. Again, "The highways are wasted, they have ceased to pass in the way, he hath made vain the covenant, he hath disdained the cities, he regardeth not a *man-man*," xxxiii. 8. And in Jeremiah, "I beheld the earth, and lo, it was void and empty; and the heavens, and their light was none; . . . I beheld, and lo, there was *not a man*, and all the birds of the heavens were flown away," iv. 23, 25. Again, "Behold, the days are coming, saith Jehovah, in which I will sow the house of Israel, and the house of Judah, *with the seed of man*, and with the seed of beast," xxxi. 27. And in Ezekiel, "Thy merchants with *the soul of man* and vessels of brass gave thy trading," xxvii. 13. Again, "Ye my flock, the flock of my pasture, *ye are a man*, I am your God," xxxiv. 31. Again, "The wasted cities shall be full of the *flock of man*," xxxvi. 38. In these passages man denotes those who are principled in good, and thus it denotes good, for man is man by virtue of good; but truth, which is derived from good, is called in the Word man-man (*vir homo*), and also the son of man.

4288. These same words which have been hitherto explained have respect also to the Jewish and Israelitish nation, which in the Word is named Jacob, as has been said and shown above, n. 4279; in that sense, which is called the internal historical sense, by these words, *Let me go, because the day-dawn ariseth*, is signified that the representative should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan. The quality of that nation has been shown above, viz., that no internal worship appertained to it, but only external, thus that the conjugial celestial principle was separated from it, and therefore that no church could be established in it, but only the representative of a church, see n. 4281. But it is requisite to know what is meant by a representative church, and what by the representative of a church: a representative church is, when internal worship is in external; but the representative of a church is, when there is no internal worship, yet nevertheless external. In each case there are nearly similar external rituals, viz., similar statutes, laws, and precepts; but in a representative church, externals correspond with internals, so as to make one, whereas in the representative of a church there is no such correspondence, because the externals are either without internals, or at variance with them. In a representative church, celestial and spiritual love is princi-

alike by the English term *Man*, but which in the original Latin have very distinct significations. What their distinct significations are, may be seen in the note at n. 156, Vol. I. of this work, and also in the preliminary observations to the treatise on Conjugial Love.

pal; whereas in the representative of a church, corporeal and worldly love is principal: celestial and spiritual love is the very internal itself, but where this love does not exist, but only the corporeal and worldly, the external is without the internal. The ancient church, which was after the flood, was a representative church; but that which was established amongst the posterity of Jacob was merely the representative of a church. But to render the distinction more evident, we will illustrate it by particular cases. In the representative church, divine worship was celebrated on mountains, because they signified celestial love, and in a supreme sense the Lord (see n. 795, 1430, 2722, 4210), and whilst they were celebrating worship on mountains, they were in their holy principle, because at the same time in celestial love. In the representative church, divine worship was also celebrated in groves, because they signified spiritual love, and in a supreme sense the Lord as to that love (see n. 2722), and whilst they were celebrating worship in groves, they were in their holy principle, because at the same time in spiritual love. In the representative church, when they celebrated divine worship, they turned their faces to the rising sun, because by the rising sun also was signified celestial love, see n. 101, 1529, 1530, 2441, 2495, 3636, 3641; also when they looked at the moon, they were overpowered in like manner with a certain holy veneration, because the moon signified spiritual love, see n. 1529, 1530, 1531, 2495, 4060; in like manner when they beheld the starry heaven, because this signified the angelic heaven or the Lord's kingdom. In the representative church they had tents or tabernacles, and divine worship in them; and this was holy, because tents or tabernacles signified the holy principle of love and worship, see n. 414, 1102, 2145, 2152, 3312; and thus in numberless other cases. In the representative of a church, indeed, divine worship was at first in like manner celebrated on mountains and in groves; they looked likewise towards the rising sun, and to the moon and stars; moreover, worship was celebrated in tents or tabernacles. But whereas they were in external worship without the internal, or in corporeal and worldly love, but not in celestial and spiritual love, and thus worshipped the mountains and groves themselves, and the sun, moon, and stars, as likewise their tents or tabernacles, and hence made those rituals idolatrous, which in the ancient church were holy, therefore they were restrained to what was common, viz., to the mountain where Jerusalem was, and at last where Zion was, to the rising of the sun as seen thence and from the temple, to a common tent, which was called the tent of assembly, and finally to the ark in the temple; in order that the representative of a church might exist when they were in a holy external principle, otherwise they would have profaned holy things. Hence the distinction between a represent-

ative church and the representative of a church may be seen; in general, they who were of the representative church had communication with the three heavens as to interiors, to which external things served as a plane; whereas they who were in the representative of a church, did not communicate with heaven as to interiors, but still the externals, in which they were held, might serve as a plane, and this miraculously of the Lord's providence, in order that some communication might exist between heaven and man through something like a church: for without such communication, mankind would perish. What the correspondence of internal things is, cannot be explained in a few words; but, by the divine mercy of the Lord, we shall speak more particularly on the subject in the following pages.

4289. That by these words, *Let me go, because the day-dawn ariseth*, is signified that the representative should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan, appears from the series of things in the internal historical sense, in which the posterity of Jacob are treated of. Their state as to the things appertaining to the church, is also described in the Word by evening, by night, and by morning or day-dawn; the latter signifies when they came into the land of Canaan, and consequently into the representative of a church there. The case herein is this: the representative of a church could not be established amongst them, until they were altogether vastated, that is, until they had no knowledge of internal things; for if they had had a knowledge of internal things, they might have been affected with them, and thus might have profaned them. For holy things, or internal truths and goods, may be profaned by those who know and acknowledge them, and still more by those who are affected with them, but not by those who do not acknowledge them; on these subjects, see what was said and shown above concerning profanation, viz., that they who know and acknowledge holy things, may profane them, but not they who do not know and acknowledge them, n. 593, 1008, 1010, 1059, 3398, 3898. They who are within the church may profane holy things, but not they who are without; see n. 2051. Consequently, they who cannot remain in good and truth, are withheld as far as possible from the acknowledgment and belief of them; see n. 3398, 3402. And that they are kept in ignorance to prevent profanation, n. 301 to 303. What danger arises from profanation of holy things, n. 571, 582. That worship is made external, to prevent the profanation of the internal, n. 1327, 1328. That on this account internal truths were not discovered to the Jews, n. 3398. Therefore it was provided of the Lord, that the genuine or internal representative of the church should depart from the posterity of Jacob, before they came into the representatives

of the land of Canaan, insomuch that they did not know any thing concerning the Lord. They knew indeed that the Messiah was to come into the world, but to the intent that He might raise them to glory and eminence above all nations of the earth, not that He might save their souls to eternity; yea, neither did they know any thing of a heavenly kingdom, nor of a life after death, nor even of charity and faith. In order that they might be reduced to this ignorance, they were kept for some hundred years in Egypt, and when they were called out thence, they had lost all knowledge of the very name of Jehovah, see Exod. iii. 12 to 14; and moreover they had lost all worship of the representative church, insomuch that after the promulgation of the commandments of the decalogue in their presence from mount Sinai, within a month of days they relapsed to the Egyptian worship of a golden calf, Exod. xxxii. And as the people which were brought forth out of Egypt were of such a quality, therefore they all perished in the wilderness; for nothing was any longer required of them but to preserve the statutes and commandments in their external form, inasmuch as this was to perform the representative of the church: but to this they who had grown up to mature age in Egypt could not be brought back, but their children could, although with difficulty; at first by miracles, and afterwards by fears and captivities, as is evident from the books of Joshua and Judges. Hence it may appear, that every genuine or internal representative of the church had departed from them before they came into the land of Canaan, where an external representative of the church was begun amongst them in a full form; for the land of Canaan was the very land itself where representatives of the church could be exhibited, because all the places and boundaries in that land were representative from ancient times, as may be seen in n. 3686.

4290. In the internal historical sense, by these words, *he said, I will not let thee go, unless thou bless me*, is signified that they were urgent to be representative; for to be urgent is signified by the words, I will not let thee go, and the representative of the church by being blessed. That the posterity of Jacob were urgent to be representative of the church, and that they were not chosen above other nations, cannot indeed appear from the historicals of the Word in the sense of the letter, because in this sense the historicals of the Word involve arcana of heaven, and therefore so follow in a series; and because the very names signify things. That several names, as Abraham, Isaac, and Jacob, in a supreme sense signify the Lord Himself, has been abundantly shown in the foregoing pages; see also n. 1965, 1989, 2011, 3245, 3305, 3439. That the posterity of Jacob were not chosen, but were urgent to have a church amongst them, may appear from the internal

historical sense in several passages of the Word, and plainly in the following, "Jehovah said unto Moses, Go up hence, thou and the people, *whom thou hast brought up out of the land of Egypt*, unto the land which I sware unto Abraham, Isaac, and Jacob, saying, Unto thy seed will I give it. . . . I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way. When the people heard these evil tidings, they mourned, and they laid aside every one his ornament from upon him. . . . And Moses took the tent, and stretched it for himself without the camp, and removed it far from the camp. . . . And Moses said unto Jehovah, See, *thou sayest unto me, Cause this people to go up*, when thou hast not made known to me whom thou wilt send with me; . . . now therefore, I pray thee, if I have found grace in thine eyes, make known to me, I pray thee, thy ways, that I may know concerning thee, that I have found grace in thine eyes; see also, that this nation is thy people. He said therefore, My faces shall go until I shall give thee rest," Exod. xxxiii. It is here said that Moses caused the people to go out of the land of Egypt; also afterwards, that they laid aside their ornaments, and mourned, and that Moses stretched his tent without the camp, and hereby that Jehovah assented; thus manifestly that they themselves were urgent. Again, "Jehovah said unto Moses, How far will this people anger me? and how far will they not believe in me, for all the signs which I have done in the midst of them? I will smite them with the pestilence, and will extinguish them, and will make thee into a nation greater and mightier than they." But Moses supplicated, and Jehovah being entreated, said, "I will be propitious according to thy word; nevertheless I live, and the whole earth shall be filled with the glory of Jehovah. For as to all the men who have seen my glory, and my signs which I have done in Egypt and in the wilderness, yet have tempted me these ten times, neither have obeyed my voice, they shall not see the land which I have sworn unto their fathers; all that have angered me shall not see it. . . . In this wilderness shall your carcases fall together; but your children I will bring in," Numb. xiv. From this passage also it is evident, that Jehovah was willing to extinguish them, consequently not to establish a church amongst them, but that they were urgent, and therefore it was done. The same also appears from several other passages, where it is said that Jehovah was willing to have totally destroyed that nation, so often rebellious, but as often suffered Himself to be wrought upon by their supplications. The like also is involved in the circumstance of Balaam not being permitted to curse that people, Numb. xxii. xxiii. xxiv.; and likewise in other passages, where it is said, that Jehovah repented that He had brought in that people; also that Jehovah was entreated; and further that He so often entered into a new

covenant with them. Such things are signified in the internal historical sense by these words, I will not let thee go, unless thou bless me: the same also is signified by Jacob fraudulently depriving Esau of his birthright, and likewise of his blessing, Gen. xxv. and xxvii.

4291. In the internal historical sense, by *he said unto him, What is thy name? and he said, Jacob*, is signified that they were the posterity of Jacob, with their quality. This may appear from the signification of *name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and from the signification of *Jacob*, as denoting his posterity, see n. 4281.

4292. That in the internal historical sense, by *he said, Thy name shall no longer be called Jacob, but Israel*, is signified, that they could not represent as Jacob, but from a new given quality, may appear from the signification of *Jacob* in the Word, as denoting his posterity, see above, n. 4281; and from the signification of *name*, as denoting quality, see just above, n. 4291. The new quality itself is Israel in the internal sense; for Israel is a celestial spiritual man, consequently the internal, see n. 4286; and inasmuch as Israel is the celestial spiritual man, thus the internal, Israel also is the internal spiritual church; for it is the same thing whether we say the spiritual man, or the spiritual church, because the spiritual man individually is a church, and several constitute the church in general. If man individually was not a church, there would not be any church in general; a congregation in general is what is commonly called a church, but to constitute it a church it is necessary that every individual in the congregation be a church; for every general [thing or principle] implies parts similar to itself. As to the point in question, viz., that they could not represent as Jacob, but as from a new given quality, which is Israel, the case is this: they who represented the church were the posterity of Jacob specifically, but not of Isaac specifically, for the posterity of Isaac were descended not only from Jacob, but also from Esau; still less were they the posterity of Abraham specifically, for his posterity comprised not only the descendants of Jacob, but also those of Esau, and likewise of Ishmael; moreover those of his sons by his other wife Keturah, as of Zimram, Jokshan, Medan, Midian, Ishbak, Shuah, and of their sons, Gen. xxv. 1, 2, 3, 4. Now whereas the posterity of Jacob were urgent to be representative, as was shown just above, n. 4290, they could not represent as Jacob, nor as Isaac, nor as Abraham: the reason why they could not represent as Jacob, was, because Jacob represented the external of the church, but not the internal; and they could not represent as Isaac together, nor as Abraham together, owing to the reason just now adduced above. Therefore, that they might represent a church, it was necessary that a new name should be given to Jacob, and by

that a new quality, which should signify the internal spiritual man, or what is the same thing, the internal spiritual church; this new quality is Israel. Every church of the Lord is internal and external, as has been frequently shown above; the internal is that which is represented, and the external that which represents: the internal church also is either spiritual or celestial: the internal spiritual church was represented by Israel, whereas the internal celestial church was represented afterwards by Judah:—on this account also a division was made, and the Israelites by themselves were a kingdom, and the Jews (*Judæi*) by themselves; but on this subject, by the divine mercy of the Lord, more will be said in the following pages. Hence it is evident that Jacob, that is, the posterity of Jacob, could not represent a church as Jacob, for this would be only to represent the external of a church; but as Israel, because Israel is the internal. That the internal is that which is represented, and the external that which represents, has been shown above throughout this work, and may also appear from man himself: the speech of man represents his thought, and the action of man represents his will; speech and action are the externals, but thought and will are the internals of man. Moreover, the very face of man, by its various states of countenance, represents both his thought and will, as is known to every one: for with the sincere, their interior states may be seen from their looks; in a word, all things appertaining to the body represent the things appertaining to the spirit and to the mind. The case is similar with the externals of the church, for these resemble the body; whereas the internals resemble the soul, as the altars and the sacrifices offered on them, which, it is well known, were external things, in like manner the show-bread, also the candlestick with its lights, and the perpetual fire, which, as may be known to every one, represented internal things; and the case was the same in regard to other rituals. That these external things could not represent external things, but internal, may appear from what has been adduced above; thus that Jacob could not represent as Jacob, because Jacob is the external of the church, but as Israel, because Israel is the internal thereof. This is what is meant by the new given quality, which the posterity of Jacob should represent.

4293. That in the internal historical sense, by *because as a prince thou hast contended with God and with men, and hast prevailed*, is signified by reason of the contumacy which was in their phantasies and lusts, may appear from the signification of *God*, and from the signification of *men*, as denoting truths and goods, see n. 4287. These same words have here an opposite sense, because in this sense they are spoken of the posterity of Jacob, with whom interiorly were no truths and goods (as was shown above), but falses and evils; falses are phantasies, because

they are of phantasies, and evils are lusts, because they are of lusts. That this nation was urgent to be representative, that is, to be a church in preference to all nations throughout the globe, may be seen above, n. 4290; that this was also permitted, owing to the contumacy which was in their phantasies and lusts, is here meant. What was the nature and quality of their phantasies and lusts, no one can know, unless he has had some conversation with them in another life; and this was granted me in order that I might know, for occasionally I have there discoursed with them: they love themselves and worldly wealth above all others; and moreover above all others they fear the loss of self-honour, and also the loss of gain. Accordingly, even at this day, as formerly, they despise others in comparison with themselves, and by the most intense application acquire to themselves wealth, moreover they are timid; and as such has been from ancient times the quality of this nation, therefore they were capable above all other nations of being held in a holy external principle without any holy internal, and thereby of representing in an external form the things appertaining to the church; these phantasies and lusts are what caused such contumacy. This also appears from several things which are recorded of them in the historicals of the Word: after they had been punished, they could be in such external humiliation as no other nation could be in; for they could lie prostrate on the ground for whole days, and roll themselves in the dust, not raising themselves up till the third day; they could also mourn for several days together, going in sackcloth, and in tattered garments, with ashes or dust sprinkled on their heads; they could fast without intermission for several days, and in the mean time burst forth into bitter weeping. But this was merely the effect of bodily and earthly love, and of the fear of losing pre-eminence and worldly wealth: for it was not any thing internal which affected them, because they knew not, neither indeed were they willing to know, what was internal, such as that there is a life after death, and that there is eternal salvation. Hence it may appear, that such being their quality, they must of necessity be deprived of every holy internal principle, inasmuch as this in no wise agrees with such a holy external principle, for they are altogether contrary to each other: also, that they could act above all other nations as the representative of a church, viz., in representing holy things in an external form, without any internal holy principle; and thus that by this nation might be given somewhat of communication with the heavens, see n. 4288.

4294. Verses 29 to 32. *And Jacob asked, and said, Tell me, I pray thee, thy name. And he said, Wherefore is this, that thou dost ask for my name? and he blessed him there. And Jacob called the name of the place Peniel; because I have seen*

God faces to faces, and my soul is delivered. And the sun rose upon him as he passed over Penuel; and he halted upon his thigh. Therefore the sons of Israel do not eat the sinew of what is put out, which is upon the hollow of the thigh, even to this day; because he touched in the hollow of Jacob's thigh the sinew of what was put out. And Jacob asked and said, Tell me, I pray thee, thy name, signifies the angelic heaven and its quality; and he said, Wherefore is this, that thou dost ask for my name? signifies that heaven was not willing to reveal itself: and he blessed him there, signifies conjunction with the Divine celestial-spiritual principle: and Jacob called the name of the place Peniel, signifies a state of temptations: because I have seen God faces to faces, and my soul is delivered, signifies that he sustained the most grievous temptations as if they were from the Divine [principle]: and the sun rose upon him, signifies conjunction of goods: as he passed over Penuel, signifies a state of truth in good: and he halted on his thigh, signifies that truths were not yet arranged into that order, that all, together with good, might enter celestial-spiritual good: therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, signifies that those things are not appropriated in which are falses: even to this day, signifies for ever, that falses were not adjoined: because he touched in the hollow of Jacob's thigh the sinew of what was put out, signifies the cause, because there were false principles.

In the internal historical sense, in which the posterity of Jacob are treated of, by Jacob asking and saying, Tell me, I pray thee, thy name, are signified evil spirits: by his saying, Wherefore is this, that thou dost ask for my name? is signified that they did not acknowledge from evil spirits: by he blessed him there, is signified that it was so done: by Jacob called the name of the place Peniel, is signified a state that they put on representations: by because I have seen God faces to faces, and my soul is delivered, is signified that he was representatively present: by the sun rose upon him, is signified when they came into representations: by as he passed over Penuel, is signified when they came into the land of Canaan: by he halted upon his thigh, is signified that goods and truths were altogether destroyed in that posterity: by therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, is signified that posterity ought to know this: by even to this day, is signified for ever that they were such: by because he touched in the hollow of Jacob's thigh the sinew of what was put out, is signified because they had an hereditary principle, which could not be eradicated by regeneration, because they did not admit it.

4295. Ver. 29. "And Jacob asked and said, Tell me, I pray thee, thy name."—That hereby is signified the angelic

heaven and its quality, may appear (1.) from the representation of *Jacob*, as denoting the Lord in respect to the Divine Natural principle (concerning which, see above); (2.) from the signification of *God*, whose name he asked, and also of *men*, with whom as a prince he contended and prevailed, as denoting truths and goods, thus those who are principled in truths and goods, see above, n. 4287; and whereas the angelic heaven is heaven by virtue of truths and goods, this is what is specifically signified by God and men, with whom the Lord contended and prevailed. Also throughout the Word angels are called gods, and this by virtue of truths and goods; as in David, "God stood in the *assembly of God*, in the midst *of gods* he hath judged. . . . I said, *Ye are gods;* and ye are all the sons of the Most High," Psalm lxxxii. 1, 6; where it evidently appears, that the assembly of God, and gods, denote the angelic heaven. Again, "Who in the heaven shall be compared with Jehovah? who among *the sons of God* shall be likened to Jehovah?" lxxxix. 6; again, "Confess ye to the *God of gods;* . . . confess ye to the Lord of lords," cxxxvi. 2, 3. Hence, and also from these considerations, that no one can contend as a prince with God and prevail, and that he who is called god was not willing to reveal his name, it is manifest that it was the angelic heaven with which the Lord fought. That an arcanum lies concealed in this passage, is very manifest from the words themselves, "Wherefore is this, that thou dost ask for my name?" for if he had been Jehovah God, he would not have concealed his name, nor would Jacob have asked, "What is thy name?" for to ask a name, implies another, or others, than God himself. That the Lord in temptations fought at length with the angels themselves, yea, with the whole angelic heaven, is an arcanum which has not heretofore been discovered. But the case is this: the angels indeed are in the utmost wisdom and intelligence, but they have all their wisdom and intelligence from the Lord's Divine [principle], and from themselves or their own proprium they have nothing of either; so far therefore as they are principled in truths and goods from the Lord's Divine [principle], so far they are wise and intelligent. The angels themselves openly confess, that they have no wisdom and intelligence from themselves, and they are even indignant if any one attributes to them any thing of wisdom and intelligence; for they know and perceive that this would be to derogate from the Divine [principle] that which is divine, and to claim to themselves that which is not their own, thus to incur the crime of spiritual theft. The angels also say, that all their own proprium is evil and false, both their hereditary proprium, and that which they have contracted by actual life in the world when they were men (see n. 4085), and that what is evil and false is not separated or

wiped away from them, and that thereby they are justified; but that it all remains with them, yet that they are withheld by the Lord from the evil and false, and are kept in good and truth, see n. 1581. These things all the angels confess, nor is any one admitted into heaven, unless he knows and believes them; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, and consequently not in good and truth. Hence also it may be known in what manner it is to be understood, that heaven is not pure in the eyes of God, Job xv. 15. This being the case, to the intent that the Lord might restore the universal heaven to celestial order, He even admitted into Himself temptations from the angels, who, as far as they were in their own proprium, were so far not in good and truth; these temptations are the inmost of all, for they act only upon ends, and with such subtlety as to escape all observation; but as far as they are not in their own proprium, so far they are in good and truth, and incapable of tempting. Moreover, the angels are continually being perfected by the Lord, and yet cannot by any means be perfected to eternity to such a degree, that their wisdom and intelligence may admit of comparison with the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord Infinite, and finite admits of no comparison with infinite. From these considerations then it may appear, what is meant by god, with whom Jacob as a prince contended, and also why he was not willing to reveal his name.

4296. "Wherefore is this, that thou dost ask for my name?"—That hereby is signified that heaven was not willing to reveal itself, is evident from what has been just now said and shown above, n. 4295.

4297. "And he blessed him there."—That hereby is signified conjunction with the Divine celestial-spiritual principle, appears from the signification of *blessing*, as denoting conjunction, see n. 3504, 3514, 3565, 3584. That the conjunction was with the Divine celestial-spiritual principle, is manifest from what precedes concerning Jacob, in that he was named Israel, for by Israel is represented the Lord as to the Divine celestial-spiritual principle, see n. 4286; where also may be seen what is meant by the celestial-spiritual principle.

4298. Ver. 30. "And Jacob called the name of the place Peniel."—That hereby is signified a state of temptations, appears from the series of the things treated of; for in old times names were given to places where any thing peculiar happened, which names were significative of the event which happened there, and of its state, see n. 340, 2643, 3422. To this place a name was given which signified a state of temptations, for such a state is here described by Jacob's wrestling and contending.

Peniel, in the original tongue, signifies the faces of God; that to see the faces of God is to sustain the most grievous temptations, will be explained in what follows immediately.

4299. "Because I have seen God faces to faces, and my soul is delivered."—That hereby is signified that he sustained the most grievous temptations, as if they were from the Divine [principle], appears (1.) from the signification of *seeing God*, as denoting approaching near to Him by interior things, that is, by goods and truths, hence denoting presence, see n. 4198; (2.) from the signification of *faces*, as denoting interior things, see n. 1999, 2434, 3527, 3573, 4066, consequently thoughts and affections, for both the latter and the former are interior things, because they appertain to the mind [animus], and to the mind [mens], and manifest themselves in the face; and (3.) from the signification of *my soul is delivered*, as denoting to sustain, viz., the Divine presence. That by all these expressions is signified, that he sustained the most grievous temptations, as if they were from the Divine [principle], can only appear from a consideration of both the proximate and remote causes of temptations; the proximate causes are the evils and falses appertaining to man, which lead him into temptations, consequently evil spirits and genii who infuse them, see n. 4249; but still no one can be tempted, that is, undergo any spiritual temptation, unless he has conscience, for spiritual temptation is nothing else than the torment of conscience; consequently none can be tempted but they who are principled in celestial and spiritual good, for these have conscience, whereas others have it not, and do not even know what conscience is. Conscience is a new will and a new understanding from the Lord; thus it is the Lord's presence with man, and is the nearer, in proportion as man is in the affection of good or truth; if the presence of the Lord is nearer than is suitable to the degree of the affection of good or truth in which man is principled, man comes into temptation. The reason is, because the evils and falses which are with man, tempered with the goods and truths which are with him, cannot endure a nearer presence; this may appear from circumstances existing in another life, viz., that evil spirits cannot in any wise approach to any heavenly society without beginning to feel anguish and torment; also that evil spirits cannot endure that angels should look at them, for they are instantly tortured and fall into a swoon; and also from this consideration, that hell is removed from heaven, because it cannot endure heaven, that is, the Lord's presence which is in heaven. Hence it is said of them in the Word, "Then shall they begin to say to the mountains, Fall upon us; and to the hills, Conceal us," Luke xxiii. 30; and in another place, "They shall say to the mountains and to the rocks, Fall upon us, and hide us from the face of him that sitteth on the throne," Rev. vi. 16; the misty and

dark sphere also, which exhales from the evils and falses of those who are in hell, appears like a mountain or rock, under which they are hidden, see n. 1266, 1267, 1270. From these considerations then it may be known, that by these words, I have seen God faces to faces, are signified the most grievous temptations, as if they were from the Divine [principle]. Temptations and torments appear as if they were from the Divine [principle], because they exist by the Divine presence of the Lord, as stated above, but still they are not from the Divine [principle] or from the Lord, but from the evil and false principles appertaining to him who is tempted or tormented. For from the Lord there proceed none but holy, good, true, and merciful principles, which cannot be endured by those who are in evil and false principles, because they are opposite or contrary. Evil, false, and merciless principles are continually intending to violate the above holy principles, and so far as they assault them, so far they are tormented; and when they assault and are thence tormented, they suppose that it is the Divine [principle] which torments; this is what is meant by these words, "as if they were from the Divine [principle]." That no one can see Jehovah face to face, and live, was known to the ancients, and hence this knowledge came down to the posterity of Jacob; and it was on this account they so much rejoiced when they saw any angel, and yet lived, as in the book of Judges, "Gideon saw that it was the angel of Jehovah, wherefore Gideon said, Lord Jehovih, *since I have seen the angel of Jehovah face to face*. And Jehovah said unto him, Peace be unto thee; be not afraid, *for thou shalt not die*," vi. 22, 23. Again in the same book, "Manoah said unto his wife, *Dying we shall die, because we have seen God*," xiii. 22: and in Moses, "Jehovah said unto Moses, *Thou canst not see my faces; because a man shall not see me and live*," Exod. xxxiii. 20. The reason why it is said of Moses "that Jehovah spake with him *face to face*," Exod. xxxiii. 11; and that "Jehovah knew him *face to face*," Deut. xxxiv. 10, is, because He appeared to him in a human form adapted to his reception, which was external, as an aged and bearded man sitting with him; as I have been instructed by the angels. Hence also the Jews had no other idea of Jehovah than as of a very old man with a long beard as white as snow, who could do miracles above other gods; but not that He was most holy, because they knew not what holy was, still less could they in any wise see the holy principle proceeding from Him, because they were in corporeal and terrestrial love, without a holy internal principle, see n. 4289, 4293.

4300. Ver. 31. "And the sun rose upon him."—That hereby is signified conjunction of goods, appears from the signification of the *sun rising*, as denoting conjunction of goods; that by the day-dawn ascending is signified when conjunction

is at hand and begins, may be seen, n. 4283. Hence it follows, that the sun rising denotes conjunction itself; for in the internal sense, sun signifies celestial love, n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, and consequently goods, for these are of that love. When celestial love manifests itself with man, that is, when it is perceived, the sun is said to rise upon him; for in such case the goods of that love are conjoined to him.

4301. "As he passed over Penuel."—That hereby is signified a state of truth in good, appears from the signification of *Penuel*, as denoting a state of truth in good; for it was Jabbok over which Jacob first passed when he entered into the land of Canaan, by which is signified the first insinuation of the affections of truth, as may be seen, n. 4270, 4271. He now passes over Penuel, and hence by it is signified a state of truth insinuated in good. The conjunction of good is also treated of, and good is not good unless there be truth in it, for good has its quality and form from truth, insomuch that it cannot be called good in any man unless truth be in it; but truth receives its essence and consequently its life from good; and this being the case, and the subject treated of being the conjunction of goods, the state of truth in good is also treated of. The state of truth in good may indeed be described, but still not apprehended, except by those who have celestial perception; others cannot even have an idea of the conjunction of truth with good, because to them truth is in an obscure principle, for they call truth that which they have learnt from doctrinals, and good, that which is done according to such truth. But they who have perception, are in celestial light as to understanding, or intellectual sight, and are affected with the truths which are conjoined to good, as the eye or bodily sight is affected with the flowers in gardens and meadows in spring time; and they who are in interior perception, are affected with them as with fragrance exhaling from them. Such is the angelic state; wherefore those angels perceive all the distinctions and varieties of the insinuation and conjunction of truth in good, thus indefinite things in comparison with man; for man does not even know that there is any insinuation and conjunction, and that hence he becomes spiritual. In order to give some notion on the subject, it may be expedient briefly to say, that there are two principles which constitute the internal man, viz., understanding and will; truths appertain to the understanding, and goods to the will; for what a man knows and understands to be so, he calls truth, and what he performs by virtue of willing it, thus what he wills, he calls good; these two faculties ought to constitute one. This may be illustrated by comparison with the sight of the eye, and with the pleasantness and delight perceived by it; when the eye sees objects, it perceives a pleasure and delight thence according to the forms, colours, and conse-

quent beauties in the whole and in the parts, in a word, according to the order or arrangements into series; this pleasure and delight does not belong to the eye, but to the mind and its affection: and so far as man is affected with those things, so far he sees them, and retains them in the memory; whereas those things which the eye sees from no affection, pass away, neither are they inserted in the memory, and thus are not conjoined to it. Hence it is manifest, both that objects of external sight are implanted according to the pleasant and delightful principle of the affections, and that they are in that principle; for when it recurs, such objects will also recur, in like manner when these objects recur, the principle also recurs, with variety according to states. The case is exactly similar with the understanding, which is internal sight; its objects are spiritual, and are called truths, the field of these objects is the memory, and the pleasantness and delight of this sight is good; thus it is in good that truths are inseminated and implanted. Hence it may in some sort appear what is meant by the insinuation of truth into good, and by the conjunction of truth in good; also what is meant by good, which is here treated of; on which subjects the angels perceive innumerable things when man perceives scarcely any thing.

4302. "And he halted upon his thigh."—That hereby is signified that truths were not as yet arranged into that order, that all, together with good, might enter into celestial spiritual good, appears from the signification of *halting*, as denoting to be in good, wherein as yet are no genuine truths, but common truths into which genuine truths may be insinuated, and such as do not disagree with genuine truths; on which subject we shall speak presently. In the supreme sense, in which the Lord is treated of, by halting upon the thigh is signified that truths as yet were not arranged into that order, that all, together with good, might enter into celestial spiritual good; that thigh denotes celestial spiritual good, see n. 4277, 4278. The order in which truths must be, when they enter good (which here is celestial spiritual good), cannot be explained to the apprehension, for it must first be known what order is, and the nature and quality of the order which truths have; then, what celestial spiritual good is, and next how truths by good enter into celestial spiritual good; although these particulars should be described, still they would not appear manifest except to those who are in celestial perception, and not at all to those who are in natural perception alone. For they who are in celestial perception, are in the light of heaven which is from the Lord, in which light is intelligence and wisdom; whereas they who are in natural light, are not in any intelligence and wisdom, except so far as the light of heaven flows into this light, and disposes it in such a manner, that the things of

heaven may appear in those things which are of natural light, as in a mirror, or representative image; for natural light presents nothing of spiritual truth to be seen without influx of the light of heaven. This only can be said concerning the order in which truths must be to enter good; all truths, like goods, both as to generals and particulars, yea, as to singulars, are arranged in heaven in such order, that one has respect to another in such a form as the members, organs, and viscera of the human body, or their uses, both in general and in particular and likewise in things most singular, have mutual respect to each other, and constitute a one. Hence, *i.e.*, from the order in which truths and goods are arranged, heaven itself is called the Grand Man; its very life is from the Lord, who from Himself arranges all things in such an order; and hence heaven is a likeness and image of the Lord. When, therefore, truths are arranged in an order like that which exists in heaven, they are in celestial order, and can enter into good; the truths and goods in every angel are in this order, and also in every man who is regenerated. In a word, the order of heaven is the arrangement of the truths of faith in the goods of charity towards our neighbour, and the arrangement of these goods in the good of love to the Lord. To halt is to be in good, in which as yet are no genuine truths, but still common (or general) truths into which the former may be insinuated, and such as do not disagree with genuine truths; thus the halt are they who are in good, but not in genuine good, owing to their ignorance of truth, as is the case with the Gentiles who live in mutual charity; this is evident from those passages of the Word where mention is made in a good sense of the halt and halting, as in Isaiah, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then the *halt* shall leap as the hind, and the tongue of the dumb shall sing," xxxv. 5, 6. And in Jeremiah, "Behold, I will bring them from the land of the north, and I will gather them from the sides of the earth, amongst them the blind and the *halt*, she that is with child and she that bringeth forth together," xxxi. 8. And in Micah, "In that day, saith Jehovah, I will assemble *her that halteth*, and I will gather her that is driven out; . . . and I will make *her that halteth* a remnant, and her that was cast far off a strong nation: and Jehovah shall reign over them in Mount Zion, from henceforth, even for ever," iv. 6, 7. And in Zephaniah, "In that time I will save *her that halteth*, and will gather together her that was driven out, and will place them in praise and fame," iii. 19. Every one may see that in these passages the halt and he that halteth do not denote the halt and halting, for it is said of them that they shall leap, that they shall be gathered together, that they shall be placed for a remnant, and that they shall be saved; but it is evident, that by them are

signified those who are principled in good, and not so much in truths, as is the case with the well-disposed Gentiles, and also with like persons within the church. Such also are meant by the halt, of whom the Lord spake in Luke, "When thou makest a feast, call the poor, the maimed, the *halt*, and the blind; then thou shalt be blessed," xiv. 13, 14. And again, "The master of the house . . . said to his servant, Go forth quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the *halt*, and the blind," xiv. 21. The ancient church distinguished its neighbour or neighbours, towards whom it was to exercise works of charity, into classes, and some they called maimed, some halt, some blind, and some deaf, by which they understood those who were spiritually such; as also they called some hungry, thirsty, sojourners, naked, sick, prisoners (Matt. xxv. 33 to 36); in like manner widows, orphans, needy, poor, miserable, by whom they meant no others than those who were such as to truth and good, and who were to be suitably instructed, led into the way, and thereby provided for as to their souls. But as at this day it is not charity, but faith, which constitutes the church, therefore it is altogether unknown what is meant in the Word by the persons above described; when yet it must be obvious to every one, that it is not meant that the maimed, the halt, and the blind are to be invited to a feast, neither was it commanded by the master of the house that such are to be brought in, but that they are understood who are spiritually such; also that in every thing which the Lord spake, there is a Divine [principle], and consequently a celestial and spiritual sense. In like manner by the Lord's words in Mark, "If thy foot offend thee, cut it off: it is better for thee to enter into life *halt*, than having two feet to be cast into hell-fire, into the fire unquenchable," ix. 45; Matt. xviii. 8: by foot, which was to be cut off if it offended, is meant the natural principle, which continually opposes itself to the spiritual, and which was to be destroyed, if it attempted to infringe truths; and thus, that by reason of the disagreement and dissuasion of the natural man, it is better to be in simple good, although in negation of truth; this is signified by entering halt into life; that foot denotes the natural principle, may be seen, n. 2162, 3147, 3761, 3986, 4280. In the Word, by the halt, are also signified such as are principled in no good, and consequently in no truth, as in Isaiah, "Then the spoil shall be divided; *they that halt* shall plunder the spoil," xxxiii. 23: and in David, "When I halt, they are glad, and gather together; *the halt* gather together against me, whom I have not known," Psalm xxxv. 15. And as by halt such were signified, therefore also it was forbidden to sacrifice any thing *halt*, Deut. xv. 21, 22; Malachi i. 8, 13; and also for any one that was *halt* of the seed of Aaron "to perform the office of

priest." Levit. xxi. 18. The case is similar with the halt and with the blind; for in a good sense the blind signify those who are in ignorance of truth, and in an opposite sense those who are in false principles, see n. 2383. In the original tongue, the halt is expressed by one term, and he that halteth by another; and by halt, in a proper sense, are signified they who are in natural good, into which spiritual truths cannot flow, owing to natural appearances and the fallacies of the senses; and in an opposite sense they who are in no natural good, but in evil, which altogether hinders the influx of spiritual truth; whereas by one that halteth, in a proper sense, are signified they who are in natural good, into which common (or general) truths are admitted, but not particular and singular truths, owing to their ignorance; but in an opposite sense, they who are in evil, and thus who do not even admit common (or general) truths.

4303. Ver. 32. "Therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh." —That hereby is signified that those things are not appropriated in which are falses, appears (1.) from the signification of *eating*, as denoting to be conjoined and appropriated, see n. 2187, 2343, 3168, 3513, 3595, 3832; and (2.) from the signification of *sinew*, as denoting truth, for truths in good are like sinews in flesh, and also truths in a spiritual sense are sinews, and good is flesh, see n. 3813, 3579. Similar things also are signified by sinews and flesh in Ezekiel, "Thus saith the Lord Jehovah to these bones, *I will give sinews upon you*, and will bring flesh upon you, and will give spirits in you. . . . And when I beheld, lo, the *sinews came upon them*, and flesh came up," xxxvii. 5, 6, 8. The new creation of man, that is, his regeneration, is here spoken of; but when truths are distorted, they no longer become truths, but as they are distorted to an opposite principle, they accede to falses; hence it is, that by the sinew of what is put out, is signified what is false. That the hollow of the thigh is where there is conjunction of conjugial love with natural good, consequently where there is influx of spiritual truth into natural good, may be seen in n. 4277, 4280; hence it is evident, that by these words, "Therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh," is signified that those things were not appropriated in which were falses. The reason why these things are said of the sons of Israel, is, because by Israel is signified the Divine celestial spiritual principle, see n. 4286; and by sons, truths, n. 489, 491, 2623; thus that truths of the Divine celestial spiritual principle did not appropriate to themselves any falses.

4304. "Even to this day."—That hereby is signified for ever, that falses were not adjoined, appears from the signification of the expression, *even to this day*, as denoting, wheresoever it occurs in the Word, what is perpetual and eternal, see n. 2838.

4305. "Because he touched in the hollow of Jacob's thigh the sinew of what was put out."—That hereby is signified the cause, because there were false principles, appears from the signification of *touching in the hollow of Jacob's thigh*, as here denoting the cause, because there were false principles; that this is signified by touching in the hollow of Jacob's thigh, appears from what was said above, n. 4277, 4278, 4303

4306. The same words, which have been thus far explained, treat also of the posterity of Jacob, and this sense is called the inferior sense, and also the internal historical sense; see n. 4279, 4288. How the words are to be understood in this sense, shall be now explained.

4307. That in the internal historical sense, by *Jacob asked and said, Tell me, I pray thee, thy name*, are signified evil spirits, may appear from several things in this sense, in which these words, and what follow concerning the posterity of Jacob, are predicated; for the internal sense is always in application to the subject treated of. That evil spirits, and not good ones, are signified by him who wrestled with Jacob, may appear from this consideration, that by wrestling is signified temptation, see n. 3927, 3928, 4274, and temptation is never wrought by good spirits, but by evil; for temptation is an excitement of the evil and false appertaining to man, see n. 741, 751, 761, 1820, 4249, 4299. Good spirits and angels never excite evils and falses, but defend man against them, and bend them to good; for good spirits are led by the Lord, and nothing ever proceeds from the Lord but holy good and holy truth. That the Lord tempts no one, is known from a received doctrinal in the church, see also n. 1875, 2768; hence, and also from this consideration, that the posterity of Jacob yielded in every temptation, both in the wilderness and afterwards, it is evident that evil spirits, and not good ones, are signified by him who wrestled with Jacob. Moreover, that nation, which is here signified by Jacob, was not principled in any spiritual and celestial love, but in corporeal and worldly love, see n. 4281, 4288, 4289, 4290, 4293: and the presence of spirits with men is according to their loves, good spirits and angels are present with those who are principled in spiritual and celestial love, and evil spirits with those who are principled only in corporeal and worldly love; and this in such a sort, that every one may know the quality of the spirits present with him, by only attending to the quality of his loves, or, what is the same thing, the quality of the ends he regards, for every one regards as an end the object of his love. The reason why he called himself God, was, because Jacob believed it; like his posterity, who constantly believed that Jehovah was in their external sanctity, when yet Jehovah was only representatively present, as will appear from what follows. They believed also that Jehovah led into temptations, that all

evil was from Him, and that He was in anger and fury when they were punished; wherefore according to their belief it was so said in the Word, when yet Jehovah never leads into temptations, neither is any evil in any case from Him, neither is He ever in anger, still less in fury, see n. 223, 245, 592, 696, 1093, 1683, 1874, 1875, 2395, 3605, 3607, 3614; hence also it is, that he who wrestled with Jacob, was not willing to reveal his name. The reason why in the internal spiritual sense, by him who wrestled with Jacob, is meant the angelic heaven, n. 4295, is because the Lord, who is there represented by Jacob in a supreme sense, admitted even the angels to tempt Him, and that the angels on this occasion were left to their own proprium, as was shown in the above passage.

4308. That in the internal historical sense, by *he said, Wherefore is this, that thou dost ask for my name?* is signified that they did not acknowledge it to be from evil spirits, appears from what was just now said above, n. 4307.

4309. That in the internal historical sense, by *he blessed him there*, is signified that it was so done, appears from the signification of *blessing* in this case, as denoting that they acted what was representative of the church, see n. 4290, therefore in the present case by he blessed him there, is signified that it was so done.

4310. That in the internal historical sense, by *Jacob called the name of the place Peniel*, is signified a state that they should put on representations, appears (1.) from the signification of *calling a name*, as denoting quality, of which frequent mention has been made above; (2.) from the signification of *place*, as denoting state, see n. 2625, 2837, 3356, 3387; and (3.) from the signification of *Peniel*, as denoting in this sense to put on representations, for these are treated of in the preceding pages and in the sequel. What Peniel signifies, is explained in these words, "Because I have seen God faces to faces, and my soul is delivered," by which is signified, that the Lord was representatively present, which subject is presently treated of in the sequel; thus in the present case that they put on representations. The names of places, as the names of persons, and also the things themselves, have not a like signification in one sense as in another; thus in the case of Jacob himself, in the sense of the letter, he signifies Jacob himself; in the internal historical sense, he signifies his posterity, see n. 4281; in the internal spiritual sense, he signifies the natural man in the regenerate; but in the supreme sense, he signifies the Lord as to the Divine Natural principle, as has been frequently shown above. Such also is the case with other names, and thus with Peniel.

4311. That in the internal historical sense, by *because I have seen God faces to faces, and my soul is delivered*, is sig-

nified that He was representatively present, appears from the signification of *seeing God faces to faces*, when predicated of the state in which the posterity of Jacob were, as denoting that the Lord was representatively present; for to see God faces to faces in an external form and corporeal sight, is not to see Him present, n. 4299. That He was not present, as with those who are regenerated, and thence principled in spiritual love and faith, is evident from what was said concerning that nation, n. 4281, 4288, 4290, 4293, viz., that they were principled in external worship, and not at the same time in internal, or, what is the same thing, that they were principled in corporeal and worldly love, and not in spiritual and celestial; with such the Lord cannot be present in any other manner than representatively. It may be expedient briefly to show what is meant by being present representatively. A man who is principled in corporeal and worldly love, and not at the same time in spiritual or celestial love, has none but evil spirits present with him, even when he is in external sanctity; for good spirits cannot possibly be present with such a person, because they instantly perceive the quality of the man's love, since there is a sphere exhaled from his interiors, which spirits perceive as manifestly as man perceives the fetid and filthy substances which float around him in the air. That nation, which is here treated of, was in such a state as to good and truth, or as to love and faith; nevertheless, to the intent that they might act as representative of a church, it was miraculously provided by the Lord, that when they were in external sanctity, and were also at such times encompassed about with evil spirits, still the principle of sanctity in which they were might be elevated into heaven; but this by good spirits and angels, not within them but without them, for within them there was nothing but an empty or defiled principle: wherefore communication was not given with the man himself, but with the principle of sanctity, in which they were whilst putting into act the statutes and precepts, which were all representative of the spiritual and celestial things of the Lord's kingdom; this is what is signified by the Lord's being representatively present with that nation. But the Lord is present in a different manner with those within the church, who are principled in spiritual love and thence in faith; with such, good spirits and angels are present, not only in external worship, but at the same time in internal also; wherefore in their case, communication of heaven is granted with themselves, for the Lord flows-in through heaven through their internals into their externals; to these latter the sanctity of worship is profitable in another life, but not to the former. The case is the same with priests and presbyters who preach what is holy, and yet live wickedly and believe wickedly; with such also there are no good spirits, but evil, even whilst they are engaged in

worship which appears holy in its external form; for it is self-love and the love of the world, or a love to secure honours and to promote gain, and thereby reputation, which inflames them, and presents an affection of what is holy; sometimes to such a degree, that nothing of pretence is perceptible, and in such case neither is it credited by themselves, when yet they are in the midst of evil spirits, who are on such occasions in a similar state, and aspire and inspire. That evil spirits can be in such a state, and that they are so whilst they are in externals, and inflated by self-love and the love of the world, it has been given me to know from manifold experience, of which I shall speak, by the divine mercy of the Lord, in the relations annexed to the chapters. Such have no communication with heaven in themselves; but they who hear and apprehend the words which they speak, provided they are in a pious and holy internal principle, have communication; for it is of no consequence from whom the voice of good and truth flows forth, provided their lives be not manifestly wicked, since this causes scandal. That the nation descended from Jacob was such, viz., that it was encompassed with evil spirits, and yet that the Lord was representatively present with them, may appear from several passages in the Word; for they were very far from worshipping Jehovah in heart, inasmuch as they turned themselves to other gods, and became idolatrous, as soon as ever miracles ceased; which was a manifest proof that in heart they worshipped other gods and confessed Jehovah with the mouth alone, and indeed only with this view, that they might be the greatest, and have pre-eminence over all the surrounding nations. That this people in heart worshipped an Egyptian idol, and in mouth confessed Jehovah merely on account of the miracles, and that Aaron himself was amongst them, is very evident from the golden calf which Aaron made for them, and this within a month of days after they had seen such great miracles on mount Sinai, besides those which they saw in Egypt, concerning which, see Exod. xxxii.; that Aaron was also such, is said manifestly in the same chapter, verses 2 to 5, and especially verse 35; the same appears also from many other passages, as related in the books of Moses, of Judges, of Samuel, and of the Kings. That they were principled only in external worship, but not in any internal, is evident also from this consideration, that they were prohibited from coming near mount Sinai, when the law was promulgated, and if they touched the mount, that dying they were to die, Exod. xix. 11—13; xx. 19; the reason was, because their internal principle was unclean: again, that Jehovah "dwelt with them in the midst of their uncleannesses," Levit. xvi. 16. The quality of that nation is evident also from the song of Moses, Deut. xxxii. 15 to 43, and from several passages in the prophets. Hence it may be known, that with that nation

there was not any church, but only the representative of a church; and that the Lord was present with it only representatively. See also what was adduced above on this subject, viz., that with the posterity of Jacob there was the representative of a church, but not a church, n. 4281, 4288. The representative of a church was not amongst them, until they were altogether vastated as to a holy internal principle, and otherwise they would have profaned holy things; n. 3398, 4289. Whilst they continued in the observance of their statutes, they were capable of representing, but not when they turned away from them; n. 3881. On this account they were held strictly in rituals, and were driven thereto by external means; n. 3147, 4281. Their worship was made external, without internal, to the intent that they might act as the representative of a church; n. 4281. On this account also the interiors of a church were not discovered to them; n. 301, 302, 303, 2520, 3398, 3479, 3769. They were such, to the intent that they might, above all other nations, be in an external holy principle without an internal; n. 4293. And on this account they have been preserved to this day; n. 3479. Their external holy principle does not at all affect them as to their souls; n. 3479.

4312. That in the internal historical sense, by *the sun rose upon him*, is signified when they came into representations, appears from the signification of the *sun rising*, in this sense in which the posterity of Jacob are treated of, as denoting when they came into representations; by the arising of day-dawn was signified the state before they came into representatives, see n. 4289. The sun is also said to rise, with every one who becomes a church, thus also who becomes representative of a church.

4313. That in the internal historical sense, by *as he passed over Penuel*, is signified when they came into the land of Canaan, appears from this consideration, that Penuel was the first station after Jacob passed the river Jabbok, and that all boundaries were significative according to distance and situation, see n. 1585, 1866, 4116, 4240; thus Penuel, as being the first boundary, signifies when he came into the land of Canaan.

4314. That in the internal historical sense, by *he halted upon his thigh*, is signified that goods and truths were altogether destroyed among that posterity, appears (1.) from the representation of Jacob, who in this case is *he*, as denoting his posterity, see n. 4281; and (2.) from the signification of *halting upon the thigh*, as denoting those who are principled in no good, and thence in no truth, see n. 4302; in the present case therefore by "he halted upon his thigh," is signified that goods and truths were altogether destroyed among that posterity. The quality of that nation appears very manifest from several things which the Lord Himself spake in parables, which in the internal historical sense were spoken of that nation; as from what He spake

in the parable concerning a man a king who reckoned with a servant, who had no mercy towards another, Matt. xviii. 23 to the end: in the parable concerning the father of the family, who let out a vineyard to husbandmen, and went abroad, and the husbandmen caught the servants whom he sent, beat them with rods, killed, and stoned them; lastly he sent his son, whom they cast out of the vineyard and killed; on hearing which parable, "the Scribes and Pharisees knew that he spake of them," Matt. xxi. 33 to 45; Mark xii. 1 to 9; Luke xx. 9: in the parable concerning the man who gave talents to his servants; "and he who received one talent went and hid it in the earth," Matt. xxv. 14 to 30; Luke xix. 13 to 16: in the parable concerning those who came to him "who was wounded by thieves," Luke x. 30 to 37: in the parable concerning those who were called to a great supper, and they all excused themselves, of whom the Lord said, "I say unto you, That none of those men who were called shall taste of my supper," Luke xiv. 16 to 24: in the parable concerning "the rich man and Lazarus," Luke xvi. 19 to the end; in the parable concerning those who despise others in "comparison with themselves," Luke xviii. 10 to 14: and in the parable concerning the two sons, one of whom said, I will go into the vineyard, but he went not; and Jesus said, "Verily I say unto you, That the publicans and harlots shall enter into the kingdom of the heavens before you," Matt. xxi. 28 to 32. The quality of that nation is openly declared by the Lord, in Matthew, chap. xxiii. 13 and following verses, where at the end He says, "Ye testify against yourselves, that ye are the sons of those who killed the prophets, and ye fill up the measure of your fathers," verse 31 to 33; and in Mark, "Jesus said unto them, Rightly hath Esaias prophesied concerning you, . . . This people honoureth me with their lips, but their heart is altogether far from me; in vain do they worship me, teaching doctrines the commandments of men, forsaking the commandment of God," vii. 6 to 11; and in John, "The Jews answered Jesus, We be Abraham's seed, . . . but Jesus said unto them, Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh from his own; because he is a liar, and the father of it," viii. 33, 44. Such being their quality, they are also called a wicked and adulterous generation, Matt. xii. 39; also an offspring of vipers, Matt. iii. 7; xxiii. 33; Luke iii. 7; and in Matthew "O generation of vipers, how can ye speak good things, when ye are evil?" xii. 34. That with that nation there was not even any natural good remaining, is signified by the fig-tree of which it is thus written in Matthew, "Jesus seeing one fig-tree in the way, came to it, but found nothing on it but leaves only, therefore he said unto it, Henceforth let no fruit grow on thee for ever.

And presently the fig-tree withered away," xxi. 19; that the fig-tree denotes natural good, may be seen in n. 217. From these considerations it may appear, that goods and truths were altogether destroyed in that nation. Goods and truths are said to be destroyed, when there are none interiorly; the goods and truths which appear outwardly, derive their esse and their principle of life from those which are internal; such therefore as the internal are, such are the external, howsoever these latter appear before the eyes of man. There are some whom I knew whilst they lived in the body, and who then appeared as though in zeal for the Lord, the church, their country and the common good, and for what is just and equitable, and yet the same in another life are amongst infernals, and (what I wondered at) amongst the worst of them. The reason was, because their interiors had been filthy and profane, and they had feigned that zeal with a view to reputation, in order to acquire honours and wealth, thus with a view to themselves, but not with a view to what they professed with their mouths. Wherefore, when those externals are put off, as is the case at death, the internals are manifested, and appear as they were within, which, during the life in the body, had been concealed from the world. This is what is meant by goods and truths being altogether destroyed.

4315. That in the internal historical sense, by *therefore the sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh*, is signified that posterity ought to know this, may appear from this consideration, that it was a memorial whereby they were to remember that such was their quality; thus that hence they ought to know this.

4316. That in the internal historical sense, by *even to this day*, is signified for ever, that they were such, appears from the signification of *even to this day*, as denoting for ever, when the expression occurs in the Word, see n. 2838. That that posterity was such from the earliest times, may appear from the sons of Jacob themselves; from *Reuben*, in that he lay with Bilhah his father's concubine, Gen. xxxv. 22; from *Simeon* and *Levi*, in that they slew Hamor and Shechem, and all the men of their city, and the *rest of the sons* came upon those who were thrust through, and spoiled the city, xxxiv. 1, 27 to 29; therefore Jacob, at that time Israel, before he died, thus spake concerning them: concerning Reuben, "Thou shalt not excel, because thou wentest up to thy father's bed; then thou madest thyself unworthy: he went up to my couch," xlix. 3, 4; and concerning Simeon and Levi, "Let not my soul come into their secret; in their assembly let not my glory be united: because in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger, for it was vehement; and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel," xlix. 5 to 7. The quality of *Judah* appears also from

this consideration, that he married a Canaanite, Gen. xxxviii. 1, 2, which yet was contrary to the commandment, as may appear from the words of Abraham to the servant who was sent to engage Rebekah as a wife for his son Isaac, Gen. xxiv. 3, 6, and from several passages in the Word; that a third part of that nation was from this stock, viz., from the son Shelah who was of the Canaanitish mother, Gen. xxxviii. 11; chap. xlvi. 12, may be seen, Numb. xxvi. 20; 1 Chron. iv. 21, 22. The same is likewise evident from the unjustifiable deed which they and the rest of the sons of Jacob effected against Joseph, Gen. xxxvii. 18 to the end. The quality of their posterity who were in Egypt, is manifest from the circumstances related of them when they were in the wilderness, where they were so often rebellious, and afterwards in the land of Canaan, where they so often became idolaters. Lastly, their quality at the time of the Lord's coming has been shown just above, n. 4314. What their quality is at this day, viz., in regard to their opposition to the Lord, to the things of the church, and to charity towards their neighbour, is well known. Hence it may appear, that such has perpetually been the quality of that nation. Let not any one therefore henceforth suppose that there was any church amongst them, but only the representative of a church; still less that they were chosen in preference to others.

4317. That in the internal historical sense, by *because he touched in the hollow of Jacob's thigh the sinew of what was put out*, is signified because they had an hereditary principle which could not be eradicated by regeneration, because they did not admit it, appears (1.) from the signification of *thigh*, as denoting conjugial love, and hence all love celestial and spiritual, see n. 4280; and (2.) from the signification of *the hollow of the thigh*, as denoting where there is conjunction of conjugial love, also of every celestial and spiritual love, with natural good, see n. 4277, 4280. Hence, to touch it, or to hurt so as to occasion halting, is to destroy the good which is of those loves; and whereas this was done in Jacob, hereby is signified that from him it was done with his posterity, thus that it was hereditary. That the sinew of what is put out denotes what is false, may be seen, n. 4303, in the present case it denotes the false originating in hereditary evil; hence, and from the series of the things treated of, it follows that this hereditary principle appertaining to them could not be eradicated by regeneration, because they did not admit it. That they had such an hereditary principle, and that they could not be regenerated, is very evident from all those things which are related of them in the Word, and still further from the following passages in Moses: "Moses called all Israel, and said unto them, Ye have seen all that Jehovah hath done before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; . . .

and *Jehovah hath not given you a heart to know, and eyes to see, and ears to hear even unto this day*," Deut. xxix. 2, 4. Again, "*I know the device of the people*, which they do at this day, before I bring them into the land which I have sworn," xxxi. 21. And again, "I will hide my faces from them, I will see what their ends shall be; for they are a *generation of perversities*, sons in whom is no truth. . . . I would exterminate them, I would cause their memory to cease from man, unless I feared the indignation of the enemy. . . . Because they are a nation perishing in counsels, and there is no intelligence in them; . . . because *their vine is of the vine of Sodom, and their grapes of the fields of Gomorrah; their grapes are hemlock*, the clusters are bitter to them. Their wine is the *poison of dragons*, and the *cruel head of asps*. Is not this laid up in store with me, sealed in my treasures?" xxxii. 20, 26 to 34; and in other places very frequently, especially in Jeremiah. That this was signified by touching the hollow of Jacob's thigh, and his halting in consequence thereof, is plain from Hosea, "The controversy of Jehovah with Judah, to visit upon Jacob; according to his ways, and according to his works he will render to him. In the womb he supplanted his brother; in his grief he contended with God; and contended to the angel, and prevailed; he wept and entreated him," xii. 2 to 4; where in the internal historical sense, to contend with God is to be urgent that a representative of the church might be amongst them, see n. 4290, 4293. That they had such an hereditary principle from Jacob, is evident from the above considerations, and if time permitted, might be shown from several other particulars. In regard to what specifically concerns the hereditary principle, it is believed in the church at this day, that all hereditary evil is derived from the first parent, and that on this account all are condemned as to that evil: but this is not the case; hereditary evil derives its origin from the parents of each individual, and from the parents' parents or grandfathers and great-grandfathers successively; every evil, which they have procured to themselves by actual life, so as to render it as it were natural by frequent use or habit, descends by derivation into their children, and becomes in them hereditary, together with that which was implanted in the parents from their grandfathers and great-grandfathers; hereditary evil from the father is interior, and hereditary evil from the mother is exterior, the former cannot easily be eradicated, but the latter may. When man is regenerated, the hereditary evil which had been rooted in by derivation from the proximate parents, is extirpated; but it remains with those who are not regenerated, or in a capacity of being regenerated. This then is hereditary evil; see also n. 313, 494, 2122, 2910, 3518, 3701. This is also evident to every one who reflects, and likewise from this consideration, that every family has

some peculiar evil or good, by which it is distinguished from other families; and that this is from the parents and grandfathers, is well known. The case is similar in regard to the Jewish nation which remains at this day, and which, it is very manifest, is distinct and recognizable from other nations, not only by their peculiar genius, but also by their manners, speech, and countenance. But what hereditary evil is, is known to few; it is believed to consist in doing evil, but it consists in willing and thence thinking evil, hereditary evil being in the will itself and thence in the thought, and being the very tendency (or endeavour) which is therein, and which adjoins itself when man does good. It is known by the delight which arises when evil befalls another; and that root lies deeply hid, for the very interior form receptive of good and truth from heaven, or through heaven from the Lord, is depraved, and if I may use the expression, distorted, so that when good and truth flows-in from the Lord, it is either reflected, perverted, or suffocated. Hence it is that no perception of good and truth is at this day given, but instead thereof the regenerate possess conscience, which acknowledges that which is learnt from parents and masters, as good and true. It is a property of hereditary evil to love itself in preference to another, to will evil to another if he does not receive honour from him, to perceive delight in revenge, also to love the world more than heaven; with all the lusts or evil affections springing from those causes. Man is ignorant that such things are in it, and still more that such things are opposite to heavenly affections; nevertheless, in another life it is manifestly shown how much of hereditary evil every one has attracted to himself by actual life, also how much he has removed himself from heaven by the evil affections thence derived. That in the posterity of Jacob, hereditary evil could not be eradicated by regeneration, because they did not admit it, is evident also from the historicals of the Word, for they fell in all the temptations in the wilderness, as recorded in Moses; and also afterwards in the land of Canaan, as often as they did not see any miracles; and yet those temptations were external, but not internal or spiritual. As to spiritual things, they could not be tempted, because they knew not internal truths, neither had they internal goods, as has been shown above; and no one can be tempted except as to those things which he knows and possesses; temptations are the very essential means of regeneration. This is what is signified by their not admitting regeneration. Concerning their state and lot in another life, see n. 939, 940, 941, 3481.

A CONTINUATION OF THE SUBJECT CONCERNING THE GRAND MAN AND CORRESPONDENCE, ESPECIALLY CONCERNING THE CORRESPONDENCE WITH THE SENSES IN GENERAL.

4318. *OF intelligence proper to the angels, the chief is to know and perceive that all life is from the Lord, also that the universal heaven corresponds to His Divine Human [principle] and consequently that all angels, spirits, and men correspond to heaven; likewise to know and perceive the quality of such correspondence. These are the principles of intelligence in which angels are superior to men; hence they know and perceive innumerable things which are in the heavens, and hence also those which are in the world; for the things which exist in the world and its nature, are causes and effects from the former as principles; for universal nature is a theatre representative of the Lord's kingdom.*

4319. *It has been shown by much experience, that both a man and a spirit, and also an angel, does not think, speak, or act any thing from himself, but from others; nor these others from themselves, but again from others, and so forth; and thus all and each from the first [source or principle] of life, that is from the Lord, how entirely soever it appears as from themselves. This has been frequently shown to spirits, who in the life of the body believed, and confirmed themselves in the belief, that all things were in themselves, or that they think, speak, and act from themselves and their own soul, in which life appears ingrafted. It was also shown by living experiences (such as are given in the other life, but cannot be given in the world), that the wicked think, will, and act from hell, and the good from heaven, that is, through heaven from the Lord; and that still both evils and goods appear to be as from themselves. This is known to Christians from the doctrinal tenet which they derive from the Word, that evils are from the devil, and goods from the Lord, but there are few who believe it; and because they do not believe, they appropriate to themselves the evils which they think, will, and act, but the goods are not appropriated to them, for they who believe goods to be from themselves, claim and attribute them to themselves, and thus place merit in them. It is known also from a doctrinal tenet in the church, that no one can do any thing good from himself, insomuch that whatsoever is from self and his own proprium, is evil, howsoever it may appear as good; but this also few believe, notwithstanding it is true. The wicked who have confirmed themselves in the opinion that they live from themselves, consequently that whatsoever they think, will, and act, is from themselves, when it was shown them that the case is exactly according to their doctrinal tenet, have said that now they believe; but it was told them, that to know is*

not to believe, and that to believe is an internal thing, and that this cannot be given except in the affection of good and truth, consequently to none but such as are principled in the good of charity towards their neighbour. As these spirits were evil, they insisted that they now believed, because they saw; but examination was made by an experience common in the other life, viz., their being inspected by the angels, and when they were inspected, the upper part of their head appeared withdrawn, and the brain rough, hairy, and darkish; whereby it was manifest what is the inward quality of those who have only scientific faith, not true faith, and that to know is not to believe. For with such as know and believe, the head appears like a human head, and the brain ordinate, snow-white, and lucid, for heavenly light is received by them; but with such as only know, and suppose they thence believe, and yet do not believe, because they live in evil, heavenly light is not received, consequently neither are the intelligence and wisdom which are in that light received; wherefore when they approach near angelic societies, that is, to heavenly light, it is changed with them into darkness; hence it is that their brain appeared darkish.

4320. *The reason why the life, which is from the Lord alone, appears with every one as if it was in himself, is from the love or mercy of the Lord towards the universal human race, in that He is willing to appropriate to every one what is His own, and to give to every one eternal happiness. That love appropriates to another what is its own, is a known thing, for it presents itself in another, and makes itself present in him; how much more the Divine love! In regard to the wicked receiving the life which is from the Lord, the case is the same as with worldly objects, which all receive light from the sun, and thence colours, but according to their forms; objects which suffocate the light, and pervert it, appear of a black or filthy colour, but still they have their blackness and filthiness from the sun's light; so it is with the light or life from the Lord with the wicked; but such life is not life, but spiritual death, as it is called.*

4321. *Although these things appear paradoxical and incredible to man, still they are not to be denied, because experience itself dictates the same. If all things whose causes are not known were to be denied, innumerable things would be denied which exist in nature, the causes whereof are known scarcely as to a thousandth part; for so many and so great arcana are contained therein, that what a man knows is scarcely any thing in respect to what he does not know: how much more is this the case in regard to the arcana existing in the sphere which is above nature, that is, in the spiritual world! As for instance, in regard to these arcana, that there is only one life, and that all live by virtue of it, each differently from another; that even the wicked live from the same life, and also the hells; and that*

the life, which flows-in, acts according to reception; that heaven is arranged in such order by the Lord that it resembles a man, whence it is called the Grand Man, and that hence every single thing appertaining to man corresponds thereto; that man, without influx thence into every single thing appertaining to him, cannot subsist even for a moment; that all in the Grand Man keep their situation constant, according to the quality and state of truth and good in which they are principled; that situation in this case is not situation, but state, and hence that they constantly appear to the left who are to the left, to the right who are to the right, in front who are in front, backward who are to the back, at the plane of the head, of the breast, of the back, of the loins, of the feet, above the head, and beneath the soles of the feet, directly and obliquely, at a lesser or greater distance, who are there, howsoever and to whatsoever quarter the spirit turns himself about; that the Lord as a sun constantly appears to the right, at a middle altitude there, a little above the plane of the right eye, and that all things have relation there to the Lord as a sun and a centre, thus to their only [source or principle], from which they exist and subsist; and inasmuch as all appear before the Lord constantly in their own situation, according to their states of good and truth, therefore they appear in like manner to each other, because the Lord's life, consequently the Lord, is in all who are in heaven; not to mention innumerable other arcana.

4322. *Who does not believe at this day, that man exists naturally from the seed and the egg, and that in the seed there is a virtue from the first creation of producing itself into such forms, first within the egg, next in the womb, and afterwards of itself, and that it is not the Divine power which causes further production? This belief is entertained, because no one knows that there is any influx from heaven, that is, through heaven from the Lord, and this because they are not willing to know that there is any heaven; for the learned openly debate one amongst another in their closets, whether there be a hell, thus whether there be a heaven; and since they doubt concerning heaven, therefore also they cannot receive it as a principle that there is an influx through heaven from the Lord; which influx nevertheless produces all things in the three kingdoms of the earth, especially in the animal kingdom, and specifically in man, and contains them in forms according to their uses. Hence neither can they know that there is any correspondence between heaven and man; still less that it is such, that every thing, yea, each single particular, exists thence with man; and as they exist thence, that also they subsist thence, for subsistence is perpetual existence, consequently preservation in connection and form is perpetual creation.*

4323. *That there is a correspondence of every thing in man*

with heaven, I have already endeavoured to show at the close of the preceding chapters, and this from living experience from the world of spirits and from heaven, to the end that man may know whence he exists and whence he subsists, and that hence there is a continual influx into him. Henceforth in like manner it shall be shown from experience, that man rejects the influx from heaven, that is, through heaven from the Lord, and accepts the influx from hell; but that still he is continually kept in correspondence with heaven by the Lord, to the intent that he may, if he chooses it, be led from hell to heaven, and through heaven to the Lord.

4324. *At the close of the preceding chapters, we have already treated of the correspondence of the heart and lungs, and also of the brain, with the Grand Man; we shall now, in accordance with our plan, treat of the correspondence with the external sensories, viz., with the sensory of seeing or the eye, of hearing or the ear, of smelling, tasting, and touching; but first concerning correspondence with sense in general.*

4325. *Sense in general, or general sense, is distinguished into voluntary and involuntary; voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum. In man, these two general senses are conjoined, but still distinct; the fibres which issue forth from the cerebrum exhibit in general the voluntary sense, and the fibres from the cerebellum the involuntary sense; the fibres of this double origin conjoin themselves in the two appendixes which are called the* medulla oblongata *and the* medulla spinalis, *and pass through them into the body, and form together its members, viscera, and organs. The parts which surround the body, as the muscles and skin, and also the organs of the senses, receive for the most part fibres from the cerebrum; hence man has sense, and hence motion according to his will; but the parts which are within that enclosure, and are called the viscera of the body, receive fibres from the cerebellum; hence man has no sense thereof, neither are those parts under the disposal of the will. From these considerations it may in some degree appear, what sense in general is, or the general voluntary sense, and the general involuntary sense. It is moreover to be observed, that there must needs be a general principle in order that there may be any particular principle, and that the particular cannot possibly exist and subsist without the general, and indeed that it subsists in the general; and that every particular is circumstanced according to the quality and state of the general; this is the case also with sense appertaining to man, and likewise with motion.*

4326. *There was heard a noise as of soft and gentle thunder,**

* The word *thunder* appears to be applied by the author in this passage, not as denoting the *loudness* of the noise, but as denoting the *rolling* or *rumbling* manner in which it was expressed.

which flowed down from on high above the occiput, *and continued about the whole region thereof; I wondered who they were; it was told me, that they were those who had relation to the general involuntary sense, and it was further told me that they could well perceive a man's thoughts, but are not willing to expound and utter them; like the cerebellum, which perceives all that the cerebrum does, but does not publish it. When their operation ceased, which was manifest in all the province of the* occiput, *it was shown how far it extended itself; it was first determined to the whole face, afterwards it drew itself towards the left part of the face, and lastly towards the ear in that part; by which circumstances was signified the quality of the operation of the general involuntary sense from the earliest times with men on this earth, and how it advanced. The influx from the cerebellum insinuates itself chiefly into the face, as is manifest from this consideration, that the mind* [animus] *is inscribed on the face, and the affections appear in it, and frequently without man's will, as in the case of fear, awe, shame, various kinds of joy and of sorrow, besides many other affections, which are thereby made known to another person, so that he discovers from the face what affections and changes of the soul and mind take place; these proceed from the cerebellum by means of its fibres, when there is nothing of simulation within. Thus it was shown that the general sense in the earliest times, or with the most ancient people, occupied the whole face, and that successively after those times it occupied only the left part thereof, and finally after these latter times it spread itself out of the face, so that at this day there is scarcely any general involuntary sense remaining in the face. The right part of the face with the right eye corresponds to the affection of good, but the left to the affection of truth; the region where the ear is, corresponds to obedience alone without affection. For with the most ancient people, whose age was called the golden age, because they lived in a certain state of integrity, in love to the Lord, and in mutual love, like the angels, all the involuntary principle of the cerebellum was manifested in the face; and at that time they knew not how to exhibit any other thing in the countenance, than as heaven flowed into the involuntary tendencies, and thence into the will. But with the ancients, whose age was called the silver age, because they were in a state of truth, and thence in charity towards their neighbour, the involuntary principle of the cerebellum was not manifested in the right side of the face, but only in the left; whereas with their posterity, whose time was called the iron age, because they lived not in the affection of truth, but in the obedience of truth, the involuntary principle was no longer manifested in the face, but betook itself to the region about the left ear. I have been instructed, that the fibres of the cerebellum have thus changed their efflux into the*

face, and that instead thereof fibres from the cerebrum have been translated thither, which in such case bear rule over those which are from the cerebellum, and this from an endeavour to form the features of the face according to the disposal of man's own proper will, which is from the cerebrum. It does not appear to man that these things are so, but it is very manifest to the angels from the influx of heaven and from correspondence.

4327. *Involuntary general sense at this day is such with those who are principled in the good and truth of faith; but with those who are principled in evil, and thence in false, there is no longer any involuntary general sense which manifests itself, either in the face, or in the speech, or in the gesture, but there is a voluntary principle which assumes the semblance of the involuntary, or natural, as it is called, which they have made such by frequent use or habit from infancy. The nature and quality of this sense with such persons was shown by influx, which was tacit and cold, into the whole face, both into the right side thereof and into the left, and thence determining itself towards the eyes, and from the left eye extending itself into the face; whereby was signified, that the fibres of the cerebrum have intruded themselves, and bear rule over the fibres of the cerebellum, and that hence a counterfeit, pretended, lying, and deceitful principle inwardly reigns, and outwardly appears sincere and good: its being determined towards the left eye, and thence also into the face, signified that they regard evil as an end, and use the intellectual part to obtain their end, for the left eye signifies the intellectual principle. These at this day are they who for the most part constitute the general involuntary sense, who yet in old time were the most celestial of all, but at this day they are the most wicked of all, and this principally from the Christian world. Their numbers are great, and they appear beneath the occiput and at the back, where they have been frequently seen and perceived by me. For they who have relation to that sense at this day, are such as think deceitfully and contrive evils against their neighbour, and put on a friendly countenance, yea, most friendly, and also like gestures, and discourse with sweetness as if endowed with a greater measure of charity than others, when yet they are the most bitter enemies, not only of him with whom they hold commerce, but also of mankind. Their thoughts were communicated to me, which were wicked and abominable, full of cruelty and butchery.*

4328. *It was also shown me how the case is in general with the voluntary and intellectual principles: the most ancient people, who constituted the Lord's celestial church (concerning whom see* n. 1114 to 1123), *had a voluntary principle in which was good, and an intellectual principle in which was truth thence derived, which two principles with them made one; but* ***the ancients,*** *who formed the Lord's spiritual church, had the*

voluntary principle utterly destroyed, but the intellectual principle entire, in which the Lord by regeneration formed a new voluntary principle, and thereby also a new intellectual principle, see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2256. *How the case had been in respect to the good of the celestial church, was shown by a pillar descending out of heaven, which was of an azure colour, on its right side was a lucidity like the flaming lucidity of the sun: hereby was represented their first state, by the azure colour their voluntary good, and by the flaming lucidity their intellectual good. And afterwards the azure blue of the pillar passed into an obscure flaming principle, whereby was represented their second state, and that their two lives, viz., of will and of understanding, still acted in unity, but more obscurely as to good from the will; for blue signifies good, and flaming lucidity truth derived from good. Presently the pillar became altogether black, and around it there was a lucidity, which was variegated by something whitish, and presented colours, whereby was signified the state of the spiritual church; the black pillar signified that the voluntary principle was altogether destroyed, being nothing but evil; the lucidity variegated by something whitish signified the intellectual principle in which was a new voluntary principle from the Lord; for in heaven the intellectual principle is represented by lucidity.*

4329. *Certain spirits came to some degree of height, and from the noise they made they seemed to be numerous, and it appeared from the ideas of their thought and discourse which were derived to me, as if they were in no distinct idea, but in the common (or general) idea of many. Hence I conceived that nothing distinct could be perceived by them, but only some general indistinct principle, and thus obscure, for I was in the opinion that a general principle must necessarily be an obscure one; that their thought was general (or common), that is, of several things together, I could manifestly perceive from those things which flowed thence into my own thought. But there was given to them an intermediate spirit, by means of whom they discoursed with me, for such a general principle could not fall into discourse except by means of others; and when I discoursed with them by the intermediate, I said, as I had conceived, that general principles cannot present a distinct idea of any thing, but only an obscure one, so that it is as it were no idea: but after a quarter of an hour they showed that they had a distinct idea of general principles, and of several things in general principles, especially by this circumstance, that they observed accurately and distinctly all the variations and changes of my thoughts and affections with every particular therein, so that no other spirits could excel them in such observation. Hence I was enabled to conclude, that an obscure general idea, in which they*

are principled who have little knowledge, and are thence in obscurity on all subjects, is one thing; and that a clear general idea, in which they are principled who are instructed in truths and goods, which are insinuated in their order and series into a general principle, and are thus arranged in order, so that from the general principle they may be seen distinctly, is another thing. These are they who in the other life constitute COMMON (*or general*) VOLUNTARY SENSE, *and who by knowledges of good and truth have acquired to themselves the faculty of seeing things intuitively from a general principle, and thence contemplate things at large, and discuss a point instantly whether it be so or not: they indeed see things as in obscurity, because from the general principle they see what is contained therein, but as the things are distinctly arranged in the general principle, therefore they still see them in clearness; this common voluntary sense belongs only to the wise. Their nature and quality was also discovered from this circumstance, that they viewed all and every thing in me which had relation to conclusion, from which they concluded so dexterously concerning the interior of my thoughts and affections, that I began to be afraid of thinking any thing more, for they discovered things which I did not know appertained to me, and yet from the conclusions made from them I could not but acknowledge them. Hence in discoursing with them, I perceived in myself a torpor, which when observed appeared as somewhat airy, with something therein speaking mutely, and it was said that thereby was signified the general sensitive corporeal principle corresponding to them. On the following day I again discoursed with them, and again experienced that they had a general perception, not obscure but clear; and that as the general principles and their states varied, so the particulars and their states also varied, because the latter had relation in order and series to the former. It was said that general (or common) voluntary senses of still higher perfection are given in the interior sphere of heaven, and that when the angels are in a general or universal idea, they are at the same time in singulars, which are distinctly arranged in the universal by the Lord; also that a general principle and a universal principle are not any thing, unless there be in them particulars and singulars, from which they subsist and are so called, and that they so far subsist, in proportion as particulars and singulars are in them; and that hence it is manifest that the Lord's universal Providence, without the most singular providences which are in it, and from which it exists, is altogether nothing; and that it is stupid to insist upon the existence of any thing universal as appertaining to the Divine [principle or being], and thence to take away the singulars.*

4330. *Inasmuch as the three heavens together constitute the Grand Man, and all the members, viscera, and organs of the*

body, according to their functions and uses, correspond to that Man, as was said above, therefore not only those things which are external and perceptible to the sight correspond thereto, but also those things which are internal and not apparent to the sight, consequently both those things which are of the external man, and those which are of the internal man. The societies of spirits and angels, to which the things of the external man correspond, are in a great part from this earth; but those to which the things of the internal man correspond, are for the most part from other earths; those societies in the heavens act in unity, like the external and internal man with the regenerate. Nevertheless, few at this day come from this earth into another life, with whom the external man acts in unity with the internal; for the generality are sensual, insomuch that there are few who believe any other than that the external of man is the all of man, and when this is put off, as is the case at death, that there is scarcely any thing remaining which lives; still less that the internal is that which lives in the external, and when this latter is put off, the former lives in an especial manner. It was shown by living experience how all such are against the internal man; there were several spirits from this earth, who, during their life in the world, had been of this sort: there came into their view the spirits who have relation to the internal sensual man, and instantly the former began to infest these latter, almost as the irrational infest those who are rational, by speaking and reasoning continually from the fallacies of the senses, from the illusions thence derived, and from mere hypotheses, believing nothing but what could be confirmed by external sensual things, and moreover treating the internal man with contumely. But they who had relation to the internal sensual man, made no account of such things, being surprised not only at their insanity, but also at their stupidity; and (which is wonderful) when the external sensual spirits approached near the internal sensual, and came almost into the sphere of their thoughts, they began to respire with difficulty (for spirits and angels respire alike as men, but their respiration is respectively internal, see n. 3884, 3885, 3893), thus to be nearly suffocated; wherefore they retired, and the further they removed themselves from the internal sensual spirits, they came into a state of greater tranquillity and quiet, as they respired more easily; and on again approaching nearer, their state was more restless and unquiet. The reason was, because when external sensual spirits are in their fallacies, phantasies, and hypotheses, and thence in false principles, they have tranquillity; but on the other hand, when such things are taken away from them, as is the case when the internal man flows-in with the light of truth, they are in a state of intranquillity; for spheres of thoughts and affections are given in another life, and are communicated mutually accord-

ing to presence and near approach, see n. 1048, 1053, 1316, 1504 *to* 1512, 1695, 2401, 2489. *This conflict continued for some hours; and hereby it was shown how the men of this earth at this day are in contrariety to the internal man, and that the external sensual principle constitutes almost all that appertains to them.*

4331. *A continuation of the subject concerning the Grand Man, and correspondence, will be given at the end of the following chapter, where correspondence with the senses in particular will be treated of.*

GENESIS.

CHAPTER THE THIRTY-THIRD.

4332. AS a preface to the preceding chapter, an explanation was given of the predictions of the Lord in Matthew, xxiv. 32 to 35, concerning His coming; by which (as has been already shown, both there and in many other places) is meant the last time of the former church, and the first of the new church. The last time or end of the former church, and the first time or beginning of the new church, have been heretofore treated of, see the prefaces to chap. xxxi., n. 4056 to 4060, and to chap. xxxii., n. 4229 to 4231. We now proceed to explain the following words in the same chapter of that evangelist, from verse 36 to 42: *But concerning that day and hour knoweth no one, not even the angels of the heavens, but my Father alone. But as the days of Noah, so shall be the coming of the Son of Man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two* be in the field; one shall be taken, and one shall be left. Two shall be grinding in the mill; one shall be taken, and one shall be left.*

4333. What is signified by the above words in the internal sense, will appear from the following explanation, viz., that

* It may be expedient to inform the unlearned reader, that, in the original, the term *two*, here applied to those who are in the field, is in the masculine gender, as denoting the male of the human species; whereas the term *two*, when applied to those who are at the mill, is in the feminine gender, denoting the female of the species. The reason of the distinction of gender is obvious from the internal sense.

they contain a description of the quality of state which will then take place, when the old church is rejected, and the new established. That the rejection of the old church and the establishment of the new is what is meant by the consummation of the age, and by the coming of the Son of Man, and in general by the last judgment, has been abundantly shown above; also that that last judgment has occasionally taken place in this earth, viz.: FIRSTLY, when the celestial church of the Lord, which was the most ancient, perished in the antediluvians, by an inundation of evils and falses, which in the internal sense is the flood. SECONDLY, when the spiritual church, which was after the flood, and is called the ancient, being spread through a great part of the Asiatic world, ceased of itself. THIRDLY, when the representative of the church amongst the posterity of Jacob was destroyed; as was the case when the ten tribes were led away into perpetual captivity, and scattered amongst the Gentiles; and finally, when Jerusalem was destroyed, and the Jews were also dispersed. As in this case the consummation of the age was after the Lord's coming, therefore also several things, which were said by the Lord in the Evangelists, are also applicable to that nation, and are likewise so applied by several at this day; nevertheless the subject specifically and especially treated of in those sayings of the Lord is concerning the consummation of the age which is now at hand, viz., concerning the end of the Christian church, which is also treated of in the Apocalypse; this will be the FOURTH last judgment in this earth. What the words involve, which are contained in verses 36 to 42 quoted above, will appear from their internal sense, which is as follows.

4334. *But concerning that day and hour knoweth no one*, signifies that the state of the church at that time as to goods and truths, would not appear to any one either on earth or in heaven; for by *day* and *hour* in this passage is not meant day and hour, or time, but state as to good and truth. That times in the Word signify states, may be seen in n. 2625, 2788, 2837, 3254, 3356, and that days also signify states, was shown in n. 23, 487, 488, 493, 893, 2788, 3462, 3785; hence also hour signifies the same, but state in species;* the reason why it denotes state as to good and truth, is, because the church is the subject treated of, for good and truth constitute the church. *Not even the angels in the heavens, but my Father alone*, signifies that heaven does not know the state of the church as to good and truth in species, but the Lord alone, and also when that

* By *state in species* is here meant the state of goods and truths in their *species* as distinct from goods and truths in their *genera*; according to the arrangement, which the author frequently points out in his theological writings, of goods and truths into *genera* and *species*. For a fuller elucidation of this arrangement, see the term *genus*, in the glossary prefixed to the English translation of the *Treatise on Conjugial Love*.

state of the church will come to pass: that it is the Lord Himself who is meant by the Father, may be seen in n. 15, 1729, 2004, 2005, 3690; and that Divine Good in the Lord is what is named Father, and Divine Truth derived from Divine Good what is named Son, n. 2803, 3703, 3704, 3736. They therefore who believe that the Father is one, and the Son another, and who distinguish them, do not understand the Scriptures. *But as they were in the days before the flood*, signifies the state of vastation of those who are of the church, which is compared with the state of vastation of the first or most ancient church, the consummation of whose age, or last judgment, is described in the Word by a flood; that by *flood* is signified an inundation of evils and falses, and thence the consummation of that age, may be seen in n. 310, 660, 662, 705, 739, 790, 805, 1120; that *days* are states, may be seen above. *Eating and drinking, marrying and giving in marriage*, signifies their state as to the appropriation of evil and false, and thence conjunction therewith; that to *eat* is the appropriation of good, and to *drink* the appropriation of truth, may be seen in n. 3168, 3513, 3596, thus in an opposite sense the appropriation of evil and false; that to *marry* is conjunction with evil, and to *give in marriage* conjunction with false, may appear from what was said and shown concerning marriage and conjugial love, in n. 686, 2173, 2618, 2728, 2729, 2737, 2738, 2739, 2803, 3132, 3155, viz., that in the internal sense it is conjunction of good and truth, but here in an opposite sense it is the conjunction of evil and false. Whatsoever the Lord spake, inasmuch as it is divine, is not such in the internal sense as it is in the letter; thus to eat and to drink in the holy supper, does not in the spiritual sense signify to eat and to drink, but to appropriate the good of the Lord's Divine Love, n. 2165, 2177, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217; and as the conjugial [principle], when predicated of the church and of the Lord's kingdom, is the conjunction of the good of love with the truth of faith, therefore from that conjunction the Lord's kingdom in the Word is called the celestial marriage. *Until the day that Noah entered into the ark*, signifies the end of the former church, and the beginning of the new; for by Noah is signified the ancient church in general, which succeeded the most ancient after the flood, n. 773, and elsewhere; and by the *ark* is signified the church itself, n. 639. Day, which is occasionally mentioned in these verses, signifies state, as was shown just above. *And knew not until the flood came, and took them all away*, signifies that the men of the church at that time will not know that they are inundated with evils and falses, because of the evils and falses in which they are principled; they will not know what the good of love to the Lord is, and the good of charity towards their neighbour, nor what the truth of faith is, and that this latter is

from the former, and can only be given to those who live in that love and in that charity; they will likewise not know that the internal is that which saves and damns, but not the external separate from the internal. *So shall also the coming of the Son of Man be*, signifies that they will not receive Divine Truth; that the coming of the Son of Man is the Divine Truth which will then be revealed, was said above at verses 27 and 30, and in n. 2803, 2813, 3704, also 3004, 3005, 3006, 3008, 3009. *Then two shall be in the field; one shall be taken, and one shall be left*, signifies those within the church who are principled in good, and those within the church who are principled in evil, that the former will be saved, and the latter will be damned; that *field* denotes the church as to good, may be seen in n. 2971, 3196, 3310, 3317, 3766. *Two shall be grinding in the mill; one shall be taken, and one shall be left*, signifies that those within the church who are principled in truth (that is, in the affection thereof from good) shall be saved, and that those within the church who are principled in truth (that is, in the affection thereof from evil) will be damned: that *grinding* and *mill* have such a signification in the Word, will appear from what now follows. From these considerations then it is evident, that by the above words is described what would be the state as to good and truth within the church, when it is rejected, and a new one adopted.

4335. That grinders, in the Word, are they who within the church are principled in truth from the affection of good, and in an opposite sense, who within the church are principled in truth from the affection of evil, may appear from the following passages: "Come down, and sit in the dust, O virgin daughter of Babel; sit on the earth, not a throne, O daughter of the Chaldeans: . . . *take a mill, and grind fine flour;* uncover thy locks, make bare the foot, uncover the thigh, pass over the rivers," Isaiah xlvii. 1, 2; where the daughter of Babel denotes those with whom external things appear holy and good, but interior things are profane and evil, n. 1182, 1326; the daughter of the Chaldeans denotes those with whom external things appear holy and true, but interior things are profane and false, n. 1368, 1816; to take a mill and to grind fine flour, denotes to bring forth doctrinals from truths which men pervert, for as fine flour is procured from wheat and barley, it signifies truths derived from good, but in an opposite sense, truths which men pervert to seduce. So in Jeremiah, "I will destroy from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, *the voice of the mills*, and the light of the candle; and this whole land shall be a waste and desolation," xxv. 10, 11: and in John, "Every artificer of every art shall not be found in Babylon any longer; . . . *every voice of the mill shall be heard no more therein*, and the

light of a candle shall shine no more therein, and the voice of the bridegroom and of the bride shall be heard no more therein," Rev. xviii. 22, 23; by the voice of the mill being no more heard in Babylon, is denoted that there should be no truth; and by the light of a candle not shining, is denoted that neither should there be any intelligence of truth. So in the Lamentations, "They have ravished the women in Zion, the virgins in the cities of Judah; princes were hanged up by their hand, the faces of the old men were not honoured; *the youths were led away to grind*, and the boys fall under the wood," v. 11—14. Youths led away to grind, denotes to bring forth falses, by applying truths, and thereby persuading. So in Moses, "Every first-born in the land of Egypt shall die, from the first-born of Pharaoh sitting upon his throne, *to the first-born of the maid-servant who is behind the mills*," Exod. xi. 5; the first-born of Egypt denote the truths of faith separated from the goods of charity, which truths become falses, n. 3325; the first-born of the maid-servant who is behind the mills, denotes the affection of such truth, whence come falses; these things were represented by those historicals. Again, "He shall not take to pledge *mills* and *the millstone*, because they are the soul of him who giveth the pledge," Deut. xxiv. 6; this law was enacted on this account, because by mills were signified doctrinals, and by millstone the truths of doctrinals, which are what are called the soul of him who giveth the pledge: it is evident that without a spiritual signification of mills and millstone, the above law would not have been given; neither would it have been said that it was his soul. That grinding derives its signification from the representatives which exist in the world of spirits, has been shown to me; for there were seen in that world they who as it were ground, without an end of use, merely for the sake of their own pleasure; and whereas truths in such case are without their affection from good, they appear indeed as truths in the external form, but as they have no internal principle in them, they are phantasms; and if the internal principle be evil, they are applied to confirm evil, and thus by application to evil are made falses.

CHAPTER XXXIII.

1. AND Jacob lifted up his eyes, and saw, and lo! Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he placed the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he himself passed over before them, and bowed himself to the earth seven times, until he came near his brother.

4. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him: and they wept.

5. And he lifted up his eyes, and saw the women and the children, and said, Who are those to thee? And he said, The children which God hath graciously bestowed on thy servant.

6. And the handmaidens came near, they and their children, and bowed themselves.

7. And Leah also and her children came near, and bowed themselves; and afterwards came Joseph and Rachel near,* and bowed themselves.

8. And he said, What are all those camps to thee which I met? And he said, To find grace in the eyes of my lord.

9. And Esau said, I have much, my brother, be that to thee which is thine.

10. And Jacob said, Nay, I pray thee, if now I have found grace in thine eyes, receive my present from my hand; for therefore I have seen thy faces, as though I had seen the faces of GOD, and thou hast accepted me.

11. Receive, I pray thee, my blessing, which is brought to thee; because GOD hath graciously bestowed upon me, and because I have all things. And he urged him, and he took it.

12. And he said, Let us take our journey, and let us go, and I will go near thee.

13. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds giving suck, with me; and if they should drive them on in one day, all the flocks will die.

14. Let my lord, I pray thee, pass over before his servant; and I will proceed slowly to the foot of the work which is before me, and to the foot of the children, until I come unto my lord, in Seir.

15. And Esau said, Let me set, I pray, with thee of the people who are with me. And he said, Why this? let me find grace in the eyes of my lord.

16. And Esau returned in that day on his way unto Seir.

17. And Jacob journeyed to Succoth, and built himself a house, and made booths for his cattle: therefore he called the name of the place Succoth.

18. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, in coming thither from Padan-aram; and he pitched his camp at the faces of the city.

* It is to be noted that in the original, the expression *came near* is in the singular number.

19. And he bought a portion of a field, where he had stretched his tent, from the hand of the sons of Hamor the father of Shechem, for a hundred pieces of money (*kesithæ*).

20. And he set there an altar, and called it El Elohe Israel.

THE CONTENTS.

4336. THE subject here treated of in the internal sense is the conjunction of Divine natural good, which is Esau, with the good of truth, which is Jacob; thus concerning the submission of this latter, and insinuation into Divine natural good. The process by which it is effected, is described. The subject lastly treated of is the acquisition of interior truths.

THE INTERNAL SENSE.

4337. IN the preceding chapters, where Jacob is treated of, the acquisition of truth in the natural principle was treated of, which acquisition is effected to the intent it may be conjoined to good, for all truth is for the sake of this end; in the internal sense, Jacob is that truth, and Esau is the good to which the truth is to be conjoined. Before conjunction is effected, truth appears to be in the first place, but after conjunction good is actually in the first place, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 3995; this also is what is signified by the prophetic declaration of Isaac to Esau, "By thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck," Gen. xxvii. 40; the subject here now treated of is concerning that state; hence it is, that Jacob calls Esau his lord, and himself a servant, in this chapter, verses 5, 8, 13, 14. It is to be noted, that Jacob here represents the good of truth, but the good of truth viewed in itself is only truth; for so long as truth is in the memory alone, it is called truth; but when in the will and thence in the act, it is called the good of truth; for to do truth is nothing else. Whatsoever proceeds from the will is called good, for the essential of the will is love, and thence affection, and all that is done from love and its affection is named good. Neither can truth be conjoined to the good which flows-in through the internal man, and is divine in its origin, which is here represented by Esau, until truth is truth in will and act; this is the good of truth;

for the good which flows-in through the internal man, and is divine in its origin, flows into the will, and there meets the good of truth which was insinuated through the external man.

4338. Verses 1 to 3. *And Jacob lifted up his eyes, and saw, and lo! Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he placed the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the earth seven times, until he came near his brother.* And Jacob lifted up his eyes and saw, signifies perception and intention of the good of truth which is Jacob: and lo! Esau came, signifies Divine natural good: and with him four hundred men, signifies state: and he divided the children unto Leah, signifies the arrangement of external truths under their own affection: and unto Rachel, signifies the arrangement of interior truths under their own affection: and unto the two handmaids, signifies under the affection of things serving the foregoing: and he placed the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost, signifies order from general principles in which are the rest of the principles: and he himself passed over before them, signifies the universal, thus all principles: and he bowed himself to the earth seven times, signifies submission of all principles: until he came near his brother, signifies conjunction on the part of good from truth, which is Jacob.

4339. Ver. 1. "And Jacob lifted up his eyes and saw."—That hereby is signified perception and intention of the good of truth, which is Jacob, appears from the signification of *lifting up the eyes and seeing*, as denoting perception and intention: for to lift up the eyes is an external act corresponding to elevation of the mind, which is an internal act, consequently to perception; hence to see corresponds to intention. That Jacob here represents the good of truth, may be seen just above, n. 4337.

4340. "And lo! Esau came."—That hereby is signified Divine natural good, appears from the representation of *Esau*, as denoting Divine good in the natural principle, see n. 3576.

4341. "And with him four hundred men."—That hereby is signified state, in the present case the state of conjunction of Divine good with truth in the natural principle, for that conjunction is here treated of, appears from the signification of *four hundred*. In the Word, four hundred signify the state and duration of temptation, see n. 1847, 2959, 2966; and whereas all conjunction of good with truth is effected by temptations, therefore it is a state of temptations which is here meant. That by temptations, goods are conjoined to truths, may be seen in n. 2272, 3318; and that temptations exist, when good begins to

act as the primary, n. 4248, 4249; also that the union of the Lord's Divine essence with His Human essence was effected by temptations, n. 1737. The good itself, which is to be conjoined with truth, is not tempted, but the truth; and also truth is not tempted by good, but by falses and evils, likewise by fallacies and illusions, and the affection thereof, which adhere to truths in the natural principle. For when good flows-in (which is done by an internal way, or through the internal rational man), the ideas of the natural man formed from the fallacies of the senses and consequent illusions, do not endure its approach, because they are discordant; hence come anxieties in the natural principle, and temptation. These are the things which are described in the internal sense in this chapter, when, on the approach of Esau with four hundred men, Jacob came into fear and thence into anxiety, and that hence he came into a state of submission and humiliation; for their conjunction is never effected in any other way. Hence it may appear that by "four hundred men" is signified a state of temptations, by four hundred that state itself, but by men the rational truths which are conjoined to good when it flows into the natural principle; that by men are signified intellectual and rational principles, may be seen in n. 265, 749, 1007, 3134. But these things fall into obscurity with man, because, whilst he lives in the body, the distinction between the rational and natural principles is not apparent; it does not appear at all to those who are not regenerated, and but very little to those who are regenerated, for they do not reflect upon it; yea, neither do they care about it, for the knowledges of the interior principles of man are almost obliterated, which yet formerly constituted the all of intelligence with men within the church. These things nevertheless may in some measure be manifest from what was shown above concerning the rational principle and its influx into the natural, viz., that the natural principle is regenerated through the rational, n. 3286, 3288; and that the rational principle receives truths before the natural, n. 3368, 3671. These truths, which flow out of the rational principle with good into the natural, are in the internal sense signified by the four hundred men who were with Esau.

4342. "And he divided the children unto Leah."—That hereby is signified the arrangement of external truths under their own affection, appears (1.) from the signification of *dividing unto*, as denoting arrangement; (2.) from the signification of the *children* or sons, as denoting truths, see n. 489, 491, 533 1147, 2623, 3373; and (3.) from the signification of *Leah*, as denoting the affection of exterior truth, see n. 3793, 3819: hence, in the present case, children or sons are truths of exterior affection, consequently external truths. Those truths are said to be external, which are called sensual truths, v

which flow-in immediately from the world through the bodily senses; but interior truths, which are signified by the sons of Rachel, are interiorly in the natural principle, nearer under the notice of the rational; fallacies and consequent illusions do not adhere so much to these as to the sensual truths; for in proportion as truths have more interior admission, they are the more purified from worldly and earthly principles.

4343. "And unto Rachel."—That hereby is signified the arrangement of interior truths under their own affection, appears from the representation of *Rachel*, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819. Hence in the present case, her children or sons are interior truths; see what was said just above, n. 4342, concerning interior truths

4344. "And unto the two handmaids."—That hereby is signified under the affection of those things that serve the foregoing, appears (1.) from the signification of *handmaids*, as denoting the affections of sciences and knowledges, see n. 1895, 2567, 3835, 3849; and as denoting means serviceable to the conjunction of the external and internal man, see n. 3913, 3917; and (2.) from the representation of *Zilpah* and *Bilhah*, who are here the handmaids, as denoting exterior affections serving for means, see n. 3849, 3931.

4345. Ver. 2. "And he placed the handmaids and their children foremost, and Leah and her children after, and Rachel and her children hindermost."—That hereby is signified order from more general principles wherein the rest are contained, may appear from those things which have been said above concerning the signification of the handmaids, of Leah, of Rachel, and of their children; viz., that the handmaids are the affections of sciences and of knowledges, that Leah is the affection of exterior truth, and Rachel the affection of interior truth. The affections of sciences and of knowledges are the most external, for sciences and knowledges themselves are the things from which and in which are truths: the affection of external truth hence follows, and is more inward, and the affection of interior truth is still more inward. The more external things are, they are in the same degree more general; and the more internal they are, they are in the same degree less general, and are respectively called particulars and singulars. The case with general principles is this, they are called general from the circumstance of their consisting of particulars, consequently of their containing particulars in them: general principles without particulars are not general, but they are so called from particulars: the case herein is like that of a whole and the parts, a whole cannot be called a whole unless there are parts, inasmuch as a whole consists of parts. For there is nothing in nature which does not exist and subsist from other things; and that which exists and subsists from other things is called a com-

mon or general thing or principle, and those things of which it consists and from which it subsists are called particulars. External things are those which consist of internal, wherefore they are respectively general; this is the case with man and his faculties, the more external they are, so much the more general they are, for they consist from interior things, and these interior things from inmost things in order. The body itself, and the things appertaining to it, such as the external senses and actions, are respectively the most general; the natural mind, and the things appertaining thereunto, are less general, because they are more internal, and are called respectively particulars; but the rational mind, and the things appertaining to it, are still more internal, and are respectively singulars. These things are manifested to the life, when man puts off the body and becomes a spirit; for then it is made evident to him, that his corporeal principles were no other than the most general of those principles which appertain to his spirit, and that the corporeal principles existed and subsisted from those which are of his spirit, thus that the things of his spirit were respectively particulars: and when the same spirit becomes an angel, that is, when he is elevated into heaven, it is then made evident to him that the things which he before saw and felt in a general, thus in an obscure principle, he now sees and feels in a particular and clear principle; for he then sees and feels innumerable things, which he had before seen and felt as one. This is also evident from man himself during his life in the world; the things which he sees and feels in infancy, are most general, but the things which he sees and feels in childhood and youth, are the particulars of those general things, whereas what he sees and feels in adult age are the singulars of those particulars. For as man advances in age, he insinuates particulars into the general things of infancy, and next he insinuates singulars into the particulars; for he successively advances towards interior things, and fills general things with particulars, and particulars with singulars. Hence now it may appear what is meant by order from general principles which contain the rest in them, signified by placing the handmaids and their children foremost, Leah and her children after, and Rachel and her children hindermost. When man is regenerated, or what is the same thing, when truths appertaining to him are conjoined with good, the case is similar with him, and this is the subject here treated of; in this case, general affections with their truths, which are here the handmaids and their children, are first insinuated into good; next, the less general principles, that is, the particulars respectively, which are here Leah and her children; lastly, the still less general principles, that is, the singulars respectively, which are here Rachel and Joseph; for man then passes in like man

ner as it were through ages, first being in infancy, next attaining to childhood and youth, and lastly to adult age.

4346. Ver. 3. "And he himself passed over before them." —That hereby is signified the universal, thus all principles, appears from the representation of *Jacob*, who is here called *he himself*, as denoting the good of truth, that is, truth in will and act, see n. 4337. The good of truth is the universal of all principles; for the general, particular, and singular things, spoken of just above, belong to it, because they are in it.

4347. "And bowed himself to the earth seven times."—That hereby is signified submission of all principles, appears from the signification of *bowing himself to the earth*, as denoting the effect of humiliation (concerning which, see n. 2153), consequently submission; the highest degree of submission is signified by *seven times*, and the submission of all principles by *Jacob bowing himself*, for Jacob represents the universal of all principles, as was said just above, n. 4346. Few know why humiliation and submission must be made before the Divine principle or being, when man is in worship, hence also neither do they know what it effects. They who are not principled in the knowledge of interior things, cannot believe otherwise than that the Divine Being wills the humiliation and submission of man, like a man who is in the desire of glory, consequently that the Divine Being hence wills glory, and is affected with the glory which man attributes to Him: but the case is altogether otherwise; the Divine Being is not in any affection of glory, for what glory can the Divine derive from man? But He wills humiliation and submission, not on His own, but on man's account; for when man is in humiliation, he is turned away from the evil and false in himself (see n. 2327, 2423, 3994), and thereby removes those principles; and when this is effected, the Divine can flow-in with good and truth. Every one may know this in himself; he who is of a haughty mind, is in self-love, and not only prefers himself before others, but even has no regard to the Divine Being, consequently he rejects the influx of good, and thence its conjunction with truths; this is the genuine cause of man's humiliation before the Divine Being. Hence it is manifest, that good cannot be conjoined with truths, thus man cannot be regenerated, unless he humbles and submits himself. Humiliation and submission is predicated of truths, because truths flow-in through the external man, but good through the internal; and those things which flow-in through the external man, have with them fallacies, and hence falses with their affections; but not so those things which flow-in through the internal man, because the Divine flows-in through the latter man, and comes to meet truths, that they may be conjoined. Hence now it is manifest what is meant

by the submission of all principles, which submission is signified by Jacob bowing himself to the earth seven times, until he came near his brother.

4348. "Until he came near his brother."—That hereby is signified conjunction on the part of good from truth which is Jacob, appears (1.) from the signification of *coming near*, as denoting to conjoin himself; (2.) from the representation of *Esau*, who is here the brother, as denoting Divine Good in the natural principle, see above, n. 4337; and (3.) from the representation of *Jacob*, as denoting the good of truth, concerning which see also above, n. 4337. How this case is, was just now explained above, n. 4347.

4349. Verse 4. *And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they wept.* And Esau ran to meet him, signifies the influx of Divine natural good: and embraced him, signifies the first conjunction of love: and fell upon his neck, signifies the second conjunction of all in that universal principle: and kissed him, signifies interior conjunction from love: and they wept, signifies the effect.

4350. "And Esau ran to meet him."—That hereby is signified the influx of Divine natural good, appears (1.) from the signification of *running to meet*, as denoting influx; and (2.) from the representation of *Esau*, as denoting Divine natural good, see n. 4337, 4340. Running to meet, here denotes influx, because Divine good flows-in through the internal man, and comes to meet truth which is insinuated through the external, that they may be conjoined. This also appears from the subsequent words, for it follows, that he embraced him, fell upon his neck, and kissed him; which words, as we shall see, signify conjunction by love.

4351. "And embraced him."—That hereby is signified the first conjunction of love, appears from the signification of *embracing*, as denoting affection, see n. 3807; and whereas affection is of love, and love has respect to conjunction, hence the conjunction of love is here signified. The reason why it is the first conjunction of love, is, because it follows that he fell upon his neck, and next that he kissed him, which signify closer and more internal conjunctions from love. That embracing is an effect which flows from the conjunction of love, is evident without further explanation, consequently that in the internal sense it denotes that conjunction; for the things appertaining to the internal sense, are expressed in the Word by external things.

4352. "And fell upon his neck."—That hereby is signified the second conjunction of all things in that universal principle, appears from the signification of *falling upon the neck*, as denoting closer conjunction, for it is a closer embracing; by the neck also in the internal sense is signified influx and the communication of interior and exterior principles, and thence con

junction, see n. 3542, 3603. The reason why it denotes the conjunction of all things, or with all in that universal principle, is, because Jacob, who in this case is *his*, is the universal of all principles as to truths, see n. 4346. The conjunction of good with truths in the natural principle is here described, and the case in regard thereto is this: good flows through the internal man into the external, and there conjoins itself with the truths which have been insinuated through the external; for the good, which flows-in through the internal, is of love, inasmuch as there is not any celestial and spiritual good which is not of love; hence it is, and hence it is called good with man; the love itself, which is in good and with good, is what conjoins: unless love was in and was present, it would not be possible for any conjunction to be wrought, for love is nothing else but spiritual conjunction, because spiritual conjunction is effected by it. This love is from no other source than from the Lord, for He Himself is the fountain and origin of all celestial and spiritual love, consequently of all good thence derived. This love is two-fold, celestial and spiritual; celestial love is love to the Lord, and spiritual love is love towards the neighbour, which is called charity; these are the loves from which all celestial and spiritual good is derived, and they conjoin themselves with the truths which are said to be of faith; for the truths of faith viewed without love are merely expressions without life, but they receive life by love, thus by conjunction with the good of love. Hence it may appear, that in no case is there any thing of faith, except with those who are principled in the good of love, and that faith is according to love. And whereas there is never any thing of faith, except with those who are principled in the good of love, therefore neither is there any confidence or trust: with those who are not principled in love and charity, trust or confidence, which is called the trust or confidence of faith, is either spurious, or such as may even exist with diabolical spirits, when they are in a state of fear or torment, or in a state of persuasion grounded in the love of self and of the world. But whereas at this day men have made faith saving without the goods of charity, and yet see from afar that the truths of faith cannot save, because they have place even with the wicked, therefore they acknowledge confidence and trust, and call this faith; not knowing what confidence is, and that it also may have place with the wicked, and that there is no spiritual confidence except that which flows-in through the good of love and charity, not at the time when man is in fear and torment, or in persuasion grounded in self-love and the love of the world, but when he is in a free state. Neither can it have place in any others than those in whom good is conjoined with truths, and in-rooted by the previous course of life, thus not in sickness, misfortunes, dangers, and at the ap-

proach of death: if that confidence or trust, which appears in a state of compulsion, could save men, all mortals would be saved, for every one is easily reduced to it, and the Lord, Who wills the salvation of all, would communicate it to all. But concerning confidence and trust, what it is, what its quality, and with whom it prevails, by the divine mercy of the Lord, we shall speak elsewhere.

4353. "And kissed him."—That hereby is signified interior conjunction from love, appears from the signification of *kissing*, as denoting conjunction from love, see n. 3573, 3574, 4215; in the present case, interior conjunction. The subject treated of in this verse in general is the conjunction of Divine natural good, which is Esau, with truth in the natural principle, which is Jacob; but in the following verses, that conjunction in a specific relation is treated of. In regard to the conjunction itself, it constitutes regeneration in man; for man is regenerated by the truths in which he is principled being conjoined to good, that is to say, the things which are of faith are conjoined to those which are of charity; this process is described here and in what follows. The subject relates indeed to the Lord, how He made His Natural principle Divine, consequently how He united Divine good to truth in the natural principle; but as the regeneration of man is an image of the Lord's glorification (see n. 3138, 3212, 3296, 3490), therefore also the regeneration of man is at the same time treated of in the internal sense; and whereas regeneration may fall into man's idea, but not so the Lord's glorification, therefore it is allowed to illustrate the latter by the former. From what has been explained, it is manifest, that the conjunction of good with truths, through which regeneration is effected, advances more and more inwardly; that is, truths are successively more inwardly conjoined with good. For the end of regeneration is that the internal man may be conjoined with the external, thus the spiritual man through the rational principle with the natural man, there being no regeneration without the conjunction of each; neither can that conjunction be effected, until good be first conjoined with truths in the natural principle; as the natural principle must be the plane, and the things which are in the natural principle must correspond. This is the reason why, when the natural principle is regenerated, the conjunction of good with truths becomes successively more internal; for the spiritual principle conjoins itself first with those things which are inmost in the natural principle, and next through these with the more external. Neither can man's internal principle conjoin itself with his external, unless the truth in this latter principle be made the good of truth, that is, truth in will and act (n. 4347), for they are then first capable of being conjoined, inasmuch as the Lord flows-in to man through the internal

man, and indeed through the good therein; the good therein may be conjoined with good in the external man, but not good with truth immediately. Hence it may appear, that truth with man ought to be made truth in will and act (that is, the good of truth), before conjunction of the rational principle with the natural, or of the internal man with the external, can exist. But the manner in which truth becomes the good of truth, may be manifest to every one who attends; all divine truth has respect to these two precepts, viz., to love God above all things, and our neighbour as ourselves; it is from these precepts that truths are derived, and for the sake of which truths are, and to which they tend, nearer and more remotely; wherefore when truths are put into act, they are insinuated successively into their beginning and end, viz., into charity towards our neighbour, and into love to the Lord, and hence truth is made good, which is called the good of truth: when this is the case, it may be conjoined with the internal man, which conjunction becomes successively more internal, as more internal truths are implanted in that good. Act precedes, and is succeeded by man's willing, for what man acts from the understanding, he at length acts from the will, and finally by habit puts it on; and then it is insinuated into the rational or internal man: when it is insinuated into that man, he no longer performs good from truth, but from good; for he then begins to perceive somewhat of blessedness, and as it were of heaven therein. This remains with him after death, and by it he is elevated into heaven by the Lord.

4354. "And they wept."—That hereby is signified effect, appears from the signification of *weeping*, as denoting the effect of grief, and also the effect of joy, see n. 3801; in the present case, the effect of joy arising from the conjunction of good with truths through love.

4355. Verses 5, 6, 7. *And he lifted up his eyes, and saw the women and the children, and said, Who are those to thee? And he said, The children which God hath graciously bestowed on thy servant. And the handmaidens came near, they and their children, and bowed themselves; and Leah also and her children came near, and bowed themselves; and afterwards came Joseph near and Rachel, and bowed themselves.* And he lifted up his eyes, signifies perception: and saw the women and the children, signifies [perception] of the affections of truth and of the truths belonging thereto: and he said, Who are those to thee? signifies acknowledgment: and he said, The children which God hath graciously bestowed upon thy servant, signifies truths from the Divine Providence: and the handmaidens came near, they and their children, and bowed themselves, signifies scientific sensual principles and their truths, and their submission: and Leah also and her children came near, and bowed them-

selves, signifies the affection of the truth of faith as to exteriors, and their truths, and their submissive introduction: and afterwards came Joseph near and Rachel, and bowed themselves, signifies the affections of the truths of faith as to interiors, and their submissive introduction.

4356. Ver. 5. "And he lifted up his eyes."—That hereby is signified perception, appears from the signification of *lifting up the eyes*, as denoting perception, see n. 4083, 4339.

4357. "And saw the women and the children."—That hereby is signified [perception] of the affections of truth, and of the truths which belong to them, appears (1.) from the signification of the *women*, who are here the handmaids, Leah, and Rachel, as denoting the affections of truth, see n. 3758, 3782, 3793, 3819, 4344; and (2.) from the signification of the *children* or sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373, in the present case the truths which belonged to them.

4358. "And said, Who are those to thee?"—That hereby is signified acknowledgment, may appear from this consideration, that interrogations in the sense of the letter are not interrogations in the supreme sense; for the Lord, who is treated of in this latter sense, has no need to interrogate man, for He knows all, and each single thing. Hence the interrogation, "Who are those to thee?" signifies acknowledgment; for by Esau is represented the Lord as to Divine natural good, and Divine good instantly acknowledges the truths which it is to conjoin to itself; and moreover all good does this, for good cannot be without what it calls truths, nor truths without what they call goods. They conjoin themselves of themselves; but such as the good is, such are the truths which it conjoins to itself; it is good which acknowledges them, and enters into union as a husband with a wife, for the conjunction of good with truths is marriage in the spiritual sense, see n. 2508, 2618. That good acknowledges its truth, and truth its good, and that they are conjoined, see n. 3101, 3102, 3161, 3179, 3180.

4359. "And he said, The children which God hath graciously bestowed upon thy servant."—That hereby are signified truths from the Divine Providence, appears (1.) from the signification of *children*, or sons, as denoting truths, concerning which see just above, n. 4357; and (2.) from the signification of *which God hath graciously bestowed*, as denoting from the Divine Providence; for whatsoever God bestows is of His Providence.

4360. Ver. 6. "And the handmaidens came near, they and their children, and bowed themselves."—That hereby are signified scientific sensual principles and their truths, and their submission, appears (1.) from the signification of *handmaidens*, as denoting affections of the sciences and knowledges which are of the external man, see above, n. 4344, consequently the scien-

tific sensual principles presently treated of; (2.) from the signification of *children*, or sons, as denoting truths, see n. 4357; and (3.) from the signification of *bowing themselves*, as denoting submission. The scientific sensual principles, signified by handmaidens, are scientifics of external things which are of the world; hence they are the most general of all, see n. 4345, and are those which enter by the external senses immediately, and are perceived by the sense itself. All infants are in the above scientific sensual principles, and they serve as planes for the knowledges of spiritual things; for spiritual things are founded upon natural, and are represented in them. Inasmuch as truths are conjoined to good according to order from more common or general principles, as was shown above, n. 4345, therefore it is here mentioned, that the handmaids and their children bowed themselves first, that is, submitted themselves.

4361. Ver. 7. "And Leah also and her children came near, and bowed themselves."—That hereby is signified the affection of the truth of faith as to exteriors, and their truths, and their submissive introduction, appears (1.) from the representation of *Leah*, as denoting the affection of exterior truth, see n. 3793, 3819, consequently the affection of the truth of faith as to exteriors; (2.) from the signification of *children*, or sons, as denoting truths, spoken of just above; and (3.) from the signification of *bowing themselves*, as denoting submission, that is, submissive introduction into Divine natural good, which is represented by Esau.

4362. "And afterwards came Joseph near and Rachel, and bowed themselves."—That hereby are signified the affections of the truths of faith as to interiors, and their submissive introduction, appears (1.) from the representation of *Joseph*, as denoting the celestial spiritual principle, see n. 4286; (2.) from the representation of *Rachel*, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819; and (3.) from the signification of *bowing themselves*, as denoting submissive introduction, see above, n. 4361. The manner in which these introductions are effected was explained above at verse 2.

4363. Verses 8 to 11. *And he said, What are all those camps to thee which I met? And he said, To find grace in the eyes of my lord. And Esau said, I have much, my brother; be that to thee which is thine. And Jacob said, Nay, I pray thee, if now I have found grace in thine eyes, receive my present from my hand; for therefore I have seen thy faces, as though I had seen the faces of God, and thou hast accepted me. Receive, I pray thee, my blessing, which is brought to thee; because God hath graciously bestowed upon me, and because I have all things. And he urged him, and he took it.* And he said, What are all those camps to thee which I met? signifies the special things or principles which are thence derived: and he said, To find grace

in the eyes of my lord, signifies grateful initiation: and Esau said, I have much, my brother, be that to thee which is thine, signifies tacit acceptance, that hereby he might insinuate the affection of good derived from truth: and Jacob said, Nay, I pray thee, signifies the origin of affection: if now I have found grace in thine eyes, receive my present from my hand, signifies that the reciprocal principle of affection might be insinuated: for therefore I have seen thy faces, as though I had seen the faces of God, and thou hast accepted me, signifies the affection itself with the perception wherewith it was reciprocally insinuated: receive, I pray thee, my blessing which is brought to thee, signifies the Divine things which were to be adjoined to Divine natural good: because God hath graciously bestowed upon me, signifies from Providence: and because I have all things, signifies his spiritual riches: and he urged him, and he took it, signifies that it [the affection itself] was insinuated from the good of truth by an affection inspired from Divine good.

4364. Ver. 8. "And he said, What are all those camps to thee which I met?"—That hereby are signified the special principles thence derived, appears from the signification of *camps* in this passage, as denoting special principles; for they are the things mentioned in the preceding chapter (verses 15, 16), viz., "two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty cows and ten oxen, twenty she-asses and ten foals," and that these were goods and truths with their things of service, whereby initiation might be effected, may be seen in n. 4263, 4264, consequently they are special principles. Special principles in this case are nothing else but principles confirming that truths are truths and goods are goods; they accede to the thoughts and affections of man, that is, to those things which he knows and loves, on account of which he favours and affirms that it is so; the presents, which were given of old in the church to kings and priests, had also this signification. It is a known thing, that a person is drawn to his opinion, or to those things which he calls good and true, both by reasons and by affections; the things themselves which confirm are what are meant by special things or principles, and are here signified by *camps*, wherefore it is said, that those camps were "to find grace in the eyes of my lord;" and afterwards, "If, I pray thee, I have found grace in thine eyes, receive my present from my hand." The case is similar in regard to spiritual things, or the things of faith, when they are conjoined with the good of charity. Man believes that goods and truths flow-in immediately out of heaven, thus without mediums appertaining to man, but he is much deceived: the Lord leads every one by his affections, and thereby bends him by a tacit Providence, for He leads by a free principle, n. 1937, 1947; that all free principle is of affection or love, see n.

2870, 2873; and hence that all conjunction of good with truth is effected in a free principle, but not in a forced one, n. 2875 to 2878, 2881, 3145, 3146, 3158, 4031. When, therefore, man in a free principle has been led to good, then truths are accepted and implanted; then also he begins to be affected with them, and thus by degrees he is introduced into a celestial free principle. He who is regenerated, that is, who loves his neighbour, and especially who loves the Lord, if he reflects on his past life, will then find that he has been led by many things of his thought, and by many things of his affection. What is here specifically meant by the special principles which are thence derived, may be better illustrated by examples. Let us suppose the truth, which is to be insinuated into good, to be this, that man has life after death. Unless this truth be confirmed by special principles, it is not accepted; the special principles by which it is to be confirmed are such as these, that man can think not only of those things which he sees and feels, but also of those which he does not see and feel; that also he can be affected with them; that by affection he can be conjoined with them, and consequently with heaven, yea, with the Lord Himself; and that he who can be conjoined with the Divine Being cannot die to eternity; these and several like things are the special principles which first occur, before the above truth is insinuated into good, that is, before it is fully believed. The above truth indeed first submits itself, but still these specialities cause it to be accepted. Let us also take as an example this truth, that man is a spirit, and that he is clothed with a body whilst he lives in the world. This also is a truth which must be insinuated into good; for unless it is insinuated, man has no concern about heaven, for in such a case he thinks of himself as of the brute animals; but this truth cannot be insinuated except by specialities, as by these, that the body, which he carries about him, serves for uses in the world, viz., that through the material eyes he may see the things which are in the world, and may act by material muscles, being furnished thereby with powers adequate to the ponderous objects surrounding him; that nevertheless there is some interior principle which thinks and wills, whereof the material body is the instrumental or organ; and that his spirit is himself, or the very man, who acts and feels by those organical parts; and that he can confirm this by much experience in himself, if he be once in the faith that it is so: all these are the specialities which are premised, and which cause that very truth to be insinuated into good, and they are thence derived. These and similar things are what are here signified by camps.

4365. "And he said, To find grace in the eyes of my lord." —That hereby is signified grateful initiation, may appear without explanation; for *to find grace* denotes that they may be

accepted, and the things which are accepted, are gratefully initiated, that is, they are insinuated.

4366. Ver. 9. "And Esau said, I have much, my brother, be that to thee which is thine."—That hereby is signified tacit acceptance, that hereby he might insinuate the affection of good from truth, may appear from the refusal in this case implying assent, for he nevertheless accepted: the end of refusal, when any one accepts, is occasionally that affection may be insinuated; it is hence also increased, and thereby passes from thinking well into willing well. Man is led by the Lord in spiritual life nearly by means similar to those by which man leads others in civil life; it is a customary thing in civil life to refuse a favour, with the view that the favour may be done from affection, thus not only from thinking, but also from willing; for if the favour was not accepted, the end intended by it would perish; wherefore the end is urgent, that the person who bestows the favour may think more intensely about it, and may thereby from the heart will to bestow it. The reason why such proceeding does not appear in spiritual life, as in civil life, is, because there are few in whom good is conjoined with truths, that is, who are regenerated; and also because the few who are regenerated do not reflect upon such things, neither can they reflect, for they do not know what spiritual good is, since they do not know what charity is, and what their neighbour is, in the genuine sense; and as they do not know what these things are, they cannot have any interior idea respecting the truth which is of faith. Moreover, they separate spiritual life from civil to such a degree, that they dare not draw any idea from the latter concerning the former; that those two lives correspond, and that the former is represented in the latter, is altogether unknown, yea, some persons do not even admit any comparison between them; when yet the real case is, that no idea can be entertained concerning spiritual life, except from those things which are in civil life, wherefore when this latter is removed, the former falls, insomuch that at length it is no longer believed. This may appear manifest from this consideration, that it is no longer believed that spirits and angels have intercourse with each other as men, nor that they discourse together, and reason in like manner as men, but much more perfectly, about what is honourable and becoming, just and equitable, and good and true; still less is it believed that they mutually see, hear, and explore each other, that they join together in societies, cohabit together, and the like.

4367. Ver. 10. "And Jacob said, Nay, I pray thee."—That hereby is signified the origin of affection, may appear from what was just now said above, viz., that refusal to accept a present insinuates affection; which is here manifested by what

ne says, Nay, I pray thee; hence it is evident that it denotes the origin of affection.

4368. "If now I have found grace in thine eyes, receive my present from my hand."—That hereby is signified that the reciprocal [principle] of affection might be insinuated, is evident from the things which precede and from those which follow; for the subject treated of is the conjunction of good with truths in the natural principle, consequently the insinuation of affection from good into truth. That the refusal of the present sent by Jacob was with the view that affection might be insinuated into truth, was shown above, n. 4366, therefore by the words immediately preceding, *Nay, I pray thee*, is signified the origin of affection, n. 4367; hence by these words, "If now I have found grace in thine eyes, receive my present from my hand," is signified that the reciprocal [principle] of affection might be insinuated; for he says this from well-willing, that is, from affection; hence in what follows it is said that *he urged him*. By the reciprocal [principle] of affection, insinuated from the good which is Esau into the truth which is Jacob, is meant the affection of truth; for there are two affections which are heavenly, viz., the affection of good and the affection of truth, which have been occasionally treated of above. The affection of truth derives its origin from no other source than from good; the affection itself is from that source; for truth of itself has not life, but receives life from good; wherefore when man is affected with truth, it is not from truth, but from the good which flows into the truth, and makes the affection; this is here meant by the reciprocal [principle] of affection, that it might be insinuated. It is well known that there are several within the church who are affected by the Word of the Lord, and apply themselves closely to reading it; but still there are but few who have as their end a desire of being instructed concerning truth; for they mostly remain in their own particular dogmas, which alone they endeavour to confirm from the Word. These persons appear as if they were in the affection of truth, but they are not; those only are in the affection of truth, who love to be instructed concerning truths, that is, to know what is true, and for this end to search the Scriptures. No one is in this affection unless he is in good, that is, in charity towards his neighbour, and more so he who is in love to the Lord; with such persons good itself flows into truth, and constitutes the affection, for the Lord is present in that good. This may be illustrated by the following examples. When they, who are in the good of genuine charity, read those words which the Lord said to Peter, "I say unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys

of the kingdom of the heavens; and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens," Matt. xvi. 18, 19, they love to be instructed in their meaning; and when they hear that by the rock spoken of, on which the church shall be built, is signified the faith of charity, and consequently that the same is signified by Peter, and that thus the keys of opening and shutting heaven are given to that faith (see preface to chapter xxii. of Genesis), they rejoice, and are affected with that truth, because thus the Lord alone, from Whom faith is, has that power. But they who are not in the affection of truth from the good of genuine charity, but in the affection of truth from some other good (and especially if from the love of self and of the world), are not affected with that truth, but are made sad, and also angry, inasmuch as they are willing to claim that power to the priesthood; they are angry because they are thereby deprived of dominion, and they are made sad because they are deprived of respect. Let us take another example: If they who are in the affection of truth from the good of genuine charity hear that charity constitutes the church, but not faith separate from charity, they receive this truth with joy; whereas they who are in the affection of truth from the love of self and of the world, do not receive it. And also, when they who are in the affection of truth from the good of genuine charity, hear that love towards the neighbour does not commence from self, but from the Lord, they rejoice; whilst they who are in the affection of truth from the love of self and of the world, do not receive that truth, but sharply insist that the love commences from self; hence they do not know what it is to love their neighbour as themselves. When they who are in the affection of truth from the good of genuine charity, hear that the principle of heavenly blessedness consists in doing good to others from a principle of good-will, without regard to any selfish end, they rejoice; but they who are in the affection of truth from self-love and the love of the world, have no desire of this principle of blessedness, nor indeed do they even comprehend it. When they who are in the affection of truth from the good of genuine charity, are instructed that the works of the external man are nothing, unless they proceed from the internal man, thus from good-will, they receive it with joy; whereas they who are in the affection of truth from the love of self and of the world, commend the works of the external man, but have no concern about the good-will of the internal man; yea, neither do they know that the good-will of the internal man remains after death, and that the works of the external man separate from the internal are dead, and perish:—and thus in all other instances. From these considerations it is evident, that the truths of faith cannot in any case be conjoined to any

one, unless he be in the good of genuine charity, thus they cannot be conjoined to any thing but good; also that all genuine affection of truth is from that good. Every one may see this confirmed by daily experience, in observing that they who are principled in evil do not believe, but that they who are principled in good do believe. Hence it is very manifest that the truth of faith is conjoined with good, but never with evil.

4369. "For therefore I have seen thy faces, as though I had seen the faces of God, and thou hast accepted me."—That hereby is signified affection with the perception wherewith it was reciprocally insinuated, appears (1.) from the signification of *seeing faces as the faces of God*, as denoting affection with perception, for by faces are signified interior principles, see n. 358, 1999, 2434, 3527, 3573, 4066; and by the faces of God, all good, see n. 222, 223, which, when it flows-in, gives affection with perception; and (2.) from the signification of *accepting me*, as denoting affection insinuated: that these words have this signification, is evident from what was said just above concerning the insinuation of affection, thus from the series of things treated of.

4370. Ver. 11. "Receive, I pray thee, the blessing that is brought to thee."—That hereby are signified the Divine things which were to be adjoined to Divine natural good, appears from the signification of *blessing* in this passage, as denoting those things which were mentioned in the preceding chapter (verses 14, 15), by which were signified Divine goods and truths, with their subservient principles whereby initiation might be effected, see n. 4263, 4264. That these things were to be adjoined to Divine natural good, may be seen above, n. 4364.

4371. "Because God hath graciously bestowed upon me."—That hereby is signified from Providence, appears from the signification of these words in this passage, as denoting Providence; see above, n. 4359.

4372. "And because I have all things."—That hereby are signified his spiritual riches, appears from the signification of *all that he hath*, as here denoting his spiritual riches; for they were flocks and herds, by which, as was before shown, are signified goods and truths, which are called spiritual riches. Spiritual riches are predicated of truth, and their uses are predicated of good.

4373. "And he urged him, and he took it."—That hereby is signified that it [the affection itself] was insinuated from the good of truth by affection inspired from Divine good, may appear from the things which have been hitherto explained from n. 4364; the affection itself inspired into the good of truth from Divine good is witnessed by his urging him, see above, n. 4366. As to the affection of truth, which has been treated of in these verses, it is to be noted, that it appears to be from truth, and

thus in truth; nevertheless it is not from truth, but from good, for there is nothing of life in truth but what is from good: its appearing as if it was from truth, is comparatively like the appearance of life in the body, when yet it is not of the body but of the soul; neither is it of the soul, but through the soul from the first [principle] of life, that is, from the Lord, and yet it appears as of the body: it is also comparatively as an image in a mirror, which appears in the mirror, when in fact it is of the influent effigy. That the internal sense of these and of the preceding words is such as has been described, does not indeed appear to those who keep the mind fixed in the historicals, for they think of Esau and of Jacob, and of the present which was sent before; not knowing that by Esau is represented Divine good in the natural principle, and by Jacob Divine truth which was to be conjoined to Divine good in that principle, and that in this passage by their friendly conference is signified the affection inspired into truth from good. Nevertheless, those historicals are not otherwise understood by the angels when they are read by man; for the angels have no idea but what is spiritual, and the historical sense with them is turned into a spiritual idea. Thus angelic thoughts correspond with human; such correspondences are perpetual, causing the Word to be holy and divine, for thus the literal sense by ascent becomes spiritual, and this even to the Lord, where it is Divine. This is inspiration.

4374. Verses 12 to 16. *And he said, Let us take our journey, and let us go, and I will go near thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds giving suck with me; and if they should drive them on in one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant, and I will proceed slowly to the foot of the work which is before me, and to the foot of the children, until I come unto my lord in Seir. And Esau said, Let me set, I pray, with thee of the people who are with me. And he said, Why this? let me find grace in the eyes of my lord. And Esau returned in that day on his way, unto Seir.* And he said, Let us take our journey, and let us go, signifies the successive state: and I will go near thee, signifies that they were to be conjoined: and he said unto him, My lord knoweth that the children are tender, signifies truths which have not as yet gained Divine life: and the flocks and herds giving suck with me, signifies interior and natural goods, which have not as yet gained Divine life: and if they should drive them on in one day, all the flocks will die, signifies delay and successive state, and that otherwise they would not live, thus that they were to be prepared for conjunction: let my lord, I pray thee, pass over before his servant, signifies more common or general presence: and I will proceed slowly, signi-

fies a successive state of preparation: to the foot of the work which is before me, signifies according to common or general things or principles: and to the foot of the children, signifies according to truths in those principles: until I come unto my lord in Seir, signifies until they could be conjoined; Seir is the conjunction of spiritual things with celestial in the natural principle: and Esau said, Let me set, I pray, with thee of the people who are with me, signifies that some things of the truth of good might be conjoined: and he said, Why this? let me find grace in the eyes of my lord, signifies illustration from presence more interiorly: and Esau returned in that day on his way, unto Seir, signifies the state of Divine natural good on this occasion whereunto the goods of truth were adjoined; way is the good of truth respectively.

4375. Ver. 12. "And he said, Let us take our journey, and let us go."—That hereby is signified the successive state of the conjunction of good with truth, appears from the signification of *journeying and going*, which expressions, it is evident, involve progression to further things, for progression and succession are contained in the internal sense of what now follows.

4376. "And I will go near thee."—That hereby is signified that they were to be conjoined, appears from the signification of *going near thee*, as denoting adjunction, in the present case therefore that they were to be conjoined, viz., good with truths.

4377. Ver. 13. "And he said unto him, My lord knoweth that the children are tender."—That hereby are signified truths which have not as yet gained Divine life, appears (1.) from the signification of *children*, or sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and (2.) from the signification of *tender*, as denoting recent, thus which have gained some life, but not as yet genuine; in the present case it is Divine, because the subject treated of is the glorification of the Lord as to the Divine Natural [principle]. These things may be illustrated by those which exist in the man who is regenerated; for the regeneration of man is an image of the Lord's glorification. The man who is regenerated, like the man who is born [naturally], runs through a course of ages, viz., infancy, childhood, adolescence or youth, and adult age, for the man who is regenerated is born anew: when he is an infant,* the truths appertaining to him have indeed life, but not as yet spiritual life, they are only common or general truths without particulars and singulars, with which good at this time is conjoined, consequently the conjunction is only exterior, and not interior; interior conjunction is effected successively, as advancement is made into the subsequent ages. The state of that infancy is what is here signified by the children being tender, and also by what presently

* *Infant* in this passage is to be understood as spoken of the spiritual man, and not of the natural.

follows, "And the flocks and herds giving suck, with me; and if they should drive them on in one day, all the flocks will die."

4378. "And the flocks and herds giving suck, with me."—That hereby are signified interior and natural goods, which have not as yet gained Divine life, appears (1.) from the signification of *flocks*, as denoting interior goods, see n. 2566, 3783; (2.) from the signification of *herds*, as denoting exterior or natural goods, see n. 2566, and also n. 2180, 2781; and (3.) from the signification of *giving suck*, as denoting also recent principles, which here are spiritual principles nascent in the natural. For in the state of infancy, when man is regenerating, spiritual principles are therein with potency, for spiritual life successively comes forth as from an egg, from whatsoever age; the age of infancy is as it were an egg for the age of childhood, and the age of childhood is as it were an egg for the age of adolescence and youth, and this latter is as an egg for adult age; thus man is as it were continually born. Hence it is evident, what is meant by the interior and natural goods that have not as yet gained Divine life, which are here signified by flocks and herds giving suck. See also what was said just above, n. 4377, concerning a state of infancy.

4379. "And if they should drive them on in one day, all the flocks will die."—That hereby is signified delay and successive state, and that otherwise they would not live, thus that they were to be prepared for conjunction, may appear from the series itself; for in the preceding part, the subject treated of is the conjunction of good with truths in general, but here specifically. The process itself of the insinuation of truth into good is here described in the internal sense, the quality of which process may indeed in some measure appear from the explanation in general, but not as to its arcana, which are innumerable; these arcana are manifest to those only who are in the light of heaven, and like some rude image to those who are in the light of the world, when the light of heaven is admitted into it. This may appear sufficiently plain from this consideration, that man, in being re-born, runs through ages as when he is born [naturally], and that the preceding state is always as an egg in respect to the subsequent one, thus that he is continually conceived and born; and this, not only when he lives in the world, but also when he comes into another life to eternity; and still he cannot be further perfected, than to be as an egg to those things that remain to be manifested, which are indefinite. From these considerations it is evident, how innumerable are the things appertaining to the regeneration of man, whereof scarcely any are yet known to man; thus what important things are here contained in the internal sense, treating of the successive state and manner of the insinuation of good into truths.

4380. Ver. 14. "Let my lord, I pray thee, pass over before his servant."—That hereby is signified more common or general presence, appears from the signification of *passing over before any one*, as denoting here, where the conjunction of good with truths is treated of, more general presence. For in the regeneration, which is effected by the conjunction of good with truths, it is good which acts and truth which suffers itself to be acted upon, and when good has applied itself to truths, and has in a small degree conjoined itself with them, then truth appears to re-act; yet it is not truth, but the good conjoined or adjoined to it, which re-acts by truth; this adjunction is what is meant by more common or general presence. It is said, the conjunction of good with truths; but thereby is meant the man in whom is good and truth, for these things cannot be predicated without a subject, which is man: in heaven they so think and speak by abstract principles, because they do not attribute good nor truth to themselves, but to the Lord, and because good and truth from the Lord fill the whole heaven. This manner of speaking was also familiar to the ancients.

4381. "And I will proceed slowly."—That hereby is signified a successive state of preparation, may appear from the signification of *proceeding slowly*, in this case, where the insinuation of good into truth, and the reception of the former by the latter, are treated of, as denoting the successive state of preparation.

4382. "To the foot of the work which is before me."—That hereby is signified according to common or general principles, may appear from the things which precede; by *foot of the work* are meant those things which were said above, viz., "that the children were tender, and the flocks and herds giving suck, with me; and if they should drive them on in one day, all the flocks will die," whereby is signified that it is according to common or general principles, as is evident from what was there said. It is said the foot of the work, and afterwards the foot of the children, because by *foot* is signified the natural principle, see n. 2162, 3147, 3761, 3986, 4280, and here the natural principle is treated of.

4383. "And to the foot of the children."—That hereby is signified according to the truths which are there, appears from the signification of *children* or *sons*, as denoting truths, of which we have occasionally spoken above. The truths which are there, are the truths in common or general principles; for general principles are those which were above compared to an egg, n. 4378, since in general principles are contained particulars, and in these singulars, n. 4325, 4329, 4345. In the first state, viz., in the state of infancy, there are particulars therein; and in these, singulars in potency, but afterwards they come forth, and exert themselves in act, and thus successively. They

who are regenerated are thus led by the Lord, for they are imbued with general principles, wherein are those which follow, which also successively come forth, and this in an order and series surpassing all comprehension; for all and singular things are foreseen by the Lord, even as to what their quality will be to eternity; wherefore no other general truths are conjoined to good in the man who is regenerated, than those in which particular truths can be aptly inserted, and in these singular truths. Nevertheless these particulars, yea, the singulars of particulars, are but as common or general things in respect to those things which remain to be manifested, for in each there are still indefinite things. The angels also (although in respect to man, they are principled in wisdom so great, that what they know and perceive is ineffable) confess that they only know the most common or general things respectively, and that the things which they do not know are indefinite; they dare not say infinite, because there is no comparison and ratio between the finite and the infinite. Hence also it may be concluded what the quality of the Word is, and that being Divine from its first origin, it contains in itself things infinite, and hence the ineffable things appertaining to angelic wisdom, and finally such things as are adapted to human apprehension.

4384. "Until I come unto my lord in Seir."—That hereby is signified until they could be conjoined, viz., the truth which is Jacob with the good which is Esau, may appear from the signification of *Seir*, as denoting the conjunction of spiritual things with celestial in the natural principle; that is, of the truth of faith with the good of charity. The good to which truth is conjoined in the natural principle, and in the supreme sense the Lord's Divine Natural as to good conjoined to truth therein, is what is properly signified by Seir in these passages in the Word: "Jehovah came from Sinai, and *rose up from Seir unto them;* He shone forth from mount Paran, and He came out from the myriads of holiness," Deut. xxxiii. 2, 3. So in the prophecy of Balaam, "I see him, but not now; I behold him, but not nigh; a Star shall arise out of Jacob, and a Sceptre shall rise out of Israel: . . . and Edom shall be an inheritance, and *Seir shall be an inheritance*, of his enemies, and Israel shall become strong," Numb. xxiv. 17, 18. So in the song of Deborah and Barak, "*Jehovah, when thou wentest forth out of Seir*, when thou departedst out of the field of Edom, the earth trembled, . . . the mountains flowed down; this Sinai before Jehovah God of Israel," Judges v. 4, 5. And in Isaiah, "*He calleth to me out of Seir*, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night," xxi. 11, 12. See these passages concerning Seir, and likewise those adduced in n. 4240.

4385. Ver 15. "And Esau said, Let me set, I pray, with

thee of the people who are with me."—That hereby is signified that some things of the truth of good might be conjoined, appears (1.) from the signification of *setting with thee*, as denoting to conjoin; and (2.) from the signification of *the people who are with me*, as denoting some things of the truth of good; that people are truths, see n. 1259, 1260, 2928, 3295, 3581, hence "the people who are with me," are truths of good. What is meant by truths of good, has been occasionally shown above; they are those truths which proceed from good, and which have with them the good flowing-in through the internal man into the external; that those truths were signified by the four hundred men whom Esau had with him, may be seen above, n. 4341; here therefore some of them are meant, for it is said, "of the people who are with me."

4386. "And he said, Wherefore this? let me find grace in the eyes of my lord."—That hereby is signified illustration from presence more interiorly, may appear from what is involved in this formula of submission; for by it, proximate presence is refused, but remote presence is assented to, which is the same with presence more interiorly, from which comes illustration.

4387. Ver. 16. "And Esau returned in that day on his way unto Seir."—That hereby is signified the state of Divine natural good on this occasion to which the goods of truth were adjoined, appears (1.) from the signification of *day*, as denoting state, see n. 23, 487, 488, 493, 893, 2788, 3462; hence returning in that day denotes the state which on this occasion he had put on; (2.) from the representation of *Esau*, as denoting Divine natural good, see above, n. 4340; (3.) from the signification of *way*, as denoting truth in will and act, see n. 4337, 4353; and (4.) from the signification of *Seir*, as denoting conjunction of truth with good, see above, n. 4384. From these significations collated into one sense, it is evident, that by the above words is signified the state of Divine natural good on this occasion to which the goods of truth were adjoined. That these things are signified by the above words, does not at all appear from their historical sense, but still they are the things which are involved in the spiritual or internal sense; for heaven, which is in man, that is, the angels who are attendant upon him, are not at all concerned about historical worldly things, nor do they know what Esau is, nor what Seir, neither do they think of the day in which Esau returned, nor of the way to Seir, but they conceive ideas from the spiritual things which correspond thereto, and hence in the same instant they draw out such a sense. This is the effect of correspondences, the case with which is nearly like that of a person speaking in a foreign language, the sense whereof the hearer understands in an instant, as from his own language, nor is he impeded by the expressions which have a foreign sound and articulation;—so it is

with the internal sense of the Word, which coincides in every respect with the universal language in which the angels are principled, or with the spiritual speech of their thought; their speech is spiritual, because their thought is from the light of heaven, which is from the Lord.

4388. Verses 17 to 20. *And Jacob journeyed to Succoth, and built himself a house, and made booths for his cattle: therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, in coming thither from Padan-aram, and he pitched his camp at the faces of the city. And he bought a portion of a field, where he had stretched his tent, from the hand of the sons of Hamor the father of Shechem, for a hundred pieces of money (kesithæ). And he set there an altar, and called it El Elohe Israel.* Jacob journeyed to Succoth, signifies the state of the life of good from truth on this occasion: and built himself a house, signifies the increase of good from truth in that state: and made booths for his cattle, signifies in like manner increase of the things which were in common or general good from truth at that time: therefore he called the name of the place Succoth, signifies the quality of his state: and Jacob came to Shalem, a city of Shechem, signifies the interior truths of faith which are of tranquillity: which is in the land of Canaan, signifies in the Lord's kingdom: in coming thither from Padan-aram, signifies after the former state: and he pitched his camp at the faces of the city, signifies application: and bought a portion of a field, signifies the appropriation of good from that truth: where he had stretched his tent, signifies a holy principle: from the hand of the sons of Hamor the father of Shechem, signifies the origin of that truth from a divine stock from some other place [or persons]: for a hundred kesithæ, signifies what is full: and set there an altar, signifies interior worship: and called it El Elohe Israel, signifies from the Divine Spiritual [principle].

4389. Ver. 17. "And Jacob journeyed to Succoth."—That hereby is signified the state of the life of good from truth on this occasion, appears (1.) from the representation of *Jacob*, as denoting the good of truth, concerning which see above: in the present case he denotes good from truth, derived from the things adjoined to it from the good which is Esau, which things have been treated of above; (2.) from the signification of *journeying*, as denoting order and institutes of life, see n. 1293, thus the state of life; and (3.) from the signification of *Succoth*, as denoting the quality of that state, see what follows in n. 4391, 4392.

4390. "And built himself a house."—That hereby is signified the increase of good from truth in that state, appears from the signification of *building a house*, as denoting to instruct

the external man in intelligence and wisdom, see n. 1488; and as intelligence is of truth and wisdom is of good, by building a house is here signified the increase of good from truth; that house is good, may be seen, n. 2233, 3128, 3142, 3652, 3720. What the good of truth is, was said above, n. 4337, 4353, viz., that it is truth in will and act; this truth is what is called good, and the conscience which is from that good, is called the conscience of truth. This good, which is from truth, increases in proportion as a man exercises charity from a principle of good-will, thus in proportion as he loves his neighbour; and its quality is according to the quality of that love. The reason why such frequent mention is made of good and truth in these explanations, is, because all things in heaven, and hence all things in the Lord's church, have reference to truth and good; these two principles include in general all things of doctrine and of life, the truths which are of doctrine, and the goods which are of life. The human mind also, in the universal, has no other objects than what are of truth and of good, its understanding having for objects such things as are of truth, and its will such things as are of good. Hence it is evident, that truth and good are terms of most extensive signification, and that their derivations are in number ineffable. It is for this reason that good and truth are so frequently mentioned.

4391. "And made booths for his cattle."—That hereby is signified in like manner increase of things which were in common [or general] good and truth at that time, appears (1.) from the signification of *cattle*, as denoting goods and truths in general; and (2.) from the signification of *making booths*, or tents, as denoting the same as building a house, viz., receiving increase of good from truth; but with this difference, that to build a house is less general, thus more interior, and to make booths or tents is more general, thus more exterior; the former was for themselves, viz., for Jacob, his women and children, but the latter for the subservient things, the flocks and herds. In the Word, booths or tents properly signify the holy principle of truth, and are distinguished from tabernacles, which are also called tents, by this, that these latter signify the holy principle of good, see n. 414, 1102, 2145, 2152, 4128; in the original tongue, the former are called Succoth, but the latter Ohalim. The holy principle of truth is the good which is from truth. That this is the signification of the booths or tents which are called Succoth, is also evident from the following passages in the Word: "Jehovah God rode upon a cherub, and did fly, and was carried upon the wings of the wind; he placed darkness his hiding, and *his circuits his tent*, darkness of waters, and *clouds of the heavens*," Psalm xviii. 10, 11; and in another place, "He bowed the heavens when he came down, and thick darkness was under his feet: and he rode upon a cherub, and

did fly, and was carried upon the wings of the wind; and he placed darkness *tents* round about him, bindings of the waters, *clouds of the heavens*," 2 Sam. xxii. 10, 11, 12, speaking of Divine revelation, or the Word; to bow the heavens when he came down, denotes hiding the interiors of the Word; thick darkness under his feet, denotes that those things which appear to man are respectively darkness, such as the literal sense of the Word; to ride upon a cherub, denotes that it was so provided; to place darkness tents round about him, or his circuits his tent, denotes the holy principle of truth hidden within the sense of the letter; bindings of the waters and clouds of the heavens, are the Word in the letter; that clouds of the heavens are the Word in the letter, see the preface to the eighteenth chapter of Genesis, and n. 4060. The like is signified by these words in Isaiah, "Jehovah will create upon every dwelling-place of Mount Zion, and upon her assemblies, *a cloud by day*, and a smoke and shining of a flame of fire by night, for upon all the *glory* shall be a covering; and there shall be a *tent* for a shade by day, . . . and for a refuge and hiding against inundation and rain," iv. 5, 6; in this passage also, cloud is the literal sense of the Word, and glory the internal sense, as also in Matthew xxiv. 30; Mark xiii. 26; Luke xxi. 27; tent also in this passage denotes the holy principle of truth. It is said that interior truths are hidden, because if they had then been revealed, they would have been profaned, see n. 3398, 3399, 4289; which is also explained by these words in David, "Thou concealest them in the secret of thy faces by reason of the insidious counsels of man, *thou hidest them in a tent* by reason of the strife of tongues," Psalm xxxi. 20. That tent is the holy principle of truth, is evident also in Amos, "In that day *I will set up the fallen tent of David*, and I will fence up the breaches, and will set up the ruins, and will build according to the days of eternity," ix. 11; to set up the fallen tent of David, denotes to restore the holy principle of truth after it has perished; David denotes the Lord in respect to Divine truth, n. 1888, for a king is divine truth, n. 2015, 2069, 3009. Inasmuch as tent signified the holy principle of truth, and to inhabit tents signified worship thence, therefore the feast of tents, which is called the feast of tabernacles, was instituted in the Jewish and Israelitish church, Levit. xxiii. 34, 41 to 43; Deut. xvi. 13, 16; where also that feast is called the feast of Succoth, or of Tents.

4392. "Therefore he called the name of the place Succoth." —That hereby is signified the quality of his state, appears (1.) from the signification of *calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and (2.) from the signification of *place*, as denoting state, see n. 2625, 2837, 3356, 3387, 4321. The quality of this state, viz., of the holy state of truth from good at that time, is what is in-

volved in Succoth; for Succoth signifies tents, and tents denote the holy principle of truth, as was shown just above, n. 4391. The like also is signified by Succoth in David, "I will divide Shechem, and mete out the valley of *Succoth:* Gilead is mine, and Manasseh is mine, and Ephraim the strength of my head, Judah is my lawgiver," Psalm lx. 6, 7; cviii. 7, 8.

4393. Ver. 18. "And Jacob came to Shalem, a city of Shechem."—That hereby are signified interior truths of faith which are of tranquillity, appears (1.) from the signification of *Shalem*, as denoting the tranquillity of peace, of which we shall speak presently; and (2.) from the signification of *a city of Shechem*, as denoting the interior truths of faith, of which we shall speak in the next chapter, where Shechem and his city are treated of; city denotes the truth of faith, as may be seen in n. 402, 2268, 2449, 2451, 2712, 2943, 3216. That Shalem signifies the tranquillity of peace, may appear from David, "In Judah is God known, his name is great in Israel; *his tent is in Shalem*, and his habitation in Zion. There brake he the burning coals* of the bow, the shield, and the sword, and the war," Psalm lxxvi. 1, 2, 3; where it is evident that Shalem is the tranquillity of peace, for it is said, that there he brake the burning coals of the bow, the shield, and the sword, and the war; also from its signification in the original tongue, for Shalem is tranquillity and perfection. What the tranquillity of peace is, may be seen in n. 1726, 3696; in it are interior truths, that is, they who are principled in interior truths in faith and life; but so long as they are in exterior truths, and especially in coming from exterior into interior, the state is untranquil, for then temptation-combats have place. This also is here represented by Jacob, for after having been in fear and anxiety on account of Esau, he has now arrived at a state of tranquillity.

4394. "Which is in the land of Canaan."—That hereby is signified in the Lord's kingdom, appears from the signification of the *land of Canaan*, as denoting the Lord's kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3705. When a man is in interior truths in faith and life, he is in the Lord's kingdom, and in a state of tranquillity; and then he looks at exterior things as he who, from a high hill, looks at a tempestuous sea.

4395. "In coming thither from Padan-aram."—That hereby is signified after the former state, appears (1.) from the signification of *in coming thither*, as denoting after; and (2.) from the signification of *Padan-aram*, as denoting the knowledges of good and truth, see n. 3664, 4107, 4112, but the exterior knowledges, which serve for introducing genuine goods and truths; for Laban dwelt there, by whom is represented the affection of such good, see n. 3612, 3665, 3778, 3974, 3982, 3986, 4063

* The original Hebrew term literally means *burning coals*.

4189, 4206; wherefore it is said, "in coming thither from Padan-aram," because there was a coming from external goods and truths to interior, thus from the former state to this.

4396. "And pitched his camp at the faces of the city."—That hereby is signified application, viz., to the goods of that truth, appears (1.) from the signification of *pitching a camp*, as properly denoting arrangement according to order, see n. 4236, but in the present case application, for to pitch a camp here signifies to fix a habitation with his herds and flocks, which were also called a camp above, n. 4364; and (2.) from the signification of *at the faces of the city*, as denoting to the goods of that truth, for the face signifies interior things, see n. 358, 1999, 2434, 3527, 3573, 4066, consequently the affections of good and truth which shine forth from the face; that city is truth, may be seen in n. 402, 2268, 2449, 2451, 2712, 2943, 3216.

4397. Ver. 19. "And he bought a portion of a field."—That hereby is signified the appropriation of good from that truth, appears (1.) from the signification of *buying*, as denoting to appropriate to himself; and (2.) from the signification of *a portion of a field*, as denoting the good which was from that truth. That field is the church as to good, thus good, see n. 2971, 3196, 3317, 3500, 3508, 3766.

4398. "Where he had stretched his tent."—That hereby is denoted what is holy, appears from the signification of *tent*, as denoting what is holy, see n. 414, 1102, 2145, 2152, 3210.

4399. "From the hand of the sons of Hamor the father of Shechem."—That hereby is signified the origin of that truth from a divine stock from some other place [or persons], will appear from what will be said in the following chapter, where Hamor and Shechem are treated of.

4400. "For a hundred kesithæ."—That hereby is signified what is full, appears from the signification of *a hundred*, as denoting a full state, see n. 2636, consequently what is full; but properly by a hundred is here signified much, for the subject treated of is the appropriation of good from interior truths, which are signified by the sons of Hamor the father of Shechem, see n. 4399. In the internal sense, by *kesithæ*, which were pieces of money, are signified such truths; this expression is also derived from an expression which signifies truth, Psalm lx. 6.* The conjunction of good with those truths will be spoken of below, n. 4402.

4401. Ver. 20. "And he set there an altar."—That hereby is signified interior worship, appears from the signification of *setting an altar*, as denoting worship; for an altar was the principle representative of the Lord, n. 921, 2777, 2811, hence also the principal of worship. By worship is here meant interior

* In our English versions of the Psalms it is verse 4th.

worship from the Divine Spiritual [principle], which subject comes now to be treated of.

4402. "And called it El Elohe Israel."—That hereby is signified from the Divine Spiritual [principle], viz., interior worship, appears (1.) from the signification of *El Elohe*, concerning which we shall speak presently; and (2.) from the signification of *Israel*, as denoting the spiritual principle, see n. 4286, 4292. In regard to what has been said from verse 17 of this chapter to the present verse, the case is this: The subject treated of in this chapter, in the supreme sense, is concerning the Lord, how He made His Natural [principle] Divine. But whereas those things, which in the supreme sense relate to the Lord, exceed the ideas of man's thought, because they are Divine, it is allowed to illustrate them by such things as fall nearer into the ideas, viz., by the manner in which the Lord regenerates the natural principle of man; for the regeneration of man as to his natural principle is here also treated of in the internal sense, inasmuch as the regeneration of man is an image of the Lord's glorification, see n. 3138, 3212, 3296, 3490; for the Lord glorified Himself, or made Himself Divine, according to divine order; and also according to such order He regenerates man, that is, makes him celestial and spiritual: in the present case we shall illustrate the above by considering how the spiritual man is made, for Israel signifies that man. The spiritual man is not the interior rational man, but the interior natural; the interior rational man is what is called celestial; the difference between the spiritual and celestial man has been often shown above; man is made spiritual by this, that the truths appertaining to him are conjoined with good, that is, the things of faith are conjoined with those of charity, and this in his natural principle; in that principle exterior truths are first conjoined with good, and next interior truths. The conjunction of exterior truths in the natural principle is treated of in this chapter from verse 1 to 17, and the conjunction of interior truths with good, from verse 17 to the end. Interior truths are conjoined with good in no other way than by illustration flowing-in through the internal man into the external; by this illustration divine truths are made manifest, but only in a common or general way, comparatively as innumerable objects are manifested to the eye as one obscure object without distinction. This illustration, by virtue whereof truths appear, but only in a common or general view, was signified by Esau's words to Jacob, "Let me set, I pray, with thee of the people who are with me," and by Jacob's answer, "Wherefore this? let me find grace in thine eyes," concerning which, see n. 4385, 4386. That the spiritual man is respectively in an obscure principle, may be seen in n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833; this spiritual man is represented by Israel, n. 4286; he is called a spiritual man from this circum-

stance, that the light of heaven, in which is intelligence and wisdom, flows into those things in man which are of the light of the world, and causes the things of the light of heaven to be represented in these latter things of the light of the world, and thereby to correspond: for the spiritual principle, viewed in itself, is divine light itself from the Lord, consequently it is the intelligence of truth, and the wisdom thence derived: but with the spiritual man, that light falls into those things which are of faith with him, and which he believes to be true; whereas with the celestial man it falls into the good of love. But although these things are clear to those who are in the light of heaven, they are still obscure to those who are in the light of the world, thus to the generality at this day, and possibly so obscure as to be scarcely intelligible; nevertheless, as these things are treated of in the internal sense, and are of such a nature, the opening of them cannot be dispensed with; a time is about to come when there will be illustration. The altar was called El Elohe Israel, and thereby was signified interior worship from the Divine Spiritual principle; because in the supreme sense, El Elohe is the same as the Divine Spiritual, and also Israel: Israel is the Lord as to the Divine Spiritual, and in the representative sense is the Lord's spiritual church, or, what is the same thing, is the man who is such a church; see n. 4286, 4292. In the original tongue, El Elohe signifies God God, and strictly according to the words, God of gods. In the Word, Jehovah or the Lord is in several places named El in the singular, also Eloah, and is likewise named Elohim in the plural, each sometimes in one verse or in one series; the reason why He is so named cannot be known, unless the internal sense of the Word be known. That El involves one thing, Eloah another, and Elohim another, every one may judge from this, that the Word is divine, or derives its origin from the Divine, and that it is hence inspired as to all expressions, yea, as to the smallest point. What is involved in El, when it is named, and what in Elohim, may appear from what has been abundantly shown above, viz., that El and Elohim or God is mentioned when truth is treated of, see n. 709, 2586, 2769, 2807, 2822, 3921, 4287. Hence it is, that by El and Elohim in the supreme sense is signified the Divine Spiritual, for this is the same as Divine Truth; but with this difference, that by El is signified truth in the will and act, which is the same thing as the good of truth, see n. 4337, 4353, 4390. Elohim in the plural is used, because by the Divine Truth are meant all truths which are from the Lord; hence also the angels in the Word are sometimes called Elohim, or gods (n. 4295), as will likewise appear from the passages below adduced from the Word. As El and Elohim in the supreme sense signify the Lord as to truth, they also signify Him as to power, for it is

truth of which power is predicated, since good acts by truth when it exercises power, see n. 3091, 4015; therefore, wheresoever power derived from truth is treated of in the Word, the Lord is called El and Elohim, or God; hence also it is, that in the original tongue, El likewise signifies one who is powerful. That the names of El and Elohim, or God, are used in the Word, where the Divine Spiritual is treated of, or what is the same thing, the Divine Truth, and thence the Divine Power, may further appear from these passages: "God said unto Israel in the visions of the night, I am the *God of the gods* (El Elohe) of thy father: fear not to go down into Egypt; for I will there make of thee a great nation," Gen. xlvi. 2, 3; as these words were spoken to Israel, of whom He would make a great nation, and thereby truth and its power are treated of, it is said El Elohe, which in the proximate sense signifies God of gods. That Elohim, in the proximate sense, are gods, because they are predicated of truths and the power thence derived, is evident also from the following passage, "There Jacob built an altar, and called the place *El-beth-el*, because there the *Elohim* were revealed to him, when he fled from the face of his brother," Genesis xxxv. 7; and in another place, "Jehovah our God, himself the *God of gods*, and Lord of lords, the God (El) great, powerful, and terrible," Deut. x. 17; where God of gods is expressed by Elohe Elohim, and afterwards God by El, to Whom is attributed greatness and power. So in David, "God (El), the great Jehovah, and the great King over all *gods* (Elohim), in whose hand are the tracings out (*perscrutationes*) of the earth; the strengths of the mountains are his also," Psalm xcv. 3, 4; where the name God or El is used, because the subject treated of is concerning the Divine Truth and the power thence derived; mention is also made of gods, because truths thence derived are treated of; for king, in the internal sense, signifies truth, see n. 1672, 2015, 2069, 3009, 3670; hence it is evident what is involved in the expression "a great King over all gods;" the tracings out of the earth, are also the truths of the church, which are called strengths of the mountains from power grounded in good. Again, "Who in the heaven shall compare himself unto Jehovah? who among the *sons of the gods* (Elim) shall be likened unto Jehovah? *God* (El) strong in the secret of the saints. Jehovah *God* of Sabaoth, who is as Thou, the mighty Jah?" lxxxix. 6, 7, 8; in this passage the sons of the gods, or Elim, denote divine truths, of which it is evident that power is predicated, for it is said, God (El) strong, Jehovah God of armies, who is mighty as Thou? In like manner in another place, "Give unto Jehovah, O ye *sons of the gods*, give unto Jehovah glory and *strength*," xxix. 1. And in Moses, "They fell upon their faces, and said, *God of the gods* (El Elohe) of the spirits of all flesh," Numb. xvi. 22. And

in David, "I have said, Ye are gods (Elohim), and ye are all the sons of the Most High," Psalm lxxxii. 6; John x. 34; where they are called gods from truths, for sons are truths, see n. 489, 491, 533, 1147, 2628, 3373, 3704. Again, "Confess ye to the *God of gods* (Elohe Elohim), confess ye to the Lord of lords," cxxxvi. 2, 3. And in Daniel, "The king shall do according to his pleasure, and he shall lift himself up, and shall exalt himself above every *God* (El), and over the *God of gods* (El Elohim) he shall speak marvellous things," xi. 36. Hence it is evident that in the proximate sense, El Elohe is God of gods; and that in the internal sense, gods are predicated of truths which are from the Lord. The expression El or God in the singular is used when treating of power from the Divine Truth, or what is the same thing, from the Lord's Divine Spiritual [principle], as is evident from the following passages: "Let my hand be to *God* (El) to do with thee evil," Gen. xxxi. 29. And in another place, "Nor a hand for *God* (El)," Deut. xxviii. 32. And in Micah, "Nor a hand for God (El)," ii. 1. A hand for God signifies that there is power; that hand denotes power, may be seen in n. 878, 3387; and that hand is predicated of truth, n. 3091. So in David, "I will set his *hand* in the sea, and his *right hand* in the rivers; he shall call me, Thou my Father, my *God* (El), the rock of my salvation," Psalm lxxxix. 25, 26; speaking of power grounded in truths. Again, "The wicked one saith in his heart, *God* (El) hath forgotten, he hath hidden his faces, he will never see. Arise, O Jehovah *God* (El), lift up thine *hand*. . . . Wherefore doth the wicked despise *God* (Elohim)?" x. 11, 12, 13; where the sense is the same. Again, "Jehovah my rock (*petra*), and my fortress, and my deliverer, my *God* (El), my rock (*rupes*)," xviii. 2; speaking of power. So in Isaiah, "The remnant shall return, the remnant of Jacob unto the *powerful God* (El)," x. 21. Again, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: he shall call his name, Wonderful, Counsellor, *the Mighty God* (El), The Father of Eternity, The Prince of Peace," ix. 6. Again, in the same prophet, "Behold the *God* (El) of my salvation; I will trust, and will not be afraid because he is my *strength*," xii. 2. Again, "I am *God* (El) even from the day, I myself, and no one snatcheth out of my hand: I do, and who shall retract it?" xliii. 12, 13; speaking of power. So in Jeremiah, "*The Great, the Mighty God* (El), whose name is Jehovah of Hosts," xxxii. 18. And in the second book of Samuel, "With my *God* (El) I will leap over the wall. *God* (El), his way is perfect, the word of Jehovah is pure. . . . Who is *God* (El) but Jehovah? who is a rock except our *God* (Elohim)? *God* (El) is the strength of my refuge," xxii. 30, 33. And in Moses, "*God* (El) is not a man (*vir*), that he should lie; nor the son of man, that he

should repent: hath he said, and shall he not do? or hath he spoken, and shall he not establish? . . . He brought them forth out of Egypt, he hath as it were the strength of an unicorn; . . . in that time it shall be said to Jacob and Israel, What hath *God* (El) wrought?" Numb. xxiii. 19, 22, 23; speaking, in the internal sense, concerning power and truth. And again, "*God* (El) who brought him forth out of Egypt, he hath as it were the strength of an unicorn; he shall consume the nations his enemies, and shall break their bones, and shall bruise his weapons," xxiv. 8; that the horn and strength of the unicorn signify the power of truth from good, may be seen in n. 2832, and in many other passages likewise. Inasmuch as several expressions in the Word have also an opposite sense, so also have God and gods, and these expressions are applied when the false principle and power derived therefrom are treated of, as in Ezekiel, "The *gods* (elim) *of the mighty* out of the midst of hell shall accost him," xxxii. 21. And in Isaiah, "Ye have heated yourselves in the *gods* (elim) under every green tree," lvii. 5; where gods are predicated of falses. In like manner in other places.

A CONTINUATION OF THE SUBJECT CONCERNING THE GRAND MAN AND CORRESPONDENCE; ESPECIALLY CONCERNING THE CORRESPONDENCE WITH THE EYE AND LIGHT.

4403. *WHAT was the quality of spirits, and to what province of the body they belonged, it has been given me also to observe and know from their situation and place with me, likewise from the plane in which they were, and from their distance in that plane. They who were seen near me, were for the most part subjects of entire societies; for societies send from themselves spirits to others, and by them perceive the thoughts and affections, and thus communicate: but, by the divine mercy of the Lord, we shall speak in a distinct work concerning the subjects, as they are called, or emissary spirits. These things have been observed of them: they who appear above and near the head, are they who teach, and also suffer themselves easily to be taught; they who are beneath the hinder part of the head, are they who act tacitly and prudently; they who are near the back, in like manner, but with a difference; those at the thorax or breast, are they who are in charity; those at the loins, are such as are in conjugial love; those at the feet, are such as are natural; and those at the soles of the feet, are the grosser of that kind. But they who are at the face, are of a different nature according to the correspondences with the sensories which are there; thus*

they who are at the nostrils, are such as excel in perception; they who are at the ears, are such as obey; they who are at the eyes, are such as are intelligent and wise; and so forth.

4404. *The external senses, which are five, viz., the touch, the taste, the smell, the hearing, and the sight, have each a correspondence with the internal senses; but correspondences at this day are known scarcely to any one, because it is not known that there are any correspondences, and still less that there is a correspondence of spiritual with natural things, or in other words, of those things which are of the internal man with those which are of the external man. As to the correspondences of the senses, the sense of touch in general corresponds to the affection of good; the sense of taste to the affection of knowing; the sense of smell to the affection of perceiving; the sense of hearing to the affection of learning, also to obedience; and the sense of seeing to the affection of understanding and of growing wise.*

4405. *The reason why the sense of seeing corresponds to the affection of understanding and of growing wise, is, because the sight of the body altogether corresponds to the sight of its spirit, thus to the understanding. For there are two lights; one, which is of the world, from the sun; the other, which is of heaven, from the Lord: in the light of the world there is nothing of intelligence, but in the light of heaven there is intelligence; hence, so far as with man the things which are of the light of the world are illuminated by those of the light of heaven, so far the man understands and is wise; thus so far as they correspond.*

4406. *As the sight of the eye corresponds to the understanding, therefore also sight is attributed to the understanding, and is called intellectual sight; those things also which man perceives, are called the objects of that sight; and also in common discourse it is usual to say that objects are seen when they are understood; light and illumination likewise, and consequent clearness, are predicated of the understanding; and on the other hand shade and darkness, and consequent obscurity. These and similar things have come to be expressed in man's ordinary discourse, because they correspond; for his spirit is in the light of heaven, and his body in the light of the world, and it is his spirit which lives in the body, and also thinks; hence several things, which are of an interior kind, have thus fallen into expressions of outward speech.*

4407. *The eye is the most noble organ of the face, and communicates more immediately with the understanding than the rest of man's organs of sense; it is also modified by a more subtle atmosphere than the ear, on which account likewise the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than speech perceived by the ear. Hence also it is, that certain animals, inasmuch as they are void*

of understanding, have two as it were succenturiate cerebra within the orbits of their eyes; for their intellectual principle depends on their sight; whereas man is not so [formed], but has the advantage of a large cerebrum, that his intellectual principle may not depend upon his sight, but his sight upon his intellectual principle. That the sight of man depends upon his intellectual principle, is very manifest from this consideration, that his natural affections effigy themselves representatively in the face; whereas the interior affections, which are of the thought, appear in the eyes from a certain flame of life, and consequent evibration of light, which sparkles forth according to the affection in which the thought is. This also man knows and observes, although not instructed by any science; because his spirit is in society with spirits and angels in the other life, who know it from evident perception. That every man as to his spirit is in society with spirits and angels, may be seen in n.* 1277, 2379, 3644, 3645.

4408. *That there is a correspondence of the ocular sight with the intellectual sight, appears manifestly to those who reflect; for the objects of the world, which all derive something from the light of the sun, enter in by the eye, and store themselves up in the memory; and this evidently under a like visual appearance, for the things which are thence reproduced, are seen within: hence the imagination of man, the ideas of which are called by philosophers material ideas. When these objects appear still more interiorly, they constitute thought, and this also under some visual appearance, but more pure; and the ideas of this latter are called immaterial, and intellectual. That there is an interior light, in which is life, consequently intelligence and wisdom, which illuminates the interior sight, and meets those things which have entered by the external sight, is clearly manifest; also that the interior light operates according to the arrangement of the things which are there from the light of the world. The things which enter by hearing, are also changed within into appearances like those of the visual objects from the light of the world.*

4409. *Inasmuch as ocular sight corresponds to intellectual sight, it also corresponds to truths; for all things which are of the intellect have relation to truth, and also to good, viz., that it may not only know good, but also may be affected by good. All things likewise of the external sight have relation to truth and good, since they have relation to the symmetries of objects, consequently to their beauties and pleasantnesses thence derived. Any person of discernment may see that all things in nature, both in*

* It may be necessary to inform the unlearned reader, that by *succenturiate*, as here applied to the cerebra of certain animals, is meant *somewhat supplying the place* of *cerebra*, the term being taken from the Latin *succenturiatus*, which was applied by the Romans to denote one who was substituted in another's place.

general and in particular, have relation to truth and good; and by this also he may know that universal nature is a theatre representative of the Lord's kingdom.

4410. *By much experience it has been made manifest to me, that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to the affections of truth which are also of the understanding; consequently that the left eye corresponds to the truths of faith, and the right eye to the goods of faith. The ground of such correspondence is, because in the light which is from the Lord, there is not only light, but also heat; the light itself is the truth which proceeds from the Lord, and the heat is the good; hence, and also from the influx into the two hemispheres of the brain, there is such correspondence; for they who are in good are to the right of the Lord, and they who are in truth to the left.*

4411. *All the things, which are in the eye, have their correspondences in the heavens, as the three humours, the aqueous, the vitreous, and the crystalline; and not only the humours, but also the coats, yea, each individual part. The interior things of the eye have more beautiful and pleasant correspondences, but with a difference in each heaven. When the above light, which proceeds from the Lord, flows into the inmost or third heaven, it is received there as the good which is called charity; and when it flows into the middle or second heaven, mediately and immediately, it is received as the truth which is from charity; but when this truth flows into the last or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city wherein are palaces; thus the correspondences succeed each other even to the external sight of the angels. In like manner in man, in his ultimate principle, which is the eye, the above* [truth] *is presented materially by the sight, whose objects are the things appertaining to the visible world. The man who is in love and charity, and thence in faith, has his interiors such, for they correspond to the three heavens, and he is in effigy a little heaven.*

4412. *There was a certain person with whom I was acquainted in the life of the body, but not as to the mind* [animus]* *and interior affections; he occasionally discoursed with me in the other life, but for a little while, at a distance. In general he manifested himself by pleasant representatives, for he could present things which delighted, such as colours of every kind.*

* It may be expedient here to remind the reader, that by *mind*, when a translation from the Latin *animus*, is meant the human mind as consisting of external affections and consequent inclinations, which are chiefly insinuated after birth by education, social intercourse, and habits thence derived; and not the mind as consisting of the will and understanding, this latter mind being universally called *mens* by the author

and beautiful coloured forms; he could also introduce infants beautifully decorated as angels, and several like things which were pleasant and delightful: he acted by a gentle and soft influx into the tunic of the left eye; by such things he insinuated himself into the affections of others, for the end of pleasing and delighting their life. It was told me by the angels, that such are they who belong to the coats of the eye, and that they communicate with the paradisiacal heavens, where truths and goods are represented in a substantial form, as was said above, 4411.

4413. *That the light of heaven has in it intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord, which appears as light before the eyes of the angels, it has been given me to know by living experience; I have been elevated into the light, which glittered like the light radiating from diamonds; and whilst I was kept in it, I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ideas, and thus into those things which are of the intelligence of truth and good; the ideas of thought, which derived their origin from the light of the world, appeared on this occasion removed from me, and as it were not belonging to me, although they were obscurely present. Hence it was given me to know, that so far as man comes into that light, so far he comes into intelligence. From this ground it is, that the more intelligent the angels are, in so much the greater and more illustrious light they are.*

4414. *The differences of light in heaven are as many as are the angelic societies which constitute heaven, yea, as many as are the angels in each society; the reason is, because heaven is arranged according to all the differences of good and truth, thus according to all the states of intelligence and wisdom, consequently according to the receptions of the light derived from the Lord. Hence it is, that the light is not exactly similar any where in the universal heaven, but differs according as it is differently tempered with the flaming and the bright white principles, and according to the degrees of its intenseness; for intelligence and wisdom is nothing else than an eminent modification of the heavenly light from the Lord.*

4415. *Recent souls, or novitiate spirits, viz., who some days after the death of the body come into the other life, are greatly surprised that there is light in the other life; for they bring with them the ignorance of supposing that light is from no other source than from the sun, and from material flame: still less do they know, that there is any light which illuminates the understanding, for they have not perceived this in the life of the body; and still less, that that light gives the faculty of thinking, and by influx into the forms derived from the light of the world, constitutes all things which are of the understanding. If they*

have been good, they are elevated to heavenly societies that they may be instructed, and from society into society, that they may perceive by living experience that in the other life there is light, far more intense than any where exists in the world; and that at the same time they may perceive, that so far as they are in the light there, so far they are in intelligence. Some, who were taken up into spheres of celestial light, discoursed with me thence, and confessed that they had never believed any thing of the kind, and that the light of the world is respectively darkness; they also looked thence through my eyes into the light of the world, and had no other perception of it than as of a dark mist; and from commiseration said, that man is in such a mist. From what has been said above, it may also appear why the celestial angels are called, in the Word, angels of light. That the Lord is the light, and thence the life of men, see John i. 1 to 9; viii. 12.

4416. *From the light in which spirits are in the other life, their quality appears; for the light in which they see, corresponds to the light by virtue of which they perceive, as was said above. They who have known truths, and have also confirmed them in themselves, and yet have lived a life of evil, appear in a snowy light, but cold, like the light of winter; but when they come near those who are in the light of heaven, their light is altogether darkened, and becomes grossly dark; and when they remove themselves from the light of heaven, there succeeds a faint yellow light as from sulphur, in which they appear as spectres, and their truths as phantasms; for their truths were of a persuasive faith, which faith is such, that they believed because they had obtained honour, gain, and consequent reputaion thereby, and it was the same thing to them what was considered true, provided it was generally received. But they who are in evil and thence in false principles, appear in a gloomy light as of a fire of coals, which becomes altogether dusky at the light of heaven; but the kinds of light, from which they see, are varied according to the false and the evil in which they are. Hence also it appeared manifest, why they who live a life of evil, can in no wise have faith in divine truths from a sincere heart; for they are in that smoky light, which, when heavenly light falls into it, becomes dark to them, so that they neither see with their eyes nor with the mind, and moreover they then fall into agonies, and some as it were into swoons; hence it is that the evil cannot possibly receive truth, but only the good. The man who leads a life of evil, cannot believe that he is in such a light, because he cannot see the light in which his spirit is, but only that in which his ocular sight is, and thence his natural mind; but if he saw the light of his spirit, and knew by experience what its quality would become if the light of truth and good from heaven flowed into it, he would know manifestly how far he was from receiving those things which are of the light, that is, which are of*

faith, and still more from imbibing those things which are of charity; thus how far he was distant from heaven.

4417. *I was once discoursing with spirits concerning life, that no one has life from himself, but from the Lord, although he may seem to live from himself* (*compare n.* 4320); *and on this occasion the discourse was first concerning what life is, viz., that it is to understand and to will, and because all understanding has relation to truth, and all willing to good* (*n.* 4409), *therefore the understanding of truth and the will of good is life. But the reasoning spirits observed,* (*for there are spirits who are to be called reasoning, or ratiocinators, because they reason about every thing whether it be so, and for the most part are in obscurity concerning every truth,*) *they observed, I say, that nevertheless they live, who are in no intelligence of truth and will of good, yea, they believe that they live in a way superior to others. But it was given me to answer them, that the life of the wicked appears indeed to them as life, but still it is the life which is called spiritual death; as they might know from this consideration, that since to understand truth and to will good is life from the Divine* [*being*], *in this case to understand what is false and to will what is evil cannot be life, because evils and falses are contrary to the very essential life. To convince them of this, the quality of their life was shown; which, when seen, appeared like the dull light from a coal fire, in which a smokiness was intermixed; and when they are in this light, they cannot suppose otherwise than that the life of their thought and of their will is the only life. A still further conviction thereof is wrought from this circumstance, that the light of the intelligence of truth, which is the light of life itself, cannot at all appear to them; for as soon as they come into that light, their own light is rendered dark so that they absolutely can see nothing, thus neither can they perceive any thing. The quality of the state of their life was further shown on this occasion, by a removal of their delight derived from the false principle; which in the other life is effected by a separation of the spirits in whose society they are; which being done, they appeared of a dusky countenance like corpses, so that they might be called effigies of death. But concerning the life of animals, by the divine mercy of the Lord, we shall treat particularly elsewhere.*

4418. *They who are in the hells are said to be in darkness, because they are in falses; for as light corresponds to truths, so darkness corresponds to falses; for they are in a yellowish light like that of a fire of coal and sulphur, as was said above. This light is what is meant by darkness, for their understanding is according to the light, consequently according to the sight thence derived, because they correspond. It is also called darkness, because those lights become darkness at the approach of celestial light.*

4419. *There was a spirit present with me, who, whilst he lived in the world, knew many things, and in consequence thereof believed that he was wiser than all others; hence he had contracted this evil, that wheresoever he was, he was desirous to have the entire rule. He was sent to me from a certain society, that he might serve them as a subject, or for communication* (*see n.* 4403)*; and also that they might alienate him from themselves, for he was troublesome to them on this account, that he was desirous to rule them from his own intelligence. When he was with me, it was given me to discourse with him concerning intelligence grounded in the proprium, being so prevalent in the Christian world, as to induce a belief that all intelligence is thence derived, and consequently none from God; although, when they speak from the doctrinals of faith, they say that all truth and good is from heaven, thus from the Divine* [*principle or being*]*, consequently all intelligence, for this is of truth and of good. But when that spirit was unwilling to attend to these things, I said, that he would do well if he would recede, because the sphere of his intelligence infested me; but whereas he was in the persuasion that he was more intelligent than others, he was not willing to do so. It was then shown to him by the angels, what is the quality of intelligence grounded in the proprium, and what the quality of intelligence from the Divine* [*principle or being*]*; and this by lights, for in the other life such things are wonderfully presented to view by the variegations of light. Intelligence grounded in the proprium was shown by a light, which appeared like a Will-o'-the-wisp* (lumen fatuum), *around which was a dark border, and moreover it extended itself to a very small distance from the focus; it was further shown, that it is instantly extinguished when inspected by any angelic society, just as a Will-o'-the-wisp is extinguished at the light or day of the sun. The quality of intelligence from the Divine* [*principle or being*] *was next shown, and this also by a light, which was more bright and luminous than that of the sun at noon-day, extending to all distance, and terminating like the light of the sun in the universe; and it was said, that intelligence and wisdom enter from all sides into the sphere of that light, and cause truth and good to be perceived by an intuition almost boundless, but this according to the quality of truth from good.*

4420. *From these considerations it may appear, that those things appertaining to man which are of the light of the world, correspond to those things which are of the light of heaven; consequently, that the sight of the external man, which is that of the eye, corresponds to the sight of the internal man, which is that of the understanding; also that by lights in the other life, the quality of intelligence appears.*

4421. *The subject concerning correspondence with the eye and with light will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE THIRTY-FOURTH.

4422. PREFATORY to this chapter, the Lord's words in Mathew xxiv. 42 to the end come to be explained, which words are the last in that chapter concerning the consummation of the age or the Lord's coming; in the letter, they are as follows: "*Watch therefore, for ye know not in what hour your Lord cometh. But know this, that if the master of the house knew in what watch the thief would come, he would watch, and would not suffer his house to be broken through. Therefore be ye also ready: for in such an hour as ye think not, the Son of Man will come. Who then is the faithful and prudent servant, whom his lord hath appointed over his ministering attendants,* to give them meat in due season? Blessed (is) that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he will appoint him over all his goods. But if that evil servant shall say in his heart, My lord delayeth to come: and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day in which he looketh not, and in an hour that he knoweth not, and shall cut him off, and appoint him his portion with the hypocrites: There shall be wailing and gnashing of teeth.*" What these words involve, may appear from the series of the things treated of; for the subject of the chapter throughout is concerning the last time of the church, which in the internal sense is the consummation of the age, and the Lord's advent. That this is the case, may be evident from the explanation of all the contents of this chapter, which may be seen in what has been premised before the chapters immediately preceding, viz., before chapter xxvi. n. 3353 to 3356; xxvii. n. 3486 to 3489; xxviii. n. 3650 to 3655; xxix. n. 3751 to 3757; xxx. n. 3897 to 3901; xxxi. n. 4056 to 4060; xxxii. n. 4229 to 4231; xxxiii. n.

* In our common English versions of the New Testament, the word here rendered *ministering attendants* is translated *household;* but the original word is very properly rendered by our author *famulitium,* and literally signifies the whole body of servants or ministering attendants in a house.

4332 to 4335. It was there also shown what the contents are in a series, viz., that when the Christian church established after the Lord's coming began to vastate itself, that is, to recede from good, I. They began not to know what is good and true, but disputed on the subject. II. They despised good and truth. III They next did not acknowledge them in their hearts. IV. Afterwards they profaned them. V. And whereas the truth of faith and the good of charity were yet about to remain with some, who are called the elect, the state of faith is then described. VI. And next, the state of charity. VII. Lastly, the commencement of a new church is treated of: and VIII. the state as to good and truth within the church so called, when it is rejected, and the new church is adopted. From this series it may appear what those words, which are above written, and are the last of that chapter, involve; viz., they are words of exhortation to those who are in the church, to be in the good of faith; and that if they were not, they would perish.

4423. How the case is with the rejection of an old church, and the adoption of a new one, is scarcely known to any one; he who is not acquainted with the interiors of man and the states of these interiors, and thence with the states of man after death, cannot conceive otherwise than that they who are of the old church, with whom good and truth is vastated (that is, is no longer acknowledged in heart), are about to perish, either like the antediluvians, by the flood, or like the Jews, by being driven out from their own land, or otherwise. But when the church is vastated, that is, when it is no longer in any good of faith, it principally perishes as to the states of its interiors, thus as to states in another life; in such case heaven removes itself from them (and consequently the Lord), and transfers itself to others, who are adopted in their place. For without a church somewhere or other on earth, there is no communication of heaven with man; for the church is like the heart and lungs of the Grand Man in the earth, see n. 468, 637, 931, 2054, 2853. On this occasion, they who are of the old church, and thereby removed from heaven, are in a sort of inundation as to the interiors, and indeed over the head; this inundation is not perceived by the man himself whilst he lives in the body, but he comes into it after death; it appears manifestly in another life, like a cloudy mist with which they are encompassed, and thereby separated from heaven. The state of those who are in that cloudy mist, is, that they cannot possibly see what is the truth of faith, and still less what is its good; for the light of heaven, in which is intelligence and wisdom, cannot penetrate into that mist. This is the state of the vastated church.

4424. What the words of the Lord above adduced involve in the internal sense, may appear without explanation; for in that passage the Lord did not so speak by representatives and

significatives, but by comparatives; it is expedient only to point out the signification of the words of the last verse, viz., "He shall cut him off, and appoint him his portion with the hypocrites: there shall be wailing and gnashing of teeth." *He shall cut him off*, signifies separation and removal from goods and truths; for they who are in the knowledges of good and truth (as they who are within the church), and yet in the life of evil, are said to be cut off, or divided, when they are removed from those knowledges; for the knowledges of good and truth are separated from them in another life, and they are kept in evils, and thence also in falses; lest by the knowledges of good and truth they should communicate with heaven, and by evils and consequent falses should communicate with hell, and thereby hang between each; also, lest they should profane goods and truths, as is the case when they are mingled with falses and evils. Something of this kind is also signified by the Lord's words to him who hid the talent in the earth, "Take away the talent from him, and give it unto him that hath ten talents: For unto every one that hath shall be given, that he may have abundance; but from him who hath not shall be taken away even that which he hath," Matt. xxv. 28, 29; also by what the Lord saith elsewhere in Matthew, xiii. 12; likewise in Mark, iv. 25; and in Luke, viii. 18. *And appoint him his portion with the hypocrites*, signifies his lot, which is the portion with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good, who are hypocrites; they are thus divided. Therefore, when external things are taken away from them, as is the case with all in another life, they appear such as they are as to internals, viz., without faith and charity; nevertheless they have made a show of faith and charity, with a view of catching the attention of others, and securing thereby honours, gain, and reputation. Such is the quality and character of almost all those within the vastated church; for they have external, but no internal principles; hence the inundation of their interiors spoken of above, n. 4423. *There shall be wailing and gnashing of teeth*, signifies their state in another life; wailing denotes their state as to evils, and gnashing of teeth, their state as to falses; for in the Word teeth signify the lowest natural principles, in a genuine sense the truths of those principles, and in an opposite sense their falses; teeth also correspond thereto; wherefore gnashing of teeth is the collision of falses with truths. They who are in mere natural principles from the fallacies of the senses, and believe nothing which they do not thence see, are said to be in gnashing of teeth; and in another life they appear to themselves to be so, when they make conclusions concerning truths from their own fallacies. Such characters abound in the church, when it is vastated as to good and truth.

The like is also signified elsewhere by gnashing of teeth, as in Matthew, "The sons of the kingdom shall be cast into outer darkness: there shall be wailing and *gnashing of teeth*," viii. 12; the sons of the kingdom are they who are in the vastated church; darkness is falses, n. 4418, for they are in darkness when in the cloudy mist spoken of above; gnashing of teeth is the collision of falses with truths in that mist. In like manner in other passages, as in Matthew xiii. 42, 50; xxii. 13; xxv. 30; and Luke xiii. 28.

CHAPTER XXXIV.

1. AND Dinah went forth (the daughter of Leah, whom she bare unto Jacob), to see the daughters of the land.

2. And Shechem saw her, the son of Hamor the Hivite, the prince of the land; and he took her, and lay with her, and compressed her.

3. And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake unto the heart of the damsel.

4. And Shechem spake unto his father Hamor, saying, Get me this damsel for a wife.

5. And Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field; and Jacob was silent until they came.

6. And Hamor the father of Shechem went out unto Jacob, to speak with him.

7. And the sons of Jacob came from the field, when they heard it: and the men grieved, and they were very wroth, because he had wrought folly in Israel, in lying with the daughter of Jacob; which thing ought not to be done.

8. And Hamor spake with them, saying, Shechem my son, his soul longeth for your daughter: give her, I pray you, to him for a wife.

9. And join kindred with us; give your daughters unto us, and receive our daughters unto you.

10. And ye shall dwell with us, and the land shall be before you; dwell ye, wander through it in trading, and possess ye in it.

11. And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me: and give me the damsel for a wife.

13. And the sons of Jacob answered Shechem and Hamor his father in fraud, and spake (because he had defiled Dinah their sister),

14. And they said unto them, We cannot do this thing, to give our sister to a man who hath a foreskin; because this is a reproach unto us.

15. Nevertheless, in this will we consent unto you; If ye be as we are, to circumcise to you every male;

16. Then will we give our daughters unto you, and will take your daughters to us; and we will dwell with you, and we will become one people.

17. But if ye do not hearken unto us, to be circumcised, then we will take our daughter, and will go.

18. And their words were good in the eyes of Hamor, and in the eyes of Shechem, Hamor's son.

19. And the young man deferred not to do the word, because he had delight in the daughter of Jacob; and he was honoured above all of his father's house.

20. And Hamor and Shechem his son came unto the gate of their city, and spake unto the men of their city, saying,

21. These men are peaceable with us, therefore let them dwell in the land, and in trading let them wander through it; and the land, lo! it is broad in spaces before them. Let us take their daughters to us for wives, and let us give them our daughters.

22. Nevertheless, in this will the men consent unto us to dwell with us, to be one people, that every male be circumcised to us, as they are circumcised.

23. Their substance, and their purchase, and every beast of theirs, shall they not be ours? Only let us consent unto them, and they will dwell with us.

24. And they hearkened unto Hamor, and unto Shechem his son, all who went out of the gate of his city; and they circumcised every male, all who went out of the gate of his city.

25. And it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, the brethren of Dinah, took each his sword, and came upon the city confidently, and slew every male.

26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of the house of Shechem, and departed.

27. The sons of Jacob came upon those who were thrust through, and spoiled the city, because they had defiled their sister.

28. Their flocks, and their herds, and their asses, and whatsoever was in the city, and whatsoever was in the field, they took;

29. And all their wealth, and every infant of theirs, and

their females they took captive, and spoiled, and all that was in the house.

30. And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I (am) mortals of number; and they will gather together upon me, and will smite me; and I shall be destroyed, and my house.

31. And they said, Shall he make our sister as a harlot?

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4425. THE subject here treated of in the internal sense is concerning the posterity of Jacob, that they extinguished all the truth of doctrine which belonged to the ancient church. Hamor and Shechem, with the people of their city, represent that truth. For the representative of the church among the posterity of Jacob consisted solely in externals without internals; whereas the representative church among the ancients consisted in externals with internals.

THE INTERNAL SENSE.

4426. VERSES 1 to 4. *And Dinah went forth, the daughter of Leah, whom she bare unto Jacob, to see the daughters of the land. And Shechem saw her, the son of Hamor the Hivite, the prince of the land, and he took her, and lay with her, and compressed her. And his soul clave unto Dinah, the daughter of Jacob; and he loved the damsel, and spake unto the heart of the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel for a wife.* And Dinah went forth, signifies the affection of all things of faith, and the church thence derived: the daughter of Leah, whom she bare unto Jacob, signifies in externals: to see the daughters of the land, signifies to know the affections of truth, and the churches which are thence derived: and Shechem saw her, signifies truth: the son of Hamor the Hivite, signifies from the ancients: the prince of the land, signifies the primary amongst churches: and he took her, and lay with her, and compressed her, signifies that he could not otherwise be conjoined with the affection of the truth signified by the sons of Jacob her brethren: and his soul clave unto Dinah, the daughter of Jacob, signifies propensity

to conjunction: and he loved the damsel, and spake unto the heart of the damsel, signifies love: and Shechem spake unto his father Hamor, signifies thought grounded in the truth which prevailed among the ancients: saying, Get me this damsel for a wife, signifies that he was willing to be conjoined with the affection of that truth.

4427. Ver. 1. "And Dinah went forth."—That hereby is signified the affection of all things of faith, and the church thence derived, appears from the representation of *Dinah*, as denoting the affection of all truths, and the church thence derived, see n. 3963, 3964. For the twelve sons of Jacob represented all the things of faith, thus all the things of the church, see n. 2129, 2130, 3858, 3926, 3939; hence Dinah, who was born after the ten sons of Jacob by Leah and the handmaids, signifies their affection, and thus the church; for the church is derived from the affection of truth, insomuch that it is the same thing whether we say the affection of truth, or the church, for man is a church by virtue of the affection of truth.

4428. "The daughter of Leah, whom she bare unto Jacob."—That hereby is signified in externals, appears (1.) from the representation of *Leah*, as denoting the affection of external truth, see n. 3793, 3819; and (2.) from the representation of *Jacob*, as denoting in a supreme sense the Lord as to Divine truth of the Natural [principle], see n. 3305, 3509, 3525, 3546, 3576, 4234, 4273, 4337; and in a respective sense denoting the external church, or, what is the same thing, the external of the church, see n. 3305, 4286. Hence it is evident, that the daughter of Leah, whom she bare unto Jacob, signifies the affection of truth in externals.

4429. "To see the daughters of the land."—That hereby is signified to know the affections of truth and the churches which are thence derived, appears (1.) from the signification of *seeing*, as denoting to know, concerning which see occasionally above; (2.) from the signification of *daughters*, as denoting affections, and thence churches, see n. 2362, 3024, 3963; and (3.) from the signification of *land*, in this case the land of Canaan, as denoting the tract where the church is, and thence also the church itself, see n. 662, 1066, 1068, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 3686, 3705. The signification of the things contained in these verses, may appear from those which follow; for the subject treated of is the representative of a church, which representative was about to be instituted amongst the posterity of Jacob. That this representative could not be instituted amongst them, until they were altogether vastated as to interior truths (that is, until they no longer knew them), may be seen in n. 4289; interior truths are all those which are represented and signified by the rituals that were commanded them; for all rituals represented and signified something in the Lord's king-

dom in the heavens, and thence something in the Lord's kingdom in the earths, that is, in the church; the things thus represented and signified are here interior truths. It has been shown through out these explanations, that when the representative of a church was instituted amongst the posterity of Jacob, all the things, both collectively and singly, which were commanded them, and which are mentioned in the books of Moses, especially in Exodus and Leviticus, were representative and significative of the celestial and spiritual things of the Lord's kingdom. All these things were unknown to the posterity of Jacob, because they were such a people, that, had they known, they would have profaned them, see n. 301 to 303, 2520, 3398, 3479, 3769, 4281, 4293; therefore they did not come into those representatives, until they were altogether vastated as to interior truths. It is on this account that those truths and their extinction are treated of in this chapter. The representatives enjoined to the posterity of Jacob were not new, but several of them were such as had before been in use amongst the ancients; nevertheless the ancients did not worship external things, like the posterity of Jacob, or the Jews and Israelites, but internal things, and through internal things they acknowledged the Lord Himself. The remains of a church from the ancient time were still existing in the land of Canaan, especially amongst those who were called Hittites and Hivites; hence it is, that by those nations the truths of the church are represented. From these considerations then, it may in some measure appear what is signified by Dinah, the daughter of Jacob by Leah, going forth to see the daughters of the land; for by Dinah is represented the external church, such as was instituted amongst the posterity of Jacob; and by daughters of the land are signified the churches amongst the ancients. That daughters, throughout the Word, in the internal sense, signify churches, may be seen in n. 2362, 3024, where it is shown; and that land signifies the tract or nation where the church is, thus the church, n. 662, 1066, 1068, 1733, 1850, 2117, 2118, 2928, 3355, 3686, 3705.

4430. Ver. 2. "And Shechem saw her."—That hereby is signified truth, appears from the representation of *Shechem*, as denoting truth, in the present case the truth of the church from ancient time. The ground and reason of this representation is, because there were still the remains of a church amongst that nation where Shechem was; that it was amongst the well-disposed nations, is evident from the sincerity with which Hamor and Shechem spake to Jacob and his sons, verses 8 to 12, and from the condescension that Shechem might receive Dinah for a wife, verses 18 to 24; and this being the case, the truth of the church was represented by them. Moreover, the city of Shechem was Abram's first station when he came out of Syria into the land of Canaan, Gen. xii. 6; and now also Jacob's first station

in coming out of Syria likewise, where he stretched his tent, made booths, and erected an altar, Gen. xxxiii. 17 to 20. That by the journeys or sojournings of Abraham and Jacob were represented progressions into the truths of faith and the goods of love, which in the supreme sense relate to the Lord, and in the respective sense to man who is regenerated by the Lord, has been frequently shown above; hence by Shechem was signified the first of light, n. 1440, 1441, consequently interior truth, for this is the first of light. But the subject treated of in this chapter in an internal sense is concerning the posterity of Jacob, how they extinguished in themselves this first of light or interior truth; in this sense, which is the internal historical sense, the sons of Jacob signify all their posterity; for the internal sense of the Word treats solely of the things which are of the Lord's kingdom, thus which are of his church. The sons of Jacob themselves did not constitute any church; but their posterity did constitute a church, yet not till after they had departed out of Egypt, and not actually before they came into the land of Canaan. Moreover, as to what concerns this city called from Shechem, it was called of old Shalem, as appears from the preceding chapter, "Jacob came to *Shalem*, a city of Shechem, which is in the land of Canaan," verse 18; that by Shalem is signified tranquillity, and that by the city of Shechem are signified interior truths of faith, and that man comes to a tranquil state when he comes to those truths, may be seen in n. 4393. But afterwards the same city was called Shechem, as is evident from Joshua, "The bones of Joseph, which the sons of Israel brought up out of Egypt, they buried in *Shechem*, in a part of the field which Jacob bought of the sons of Hamor the father of Shechem, for a hundred pieces of silver (*kesithæ*)," xxiv. 32; and from the book of Judges, "Gaal the son of Ebed said (to the citizens of *Shechem*), Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal? and Zebul his officer? Serve ye the men of Hamor the father of Shechem: for why should we serve him?" ix. 28. The same city was afterwards called Sichar, as is evident from John, "Jesus came into a city of Samaria call *Sichar*, near the field which Jacob gave to his son Joseph; the fountain of Jacob was there," iv. 5, 6; that by that city is signified interior truth, is evident from the above passages, and from others where it is named; and also from Hosea, "Gilead, a city of those who work iniquity, polluted with blood. And as troops waiting for a man, the company of priests commit murder in the way *to Shechem*; because they have done wickedness. I have seen a filthy thing in the house of Israel," vi. 8 to 10; where by committing murder in the way to Shechem, is signified, that they extinguish truths even to interior truths, thus all external truths. The extinction of interior truth is also signified by

Abimelech destroying that city and sowing it with salt, Judges ix. 45.

4431. "The son of Hamor the Hivite."—That hereby is signified from the ancients, appears (1.) from the signification of *son*, who in this case is Shechem, as denoting the interior truth spoken of just above; that son is truth, may be seen in n. 489, 491, 533, 1147, 2623, 3373, 4257; and (2.) from the representation of *Hamor*, as denoting the father of that truth, thus denoting from the ancients; for the truth which was interior in the rituals and representatives, flowed forth from the church of old, and this being the case, Hamor is also called the Hivite; for the Hivite nation was that by which such truth amongst the ancients was signified, because from ancient time they had been principled in such truth, and hence it is that Hamor is here called the Hivite. By all the nations in the land of Canaan some good or truth of the church in ancient time was signified, for the most ancient church, which was celestial, was in that land, n. 4116; but as those nations, like the rest amongst whom the church was, turned away afterwards to idolatry, therefore also idolatries are signified by them. Nevertheless, as interior truth was signified by the Hivites of old, and they were amongst the better disposed nations in whom iniquity was not so consummated, that is, the truth of the church was not so extinguished, as in others, therefore the Hivite Gibeonites were preserved by the Lord's Providence through the covenant which Joshua and the princes established with them, Joshua ix. 15; that they were Hivites may be seen in Joshua ix. 7; xi. 19. From these considerations now it is evident, whence it is that by Shechem the son of Hamor the Hivite is signified interior truth from the ancients.

4432. "The prince of the land."—That hereby is signified the primary amongst churches, appears (1.) from the signification of *prince*, as denoting what is primary, see n. 1482, 2089; and (2.) from the signification of *land*, as denoting the church, see n. 662, 1066, 1068, 1262, 1733, 1850, 2117, 2118, 2928, 3355. 3686, 3705.

4433. "And he took her, and lay with her, and compressed her."—That hereby is signified that he could not otherwise be conjoined with the affection of the truth signified by the sons of Jacob her brethren, appears from the signification of *taking her, lying with her, and compressing her*, as denoting to be conjoined, yet not in the legitimate manner which is effected by betrothing. But that by those words is signified, that he could not otherwise be conjoined, cannot appear unless it be known how the case is. Interior truth from the ancients, which is signified by Shechem the son of Hamor the Hivite, is that truth which had been the internal of the church with the ancients, and thus which had been the internal in their statutes, judgments, and laws; in

short, in their rituals and the like. Those truths were their doctrinals, according to which they lived, and indeed they were doctrinals of charity, for in ancient time, they who were of the genuine church had no other doctrinals; they may also be called interior truths of faith in respect to doctrine, but goods in respect to life. If any church should be instituted among the nation descended from Jacob, it was necessary that they should be initiated into those truths and goods; for unless internal things are in external, that is, unless internal things be thought of whilst the men of the church are in external things, and unless at the same time they are affected with internal things, or at least with external things for the sake of internal, there is not any thing of the church; for internal things constitute the church, inasmuch as the Lord is in them, because in them are the spiritual and celestial things from Him. But the nation descended from Jacob, that is, the Israelitish and Jewish nation, could not be initiated into those things in a legitimate manner, which is by betrothing, because their external worship did not correspond; for from their fathers, Abraham, Isaac, and Jacob, they received the worship instituted by Eber, which differed in externals from the worship of the ancient church, as may be seen in n. 1238, 1241, 1343, 2180; and whereas that worship was different, the interior truths in which the ancients were principled could not be conjoined with it in a legitimate manner, which is by betrothing, but in the manner which is here described. Hence it may be understood what is meant when it is said, that he could not otherwise be conjoined with the affection of the truth signified by the sons of Jacob the brothers of Dinah. But although conjunction might be effected in that manner, according to a law known also to the ancients concerning which, see Exod. xxii. 16; Deut. xxii 28, 29, still that nation was such, that it in no wise admitted any conjunction of the interior truth from the ancients, with the externals of worship which were in use with the posterity of Jacob, n. 4218, 4290, 4293, 4311, 4314, 4316, 4317, therefore with that nation no church could be instituted, but instead thereof only the representative of a church, see n. 4281, 4288, 4311. That the nation was of such a quality, that they not only were incapable of receiving interior truths, but also that they altogether extinguished those truths in themselves, was here represented by this circumstance, that the sons of Jacob answered Shechem and Hamor in fraud (verse 13), and afterwards Simeon and Levi smote the city with the edge of the sword, and slew Shechem and Hamor (verses 25, 26), and the rest of the sons came upon the slain, and spoiled the city, and took away the flocks, herds, and whatsoever was in the city, in the field, and in the house (verses 27 to 29). Hence it is evident what is signified by the prophetic enunciations of Jacob, at

that time Israel, "Simeon and Levi are brethren; instruments of violence are their daggers. Let not my soul come into their secret; in their assembly let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger, for it was vehement; and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel," Gen. xlix. 5 to 7.

4434. Ver. 3. "And his soul clave unto Dinah."—That hereby is signified propensity to conjunction, appears from the signification of *the soul cleaving unto*, as denoting propensity; that it was a propensity to conjunction is evident, because the things relating to conjugial love, in the internal sense, involve spiritual conjunction, which is that of truth with good, and of good with truth. The things relating to conjugial love in the internal sense involve that conjunction, because conjugial love derives its origin from the marriage of truth and good, and of good and truth, see n. 2618, 2727, 2728, 2729, 2737, 2803, 3132; hence also in the Word, the adulterations of good are meant by adulteries, and the falsifications of truth by whoredoms, n. 2466, 2729, 2750, 3399. From these considerations it may appear, that by all these things which are related of Shechem and of Dinah in this chapter, nothing else is meant in the internal sense, but the conjunction of the truth represented by Shechem, with the affection of tuth represented by Dinah, thus that by these words, "His soul clave unto Dinah," is signified propensity to conjunction. Whereas in this whole chapter the subject treated of is concerning conjugial love towards Dinah, and that he courted her for a wife, and as spiritual conjunction is signified by those things which relate to conjugial love, it is allowed to confirm from the Word that nothing else but spiritual conjunction is involved in marriages and in things relating to marriages, whensoever they are mentioned in the Word; thus in the Apocalypse, "Let us be glad and rejoice, and let us give glory to him, for the time of the *marriage of the Lamb* is come, and *his wife* hath made herself ready. . . . Blessed are they who are called unto the supper of the *marriage of the Lamb*," xix. 7, 9. Again, "I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as *a bride adorned for her husband*. . . . One of the seven angels spake with me, saying, Come, I will show thee *the bride, the Lamb's wife*. And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God," xxi. 2, 9, 10; that by what is said of bride and marriage in these passages, nothing else is signified but the Lord's conjunction with the church by means of truth and good, is very manifest, for the holy city and the new Jerusalem is nothing else but the church; that city is the truth of the church, may be seen in n. 402, 2268, 2449, 2451, 2712.

2943, 3216; that Jerusalem is the spiritual church, may be seen in n. 402, 2117, 3654. So in Malachi, "Judah hath dealt treacherously, and an abomination hath been committed in Israel and in Jerusalem; for Judah hath profaned the holiness of Jehovah, because *he hath loved and betrothed to himself the daughter of a strange god.* . . . Jehovah hath been witness between thee and *the wife of thy youth*, against whom thou hast dealt treacherously," ii. 11, 14; where to love and to betroth the daughter of a strange god is to conjoin himself with the false principle, instead of truth, which is the wife of his youth. So in Ezekiel, "Thou hast taken *thy sons* and *thy daughters*, whom thou hast *brought forth* unto me, and hast sacrificed to devour. Is it a small thing concerning thy *whoredoms?* . . . Thou art the daughter of thy mother, who loathed *her husband and her sons;* and thou art the sister of thy sisters, who loathed *their husbands and their sons*," xvi. 20, 45; speaking of the abominations of Jerusalem, which, as they were derived from evils and falses, are described in that chapter by such things as are contrary to marriages, viz., by adulteries and whoredoms; the husbands whom they loathed are goods, sons are truths, and daughters the affections thereof. So in Isaiah, "Sing, thou *barren*, who hast not *borne;* break forth into singing and cry aloud, thou that hast not *travailed with child:* because more are *the sons of the desolate*, than *the sons of the married woman.* . . . Thou shalt not remember any more the reproach of thy *widowhood*, because thy Maker is *thy husband;* Jehovah Zebaoth is His name: and thy Redeemer the Holy One of Israel, The God of the whole earth is He called: for Jehovah hath called thee like a *woman left* and afflicted in spirit, and *a wife of youth* when she is divorced, saith thy God. . . . All *thy sons* shall be taught of Jehovah, and great shall be the peace of *thy sons*," liv. 1, 4, 5, 6, 13. Inasmuch as by marriage is signified the conjunction of truth and good, and of good and truth, it may appear what is signified by husband and wife, by sons and daughters, by widows, by the divorced, and by bringing forth, travailing with child, being desolate and barren, for these expressions have relation to marriage; the particular signification of each expression, in the spiritual sense, has been frequently pointed out in the explanations above. Again, in the same prophet, "For the sake of Zion I will not be silent, and for the sake of Jerusalem I will not rest; . . . it shall not be said to thee any longer, (Thou art) *forsaken*, . . . but thy land shall be called *married:* for Jehovah shall be well pleased in thee, and thy land *shall be married;* because as *a youth shall marry a virgin, thy sons shall marry thee*, and there shall be the joy of a *bridegroom* over a *bride:* thy God shall rejoice over thee," lxii. 1, 4, 5. He who is not acquainted with the internal sense of the Word, may suppose that such expressions in the Word

are comparative, like several which occur in common discourse; and hence, that the church is compared to a daughter, to a virgin, and to a wife, and that thus the things relating to faith and charity are compared to those things which relate to marriage. But in the Word, all things are representative of spiritual and celestial things, and are real correspondences; for the Word descended from heaven, and consequently in its origin it is divine celestial and spiritual, to which those things correspond which are of the sense of the letter. Hence it is, that the things relating to the heavenly marriage, which is the conjunction of good and truth, fall into correspondent things, and thus into those things which relate to marriages on earth. Hence also it is that the Lord likened the kingdom of the heavens, that is, His kingdom in the heavens, and His kingdom in the earth, which is the church, to "a man a king, who *made a marriage* for his son, and invited several thereto," Matt. xxii. 2, and following verses; and also to "ten *virgins*, who took their lamps, and went forth to meet the *bridegroom*," Matt. xxv. 1, and following verses. And also the Lord called those who are of the church, sons of the marriage: "Jesus said, Can the *sons of the marriage* mourn, so long as the *bridegroom* is with them? but the days shall come when the *bridegroom* shall be taken away from them, and then shall they fast," Matt. ix. 15. Hence also the affection of good and the affection of truth are called the joy and gladness of the bridegroom and of the bride, because heavenly joy is from those affections and in them; as in Isaiah, "Thy sons *shall marry* thee, and there shall be the joy of a *bridegroom* over a *bride:* Jehovah thy God shall rejoice over thee," lxii. 5. And in Jeremiah, "The voice of joy and the voice of gladness, the voice of the *bridegroom* and the voice of the *bride*, the voice of them that say, Praise ye Jehovah, for Jehovah is good," xxxiii. 11. Again, in the same prophet, "I will cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the *bridegroom* and the voice of the *bride;* for the land shall be desolate," vii. 34; xvi. 9; xxv. 10. And in the Apocalypse, "The light of a candle shall not shine any more in Babylon, and the voice of the *bridegroom* and of the *bride* shall not be heard any more therein," xviii. 23. Inasmuch as marriages on earth, by love truly conjugial, correspond to the heavenly marriage, which is that of good and truth, therefore the laws enacted in the Word concerning betrothings and marriages, correspond altogether to the spiritual laws of the heavenly marriage; as that they should marry only one wife, Mark x. 2 to 8; Luke xvi. 18; for in the heavenly marriage, good cannot be conjoined except to its own truth, and truth to its own good; for supposing it to be conjoined to any other truth than its own, the good would not subsist at all, but would

be torn asunder and thereby perish. In the spiritual church, the wife represents good, and the man (*vir*) represents truth; whereas in the celestial church the husband represents good, and the wife truth; and (which is an arcanum) they not only represent those principles, but also actually correspond to them The laws in the Old Testament also which were enacted concerning marriages, in like manner have a correspondence with the laws of the heavenly marriage, as those in Exod. xxi. 7 to 11; xxii. 16, 17; xxxiv. 16; Numb. xxxvi. 6; Deut. vii. 3, 4; xxii. 28, 29; and also the laws concerning the forbidden degrees, Levit. xviii. 6 to 20, concerning each of which, by the divine mercy of the Lord, we shall speak elsewhere. That the degrees and laws of marriages derive their origin from the laws of truth and of good, which are the laws of the heavenly marriage, and that they have relation to them, is evident from the following passage in Ezekiel, "The priests the Levites *shall not take to themselves for their wives a widow, or her that is divorced*, but *virgins* of the seed of the house of Israel; or they shall take a *widow* who hath been the *widow* of a priest," xliv. 22; speaking of the holy city, the new Jerusalem, and of the heavenly Canaan, which, it is manifest, are the Lord's kingdom and His church; consequently by Levites are not signified Levites, nor by widow and divorced are widow and divorced signified, but such things to which they correspond.

4435. "And he loved the damsel, and spake unto the heart of the damsel."—That hereby is signified love, is evident without explanation.

4436. Ver. 4. "And Shechem spake unto his father Hamor."—That hereby is signified thought grounded in the truth which prevailed with the ancients, appears (1.) from the signification of *speaking unto*, in the historicals of the Word, as denoting perception and thence thought, see n. 3395; and (2.) from the representation of Shechem the son of Hamor, as denoting the truth which prevailed among the ancients, see n. 4430, 4431. Hence it is evident, that by Shechem spake unto his father Hamor, is signified thought from the truth which prevailed with the ancients.

4437. "Saying, Get me this damsel for a wife."—That hereby is signified that he was willing to be conjoined with the affection of that truth, appears (1.) from the signification of *damsel*, in this case *Dinah*, as denoting the affection of the truth signified by the sons of Jacob her brethren, see n. 4427, 4433; and (2.) from the signification of *getting for a wife*, as denoting to be conjoined, see above, n. 4434.

4438. Verses 5, 6, 7. *And Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field; and Jacob was silent until they came. And Hamor the father of Shechem went out unto Jacob, to speak with him. And*

the sons of Jacob came from the field, when they heard it: and the men grieved, and they were very wroth, because he had wrought folly in Israel, in lying with the daughter of Jacob; which thing ought not to be done. And Jacob heard that he had defiled Dinah his daughter, signifies conjunction not legitimate; Jacob in this case is the external ancient church: and his sons were with the acquisition in the field, signifies that his posterity were in their superstitious principle: and Jacob was silent until they came, signifies consultation from the truths of faith appertaining to him and his posterity: and Hamor the father of Shechem went out unto Jacob to speak with him, signifies consultation about the truth of that church: and the sons of Jacob came from the field, signifies that they consulted from their superstitious principle: when they heard it; and the men grieved, and they were very wroth, signifies that they were in evil against the truth of the church prevailing among the ancients: because he had wrought folly in Israel, in lying with the daughter of Jacob, which thing ought not to be done, signifies conjunction, in their eyes illicit, contrary to the truth appertaining to them.

4439. Ver. 5. "And Jacob heard that he had defiled Dinah his daughter."—That hereby is signified conjunction not legitimate, viz., with the affection of truth, which was of the external church here represented by Jacob, appears (1.) from the signification of *defiling*, as denoting conjunction not legitimate; for by marriages is signified legitimate conjunction, n. 4434, hence by their defilement is signified conjunction not legitimate, concerning which see n. 4433; (2.) from the representation of *Dinah*, as denoting the affection of all things of faith, and the church thence derived, see n. 4427; and (3.) from the representation of *Jacob*, who in the present case is the ancient external church. The ancient external church is here signified by Jacob, because that church was to have been instituted amongst his posterity; and it would have been instituted, if his posterity had received the interior truth which prevailed amongst the ancients. That church is here represented by Jacob, as is evident also from the series of this chapter, for he was not in counsel with his sons, that they should smite the city, and slay Hamor and Shechem; wherefore also he said to Simeon and Levi, "Ye have troubled me to make me to stink to the inhabitant of the land," verse 30; and in the prophetic enunciation before his death, "Let not my soul come into their secret; in their assembly let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox," Gen. xlix. 6; and moreover in several passages in the Word, the ancient external church is represented by Jacob, n. 422, 4286. Jacob represents that church, because in the supreme sense he represents the Lord's Divine Natural [principle],

to which the external church corresponds: but by his sons are signified the posterity, who extinguished in themselves the truth which prevailed amongst the ancients, and thereby destroyed that which was of the church; thus nothing remained with them but the representative of the church, n. 4281, 4288, 4289, 4303.

4440. "And his sons were with his cattle in the field."—That hereby are signified that his posterity were in their superstitious principle, appears (1.) from the signification of *his sons* as denoting posterity; (2.) from the signification of *cattle*, as denoting external truths, see n. 1435, 4391; and (3.) from the signification of *field*, as denoting the church, see n. 2971, 3766. Hence, by his sons being with the cattle in the field, is signified that they were in their superstitious principle; for such a principle of the church as prevailed amongst them is to be called superstitious, because it was external worship without internal.

4441. "And Jacob was silent until they came."—That hereby is signified consultation from the truths of faith appertaining to him and his posterity, appears (1.) from the signification of *being silent*, as denoting to think and consult tacitly; and (2.) from the signification of *until they came*, viz., his sons, as denoting from the truths of faith appertaining to him and to his posterity; that sons are truths, see n. 489, 491, 533, 1147, 2623, 3373, 4257: inasmuch as consultation was made with his sons, and thus with the truths signified by the sons of Jacob, it was consequently from the truths appertaining to him and his posterity.

4442. Ver. 6. "And Hamor the father of Shechem went out unto Jacob to speak with him."—That hereby is signified consultation about the truth of that church, appears (1.) from the representation of *Hamor the father of Shechem*, as denoting the truth of the ancients, see n. 4430, 4431; (2.) from the representation of *Jacob*, as denoting the ancient external church, see just above, n. 4439; and (3.) from the signification of *speaking with him*, as denoting to consult; hence by those words is signified consultation about the truth of that church. He who does not know that by names in the Word are signified things, will wonder that by these words, "Hamor the father of Shechem went out unto Jacob to speak with him," is signified consultation of the truth of the church amongst the ancients with the truth which was according to the ancient church to be established anew amongst the posterity of Jacob; but he will not wonder, who knows that such is the internal sense of the Word; nor indeed will they wonder, who by perusing the books of the ancients have made themselves acquainted with their customary manner of writing. For it was common with them to introduce things as it were discoursing together, as wisdom, intelligence, the sciences, and the like; and also to give them names, whereby such things were signified: this was

the origin of the gods and demigods of the old heathens, and also of the persons whom they feigned, in order that they might describe things under a historical form. The old Sophi derived this custom from the ancient church, which was dispersed over a great part of the Asiatic world, n. 1238, 2385; for they who were of the ancient church described sacred things by representatives and significatives: but the ancient church was initiated herein from the mouth of the most ancient people who were before the flood, see n. 920, 1409, 1977, 2896, 2897; and these from heaven, for they had communication with heaven, n. 784, 1114 to 1125; for the first heaven, which is the ultimate of the three, is in such representatives and significatives; hence it is that the Word was written in such a style. But the Word has this peculiar characteristic above the writings of the old heathens, that all and each of the things contained in it in a continual series represent the celestial and spiritual things of the Lord's kingdom, and in the supreme sense, the Lord Himself; and that the historicals themselves are also thus representative; and what is more, they are real correspondences, and these continual through the three heavens from the Lord.

4443. Ver. 7. "And the sons of Jacob came from the field." —That hereby is signified that they consulted from their superstitious principle, appears (1.) from the signification of *the sons of Jacob*, as denoting the nation which was from them, in which a representative of the church was instituted; and (2.) from the signification of *field*, as denoting a superstitious principle, see above, n. 4440; that to come from it, denotes consultation from it, follows from the series of things treated of, and also from this, that it is their superstitious principle of which coming is predicated.

4444. "When they heard it; and the men grieved, and they were very wroth."—That hereby is signified that they were in evil against the truth of the church prevailing amongst the ancients, appears from the signification of *grieving, and being very wroth*, as here denoting to be in evil; that it was against the truth of the church prevailing amongst the ancients, follows of consequence, because it was against Shechem the son of Hamor, by whom the truth prevailing amongst the ancients is signified, as was said above in n. 4430, 4431. That they were in evil, is evident from what follows, for they spake in fraud, verse 13; and then, after Shechem and Hamor had agreed to their words, they slew them, verse 26 to 29: hence it is, that by grieving and being very wroth, is here signified that they were in evil. It appears as if it was zeal, because he lay with their sister, according to the words which immediately follow, "because he had wrought folly in Israel in lying with the daughter of Jacob, which thing ought not to be done;" and in the end of the chapter they said, "Shall he make our sister

as a harlot?" verse 31; but it was not zeal, for zeal cannot take place with any one who is in evil, but only with him who is in good, for zeal has good in itself, n. 4164. The superstitious principle indeed, which prevailed with their posterity, in itself had good, for all and each of the things thereof represented the celestial and spiritual things of the Lord's kingdom; but as to those who were in it, it had nothing of good, for they were only in externals without internals, as was shown above. The case herein is like that of the superstitious principle of that nation, in which they are at this day, for they acknowledge Moses and the prophets, and thus the Word: this principle in itself is holy, but as to them it is not holy, for in every single thing of the Word they respect themselves, and thereby they make the Word worldly, and even earthly; for they do not know that there is in it any thing celestial, nor is this any matter of concern to them. They who are in such a state, cannot be in good when in their religious principle, but in evil, since nothing celestial flows-in, for this they extinguish in themselves. According to the law, known also in the ancient church, it was ordained, that he who forced a virgin, should give a dowry, and should take her to wife, agreeable to these words in Moses, "If a man should persuade a virgin who is not betrothed, and lie with her, by dowry he shall endow her to himself for a wife; if her father refusing refuse to give her unto him, he shall weigh silver according to the dowry of virgins," Exod. xxii. 15, 16; and in another place, "If a man find a damsel, a virgin who is not betrothed, and lay hold of her, and lie with her, and they be found, the man who lay with her shall give unto the father of the damsel fifty of silver, and she shall be his wife, because he forced her; and he shall not be able to put her away all his days," Deut. xxii. 28, 29. That this same law was known to the ancients, is very manifest from Shechem's words to the father and brothers of the damsel, "Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye say unto me, I will give; multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me; and give me the damsel for a wife," ver. 11, 12; and because Shechem was willing to fulfil that law, and the brethren of Dinah consented, if he would become like them, by circumcising every male, according to the words which follow, "Nevertheless, in this will we consent unto you, if ye be as we are, to circumcise to you every male; then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people," ver. 15, 16. Hence it is evident, that they did not act from the law, thus not from good; but contrary to the law, consequently from evil. From the law indeed it was required, that they should not enter into marriages with

the nations; concerning which law it is written in Moses, "Lest thou take of their daughters to thy sons, and their daughters go a whoring after their gods, and cause thy sons to go a whoring after their gods," Exod. xxxiv. 16: and in another place, "Thou shalt not contract affinity with the nations; thy daughter thou shalt not give unto his son, and his daughter thou shalt not take to thy son; because he will turn away thy son from following me, that they may serve other gods," Deut. vii. 3, 4. But this law was enacted concerning the idolatrous nations, lest by marriages they should turn away to idolatrous worship from worship truly representative; for when they became idolaters, they could no longer represent the celestial and spiritual things of the Lord's kingdom, but their opposites, such as infernal things, since in this case they called forth from hell a certain devil whom they worshipped, and to whom they applied divine representatives; wherefore it is said, lest they should go a whoring after other gods;—also for this reason, because by the nations were signified evils and falses, with which the goods and truths, which the children of Israel represented, were not to be mixed; consequently diabolical and infernal things were not to be mixed with celestial and spiritual, see n. 3024. But it was never forbidden them to contract wedlock with the nations which accepted their worship, and who, after that they were circumcised, acknowledged Jehovah; those they called sojourners sojourning with them, concerning whom it is thus written in Moses, "If a *sojourner shall sojourn with thee*, and will keep the passover unto Jehovah, *every male shall be circumcised to him*, and then he shall come near to keep it, and shall be as one that is born in the land; . . . *one law shall be to the home-born and to the sojourner who sojourneth in the midst of you*," Exod. xii. 48, 49; and in another place, "When *a sojourner shall have sojourned with you*, let him keep the passover unto Jehovah; according to the ordinance of the passover, and according to the manner thereof, so shall he do. *One ordinance shall be for you both, for the sojourner, and for him that is born in the land*," Numb. ix. 14. They were called sojourners sojourning in the midst of them and with them, because to sojourn signified to be instructed, and thus a sojourner signified those who suffered themselves to be instructed in statutes and doctrinals; that this is the signification of sojourning and of sojourner, may be seen in n. 1463, 2025, 3672. Again, "If a *sojourner shall have sojourned with you*, who shall make an offering of fire of an odour of rest unto Jehovah, as ye do, so shall he do. As to the congregation, *one ordinance shall be for you and for the sojourner that sojourneth*, an ordinance for ever in your generations; *as ye are, so shall the sojourner be before Jehovah; one law and one judgment shall be for you and for the sojourner sojourning with you*," Numb. xv. 14 to 16. Also

in another place, "*The sojourner sojourning with you shall be to you as he that is born among you*," Levit. xix 34; "*one judgment shall be to you, as it is to the sojourner, so shall it be to the home-born*," xxiv. 22. That this statute was known, not only to Jacob and his sons, but also to Shechem and Hamor, is evident from their words; for the statutes, judgments, and laws, which were given to the Israelitish and Jewish nation, were not new, but were such as had previously existed in the ancient church, and in the other ancient church which was called Hebræan, from Eber, as has been shown throughout. That hence that law was known, is evident from the words of the sons of Jacob, "The sons of Jacob said unto Hamor and Shechem, We cannot do this thing, to give our sister to a man who hath a foreskin, because this is a reproach unto us; nevertheless, in this will we consent unto you, if ye be as we are, to circumcise to you every male; then will we give our daughter unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people," ver. 14 to 16; and from the words of Hamor and Shechem, since they not only consented, but also caused themselves and every male of their city to be circumcised, ver. 18 to 24. Hence it is evident that Shechem was made such as the sojourner spoken of in the law, and thus that he might have taken the daughter of Jacob for a wife; consequently, that the slaying them was a wicked deed, as Jacob also testified before his death, Gen. xlix. 5 to 7. That not only Judah, but also Moses, and likewise the kings of the Jews and of the Israelites, besides several of the people, married wives from the nations, is evident from the historicals of the Word; which wives, it is not to be doubted, received their ordinances, judgments, and laws, and were acknowledged as sojourners.

4445. "Because he had wrought folly in Israel, in lying with the daughter of Jacob, which thing ought not to be done."—That hereby is signified conjunction, in their eyes illicit, contrary to the truth appertaining to them, appears from the signification of *having wrought folly in lying with the daughter of Jacob*, as denoting illicit conjunction. That to lie with her and thereby to defile her, is conjunction not legitimate, may be seen above in n. 4439; it is said, in Israel, because by Israel is signified the internal of the church; and afterwards it is said, the daughter of Jacob, because by Jacob is signified the external of the church; that Israel is the internal of the church, and Jacob the external, see n. 4286, 4292, 4439. That in their eyes it appeared illicit, although it was allowable, may be manifest from what has been said and shown above, n. 4444, and in other places.

4446. Ver. 8 to 12. *And Hamor communed with them, saying, Shechem my son, his soul longeth for your daughter;*

give her, I pray you, to him for a wife. And join kindred with us; give your daughters unto us, and take our daughters unto you. And ye shall dwell with us, and the land shall be before you; dwell ye, wander through it in trading, and possess ye in it. And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes; and what ye shall say unto me, I will give. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me: and give me the damsel for a wife. And Hamor communed with them, saying, signifies the good of the church amongst the ancients: Shechem my son, signifies truth thence: his soul longeth for your daughter; give her, I pray you, to him for a wife, signifies the desire of conjunction with this new church which externally appears like the ancient: and join kindred with us, give your daughters unto us, and take our daughters unto you, signifies union of goods and truths: and ye shall dwell with us, signifies life: and the land shall be before you, dwell ye, signifies the church which is one: wander through it in trading, and possess ye in it, signifies doctrinal tenets grounded in a common principle which would agree together: and Shechem said unto her father and unto her brethren, signifies the consultation of truth from the ancient divine stock with the good and truth of this religious principle: Let me find grace in your eyes, and what ye shall say unto me, I will give, signifies if they had a like mind on their part, as it was on his part: multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me, signifies that he will accept those things which appertain to them, and will make them his own: and give me the damsel for a wife, signifies only let there be conjunction.

4447. Ver. 8. "And Hamor communed with them, saying." —That hereby is signified the good of the church amongst the ancients, appears from the representation of *Hamor*, as denoting from the ancients (see n. 4431), viz., the good of the church from them; for the good of the church is the father, and the truth thence derived, which in this case is Shechem, is the son: hence also in the Word, by father is signified good, and by son, truth. It is here said the good of the church amongst the ancients, but not the good of the ancient church; because by the church amongst the ancients is meant the church derived from the most ancient church, which was before the flood; and by the ancient church is meant the church which was after the flood. These two churches have been occasionally treated of in the preceding explanations, and it has been shown, that the most ancient church which was before the flood was celestial, but the ancient church which was after the flood was spiritual; the difference of each has also often been treated of. The remains of the most ancient church, which was celestial, were

still in the land of Canaan, especially amongst those who were called Hittites and Hivites. The reason why they did not exist elsewhere, was, because the most ancient church, which was called Man or Adam, n. 477, 479, was in the land of Canaan, consequently the garden of Eden was there, by which was there signified the intelligence and wisdom of the men of that church, n. 100, 1588; and by the trees therein, their perception, n. 103, 2163, 2772, 2972; and whereas intelligence and wisdom was signified by that garden or paradise, the church itself is likewise meant thereby, and consequently heaven also; and since heaven is meant, in the supreme sense the Lord is also meant. Hence it is, that the land of Canaan in the supreme sense signifies the Lord; in the respective sense, heaven and the church; and in the singular sense, a man of the church, n. 1413, 1437, 1607, 3038, 3481, 3705. Hence also, when the earth is simply named in the Word, it has a like signification, n. 566, 662, 1066, 1068, 1413, 1607, 3355; and a new heaven and a new earth, is a new church as to its internal and external, n. 1733, 1850, 2117, 2118, 3355. The most ancient church was in the land of Canaan (see n. 567); hence arose the representatives of places, and on this account Abram was ordered to go thither; that land also was given to his posterity from Jacob, in order that the representatives of places might be retained, according to which the Word might be written; see n. 3686. And hence, all the places there, both mountains and rivers, and all the borders round about, were made representative, n. 1585, 1866, 4240. From these considerations it is evident what is here meant by the church amongst the ancients, viz., the remains of the most ancient church: and as those remains existed amongst the Hittites and Hivites, therefore also Abraham, Isaac, and Jacob, with their wives, gained a place of burial with the Hittites in their land, Gen. xxiii. 1 to the end; xlix. 59 to 32; l. 13; and Joseph with the Hivites, Joshua xxiv. 32. Hamor the father of Shechem represented the remains of that church; wherefore by him is signified the good of the church amongst the ancients, consequently the origin of interior truth from a divine stock, n. 4399. The difference between the most ancient church before the flood, and the ancient church after the flood, may be seen in n. 597, 607, 608, 640, 641, 765, 784, 895, 920, 1114 to 1128, 1238, 1327, 2896, 2897.

4448. "Shechem my son."—That hereby is signified the truth thence derived, appears from the representation of *Shechem*, as denoting interior truth, see n. 4430, thus truth thence derived, viz., from the good which is Hamor, n. 4447; for all the truth of the church is from its good, and truth never exists from any other source. This truth, represented by Shechem, is called interior truth, and in its essence is no other than the good of charity: for the most ancient church, being celestial,

was in the good of love to the Lord, and thence in the perception of all truth, insomuch that the men of that church were almost as the angels; they also had communication with the angels, and thence derived their perception. Consequently they never reasoned concerning any truth of faith, but said, because they perceived from heaven, that it is so; and this in such a sort, that they were not even willing to mention faith, but charity in its stead, see n. 202, 337, 2715, 2718, 3246. This is the reason why by interior truth the good of charity is here meant; that the remains of that church were with Hamor the Hivite, and his son Shechem, may be seen just above, n. 4447. The case was otherwise with the ancient church, which was spiritual; this church was not in love to the Lord, like the most ancient church, but in charity towards the neighbour; and since they could not arrive at charity, unless by the truth of faith, of which they had no perception, as the most ancient had, therefore they began to enter into disquisitions about truth, whether it be so. Concerning the difference between the celestial who had perception, and the spiritual who had not, see n. 2088, 2669, 2708, 2715, 3235, 3240, 3246, 3887.

4449. "His soul longeth for your daughter; give her, I pray you, to him for a wife."—That hereby is signified a desire of conjunction with this new church, which externally appears like the ancient, is manifest (1.) from the signification of the *soul longing for*, as denoting desire; (2.) from the representation of *Dinah*, who in this case is the *daughter*, as denoting the affection of truth, consequently the church, for the church is such from the affection of truth; this is here meant by that new church; and (3) from the signification of *giving her for a wife*, as denoting conjunction, see n. 4434. In regard to the circumstance, that this new church, which was established amongst the posterity of Jacob, appears externally like the ancient, it is to be noted, that the ordinances, judgments, and laws, commanded by Moses to the Israelitish and Jewish nation, did not differ from those which existed in the ancient church, as those relating to betrothings and marriages, to servants, to the animals which were fit or unfit for food, to the cleansings, to the feasts and tabernacles, the perpetual fire, and several other things; also to the altars, the burnt-offerings, the sacrifices, the libations, which were received in the other ancient church from Eber; which, it is very manifest from the historicals of the Word, were known previous to their being commanded to that nation. To show only that altars, burnt-offerings, and sacrifices were known, it is related concerning Balaam, that he ordered seven altars to be built, and burnt-offerings and sacrifices of bullocks and rams to be offered upon them, Numb. xxiii. 1, 2, 14, 15, 29; and moreover it is said in many places, concerning the nations, that their altars were destroyed; and

also concerning the prophets of Baal, whom Elijah slew, that they sacrificed. Hence it may clearly appear that the sacrifices, commanded to the people of Jacob, were not new; nor were the rest of the ordinances, judgments, and laws;—but as these things had been rendered idolatrous amongst the nations, especially because they worshipped some profane god with such forms, and thereby turned to infernal those things which represented divine things, besides that they had added several others, therefore those things were revoked, in order that the representative worship, which was that of the ancient church, might be restored. Hence it may appear manifest, that the new church instituted amongst the posterity of Jacob, appeared externally like the ancient church.

4450. Ver. 9. "And join kindred with us; give your daughters unto us, and take our daughters unto you."—That hereby is signified a union of goods and truths, appears (1.) from the signification of *joining kindred*, as denoting union, see n. 4434; and (2.) from the signification of *daughters*, as denoting affections, thus goods, see n. 489, 490, 491, 2362, 3963; that the union was with truths, is signified by *giving unto us and taking unto you*, for by Shechem and by the sons of Jacob are signified truths, as was shown above. Hence it is evident, that by those words is signified the union of goods and truths; that is to say, by this union the new church would be like the ancient, not only in its external, but in its internal appearance.

4451. Ver. 10. "And ye shall dwell with us."—That hereby is signified life, appears from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613; thus, to dwell with us, is to live together, and to make one church.

4452. "And the land shall be before you, dwell ye."—That hereby is signified the church, which is one, appears (1.) from the signification of *land*, as denoting the church, see n. 566, 662, 1066, 1068, 1413, 1607, 3355, 4447; and (2.) from the signification of *dwelling with us*, as denoting to live together, see just above, n. 4451, thus that the church should be one.

4453. "Wander through it in trading, and possess ye in it."—That hereby is signified that doctrinal tenets grounded in a common principle would agree together, appears (1.) from the signification of *trading*, as denoting to procure knowledges, and also to communicate, see n. 2967; hence, to wander through the land in trading, is to enter into the knowledges of good and truth, signified by Shechem the son of Hamor, and by his city; and (2.) from the signification of *possessing in it*, as denoting to make one, thus to agree together; for they who possess the land together, make one and agree together. The reason why trading signifies to procure knowledges, and also to communicate, is, because in heaven, where the Word is perceived according to the internal sense, there is not any trading, for there is neither

gold nor silver there, nor any such things as are traded with in the world; wherefore, when mention is made of trading, in the Word, it is understood in a spiritual sense, and such a thing is perceived as corresponds thereunto; in general, the procuring and communicating knowledges, and specifically that which is named; as if gold is named, the good of love and wisdom is understood, n. 113, 1551, 1552; if silver, the truth of intelligence and faith is understood, n. 1551, 2048, 2954; if sheep, rams, kids, and lambs, with which they traded in old time, are mentioned, the things signified by these are understood; and so in other cases. As in Ezekiel, "Say unto Tyre, O thou that inhabitest upon the entrances of the sea, *the trader of the people* to many islands: . . . Tarshish *thy merchant* by reason of the multitude of all riches, with silver, iron, tin, and lead, they *traded in thy fairs*. Javal, Tubal, and Meshech, these *thy traders* in the soul of man, and vessels of brass, *they gave thy commerce*. . . . The sons of Dedan were *thy traders;* many isles were *the merchandise of thine hand*. . Syria was *thy trader* in the multitude of thy works. . . . Judah and the land of Israel, these were *thy traders* in wheat, minnith, and pannag, and in honey, and oil, and balm, *they gave thy commerce*. Damascus was *thy merchant* in the multitude of thy works, by reason of the multitude of all riches, in the wine of Helbon and the wool of Zachar. Dan and Javan gave thread *in thy fairs*. Dedan was *thy trader* in garments of freedom for the chariot. The Arabian and all the princes of Kedar, they were *the merchants of thy land*, in lambs, and rams, and he-goats; in these *thy merchants were traders* of Sheba and Raamah, they were *thy traders* in the chief of all spices, and by every precious stone and gold, they gave *thy tradings*. Haran and Canneh and Eden, *the traders* of Sheba, Ashur, Chilmad, were *thy trader*. These were thy traders with excellent things, with foldings of blue, and embroidered work, and with chests of precious garments, bound with cords and made of cedar, in *thy trading;* . . . whence thou hast been filled, and made very glorious in the heart of the seas," xxvii. 3 to the end. From these and several other passages in the Word, it appears that tradings, commerces, merchandises, and wares, are nothing else than such things as relate to the knowledges of good and truth; for what has the prophetic Word to do with the tradings of Tyre, unless spiritual and celestial things are signified by those tradings? And this being the case, it manifestly appears, that not only other things are signified by wares, but also that by the nations there mentioned are signified those to whom such things belong; neither can it be known what they signify except from the internal sense, as what is signified by Tarshish, Javal, Tubal, Meshech, the sons of Dedan, Syria, Judah, Israel, Dan, Javan, Dedan, the Arabian Sheba, Raamah, Haran, Canneh, Eden, Ashur, Chilmad; also

what by their wares, as silver, iron, tin, lead, vessels of brass, wheat, minnith, pannag, honey, oil, balm, wine of Helbon, wool of Zachar, thread, garments of freedom for the chariot, lambs, rams, he-goats, spices, precious stones, gold, foldings of blue, embroidered work, cords tied, and work of cedar. These and similar things signify the goods and truths of the church, and of the Lord's kingdom, and the knowledges thereof; wherefore Tyre is there treated of, because by it are signified knowledges n. 1201; and whereas such wares, or goods and truths, are in the Lord's church and kingdom, therefore also the land of Canaan, by which is signified the Lord's kingdom and church, was from the most ancient time so named from wares or merchandises; for in the original tongue, Canaan has this signification. From these considerations it is now evident, what is signified by wandering through the land in trading.

4454. Ver. 11. "And Shechem said unto her father and unto her brethren."—That hereby is signified consultation of truth derived from the ancient divine stock with the good and truth of this religious principle, appears (1.) from the signification of *saying*, as here denoting to consult; (2.) from the representation of *Shechem*, as denoting truth derived from the ancient divine stock, concerning which see above, n. 4447; (3.) from the signification of *father*, who in this case is Jacob, as denoting the good of truth, n. 4273, 4337; and (4.) from the signification of *brethren*, who in this case are the sons of Jacob, as denoting truths, concerning which see above. That Shechem is truth from the ancient divine stock, is evident from what was adduced above, n. 4447; for Hamor the Hittite, with his nation and family, had been amongst the remains of the most ancient church, which was celestial. That church, above all churches in the universal globe, was from the Divine principle, for it was in the good of love to the Lord; their will-principle and intellectual made one, thus one mind, wherefore they had a perception of truth from good, for the Lord flowed-in by an internal way into the good of their will, and through this into the good of the understanding, or truth; hence it is that that church, in preference to the rest, was called Man, n. 477 to 479, and also the likeness of God, n. 51, 473, 1013. Hence it is evident, why Hamor and Shechem are said to be from the ancient divine stock; as above, in n. 4399. That the most ancient church, which was called Man, or by the Hebrew term Adam, had been in the land of Canaan, as stated above, n. 4447, is very manifest from their posterity, who were called Nephilim, Gen. vi. 4; and that these were in the land of Canaan, is mentioned in Numb. xiii. 33; see n. 581. But the land of Canaan, as then called, was all the land from the river of Egypt to the river Euphrates, Gen. xv. 18.

4455. "Let me find grace in your eyes, and what ye shall

say unto me, I will give."—That hereby is signified, if they had a like mind on their part, as was on his part, appears from the signification of *finding grace in the eyes of any one*, as being a form of speech involving propensity, concerning which see n. 3980; in the present case, a propensity to this, that he would give whatsoever they should say to him: which words, as is evident from the series in the internal sense, signify, that on his part there was a mind, if there was a like mind on their part; for to give what they say, in that sense, is to make one with them as to truth and good.

4456. Ver. 12. "Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me."—That hereby is signified, that he will accept those things which appertain to them, and will make them his own, viz., the external things of the church which were theirs, with the internal which were his, and thus they would constitute together one church, appears from the signification of *giving according as ye shall say*, as denoting to make one with them as to truth and good, see just above, n. 4455. The dowry itself and gift, which he said they should multiply upon him, signifies agreement into one; for the dowry, which was given to a virgin about to be betrothed, was a sign denoting agreement or consent on both sides. He says that they should multiply upon him exceedingly dowry and gift; thus beyond the statute, which ordained fifty shekels of silver, because he lay with her before he received their religious principle, and it was on the part of Jacob to consent or refuse, according to the law known also to the ancients (concerning which, see Exod. xxii. 16, 17); especially because conjunction was desired, of interior truth, which is Shechem, with the affection of exterior truth, which is Dinah. The dowry was a sign of agreement or consent, and thereby a confirmation of initiation, because to weigh out or to give silver was a sign that it was his, thus that the virgin was his, and to accept it was reciprocal; thus the bride was the bridegroom's, and the bridegroom the bride's.

4457. "And give me the damsel for a wife."—That hereby is signified, only let there be conjunction, appears from the signification of *giving for a wife*, as denoting conjunction, see n. 4434; in the present case it denotes, only let there be conjunction, because it was not as yet stipulated.

4458. Verses 13 to 17. *And the sons of Jacob answered Shechem and Hamor his father in fraud, and spake (because he had defiled Dinah their sister); and they said unto them, We cannot do this thing, to give our sister to a man who hath a foreskin; because this is a reproach unto us. Nevertheless in this will we consent unto you, if ye be as we are, to circumcise to you every male; then will we give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people. But if ye do not hearken unto us,*

to be circumcised, then we will take our daughter, and will go. And the sons of Jacob answered Shechem and Hamor his father in fraud, signifies evil opinion and intention concerning the truth and good of the church amongst the ancients: and spake, because he had defiled Dinah their sister, signifies that initiation to conjunction, which could be no other, was made by accession: and they said unto them, We cannot do this thing, signifies that they disapproved: to give our sister to a man who hath a foreskin, signifies unless they would place the truth and good of the church in representatives, and recede from those things which they signify: because this is a reproach unto us, signifies that it was contrary to them: nevertheless, in this will we consent unto you, if ye be as we are, signifies accession to their religious principle: to circumcise to you every male, signifies an external representative alone, and thus they would be pure to them: then will we give our daughters unto you, and we will take your daughters to us, signifies their conjunction: and we will dwell with you, signifies as to life: and will become one people, signifies as to doctrine: but if ye do not hearken unto us, to be circumcised, signifies unless they receded from their truths, and acceded to external representatives: then we will take our daughter, and will go, signifies there would be no conjunction.

4459. Ver. 13. "And the sons of Jacob answered Shechem and Hamor his father in fraud."—That hereby is signified evil opinion and intention respecting the truth and good of the church amongst the ancients, appears (1.) from the representation of *Shechem*, as denoting truth amongst the ancients, or what is the same thing, truth from the ancient divine stock, concerning which see n. 4399, 4454; (2.) from the representation of *Hamor*, as denoting the good from which that truth was derived, see n. 4399, 4431, 4447, 4454; and (3.) from the signification of *fraud*, as denoting evil opinion and intention; for fraud in general involves evil against another, and against those things which he speaks and acts; since he who is in fraud, thinks and intends differently from another, which also appears from the effect spoken of in this chapter. Hence it is evident, that by the sons of Jacob answering Shechem and Hamor his father in fraud, is meant evil opinion and intention respecting the truth and good of the church amongst the ancients. The sons of Jacob, or his posterity, could have no other than an evil opinion and intention concerning the truth and good of the internal man, because they were in externals without internals, n. 4281, 4293, 4307, 4429, 4433; and also considered internal things as of no account, and therefore altogether despised them. Such also is that nation at this day; and such are all they who are only in external things; they who are in external things alone, do not even know what it is

to be in internal things, for they do not know what an internal principle is; if any one makes mention before them of an internal principle, they either affirm that it is so, because they have known it from doctrine (but in such case they affirm it from fraud), or they deny it with the mouth, as well as with the heart; for they do not go beyond the sensual principles which belong to the external man. Hence it is that they do not believe any life after death, and think resurrection impossible unless the body is to rise again; on which account it has been permitted that they should have such an opinion of the resurrection, otherwise they would have no opinion at all, for they place the all of life in the body, not knowing that the life of the body is from the life of the spirit, which lives after death. They who are in external things alone, cannot have any other belief, for the external things appertaining to them extinguish all thought, consequently all faith concerning internal things. As such ignorance prevails at this day, it may be expedient to say what it is to be in external things without internal; all they who are without conscience, are in external things alone, for the internal man manifests himself by conscience; and all they have no conscience, who think and do what is true and good, not for the sake of truth and good, but for the sake of themselves, on account of their own honour and gain, and also because of the fear of the law and of life; for if their reputation, honour, gain, and life were not endangered, they would rush headlong without conscience into every iniquity. This appears manifest from the case of such persons in another life, where, as the interiors are opened, they are in a perpetual endeavour to destroy others; wherefore they are in hell, and are kept bound there in a spiritual manner. In order that it may be further known, what it is to be in external things, and what in internal, and that they who are in external things alone, cannot comprehend what internal things are, consequently cannot be affected by them (for no one is affected by those things which he does not comprehend), let us take this truth for an example, that to be the least, is to be the greatest in heaven; to be low, is to be high; and to be poor and needy, is to be rich and abounding. They who are in external things alone, cannot comprehend these things, for they think that the least cannot possibly be the greatest; nor the low, high; nor the poor, rich; nor the needy, abundant: when yet this is altogether the case in heaven; and as they cannot comprehend, so they cannot be affected by those things, and when they reflect upon them from the corporeal and worldly things in which they are, they hold them in aversion. They are altogether ignorant that such is the case in heaven; and so long as they are in external things alone, they are not willing, nor indeed are they able to know it; for in heaven he who knows, acknowledges, and believes

from the heart, that is, from the affection, that nothing of ability is from himself, but that all the ability in him is from the Lord, he is called least, and yet is greatest, because he has ability from the Lord: the case is similar with him who is low (or humble), that he is high; for he who is low, acknowledging and believing from affection, that from himself he has nothing of ability, of intelligence or wisdom, and of good and truth, is gifted from the Lord with ability, with the intelligence of truth, and the wisdom of good, above others. In like manner the poor and needy is rich and abounding; for he is called poor and needy, who believes from the heart and affection that of himself he possesses nothing, knows nothing, is not wise, and possesses no ability; and in heaven he is rich and abounds, for the Lord gives him all opulence, and inasmuch as he is wiser and richer than others, he dwells in most magnificent palaces (n. 1116, 1626, 1627), and is in the treasures of all the riches of heaven. To take another example: he who is in external things alone, cannot at all comprehend that heavenly joy consists in loving his neighbour better than himself, and the Lord above all things, and that happiness is according to the quantity and quality of this love: for he who is in external things alone, loves himself better than his neighbour; and if he loves others, it is because they favour himself, and thus he loves them for the sake of himself; consequently he loves himself in them, and them in himself. He who is of such a nature, cannot know what it is to love others better than himself; yea, he is not willing to know it, neither is he able, wherefore when he is told that heaven consists in such love (n. 548), he holds it in aversion: hence they who have been such in the life of the body, cannot come near any heavenly society; and when they are coming near, their aversion causes them to cast themselves down headlong into hell. Since few know at this day what it is to be in external things, and what in internal, and as the generality believe that they who are in internal things cannot be in external, and *vice versâ*, we may for the sake of illustration adduce one further example, for instance, the nourishment of the body and the nourishment of the soul: he who is in merely external pleasures, is nice about his person, pampers his appetite, loves to live sumptuously, and places his chief pleasure in the dainties of the table; but with him who is in internal things (although he also has a satisfaction in the above gratifications), the ruling affection is, that the body may be nourished by meats with pleasure for the sake of its health, to the end that there may be a sound mind in a sound body, thus principally for the sake of the health of the mind, to which the health of the body serves as a means. He who is a spiritual man does not rest here, but regards the health of the mind or soul as a means to receive intelligence and wisdom, not for the sake of reputation,

honours, or gain, but for the sake of the life after death; he who is spiritual in an interior degree, regards intelligence and wisdom as a mediate end, that he may serve as a useful member in the Lord's kingdom; and he who is a celestial man, that he may serve the Lord: to this latter, corporeal food is a means to enjoy spiritual food, and spiritual food is a means to enjoy celestial food; and because they ought so to serve, therefore also those foods correspond: hence also they are called foods. From these considerations it may appear what it is to be in external things alone, and what in internal. The Jewish and Israelitish nation, which is treated of in this chapter in the internal historical sense, are for the most part (with the exception of those who have died infants) of the above description, for they are in external things above all other nations, since they are in avarice; they who love lucre and gain, not for the sake of any other use than for the mere sake of gold and silver, and place all the delight of their lives in the possession thereof, are in the outermost or lowest things, for the things which they love are altogether earthly; but they who love gold and silver for the sake of some use, elevate themselves out of earthly things according to this use. The use itself which man loves, determines his life, and distinguishes him from others; an evil use makes him infernal, a good use makes him celestial: not indeed the use of itself, but the love of the use, for the life of every one is in the love.

4460. "And spake, because he had defiled Dinah their sister."—That hereby is signified, that initiation to conjunction, which could be no other, was made by accession, may appear from the explanation of the words, "He took her, and lay with her, and compressed her," by which was signified, that he could not otherwise be conjoined with the affection of truth signified by the sons of Jacob, her brethren, see n. 4433; the like is here implied in his defiling her.

4461. Ver. 14. "And they said unto them, We cannot do this thing."—That hereby is signified that they disapproved, appears without explanation.

4462. "To give our sister to a man who hath a foreskin."—That hereby is signified, unless they would place the truth and good of the church in representatives, and recede from those things which they signify, appears from the signification of *foreskin*, as denoting an external representative, a sign that they were of the church. Hence it was common to say, circumcision and foreskin, when they distinguished between those who were of the church, and those who were not; for circumcision signifies the receding from filthy loves, viz., from the love of self and of the world, and acceding to heavenly loves, which are love to the Lord and love towards the neighbour, thus an acceding to the church. Hence, by those words is sig-

nified an acceding to their religious principle; consequently, that like them they should place the truth and good of the church in representatives, by receding from the internal things which are signified; for otherwise they would not be like them, according to what follows, "In this we will consent unto you, if ye be as we are." That circumcision is a sign of purification from filthy loves, see n. 2039, 2632; and the uncircumcised (foreskinned), they who are in those loves, n. 2049, 3412, 3413. Scarcely any one knows at this day what circumcision specifically signifies, wherefore it may be expedient to declare it. By the genitals in each sex, are signified the things relating to the conjunction of good and truth; nor do they only signify, but also actually correspond to those things. At the close of the chapters it has been shown, that all man's organs and members have a correspondence with spiritual things in heaven; so also have the organs and members allotted to generation; these correspond to the marriage of good and truth; from this marriage also conjugial love descends, see n. 2618, 2727, 2728, 2729, 2803, 3132, 4434. The foreskin, as it covers the genital organ, corresponded in the most ancient church to the obscuration of good and truth; but in the ancient church, to their defilement: for as the man of the most ancient church was an internal man, good and truth might be obscured with him, but not defiled; whereas with the man of the ancient church, as he was respectively an external man, good and truth might be defiled, for external things, viz., external loves, are what defile; wherefore they who were of the most ancient church knew nothing of circumcision, but only they who were of the ancient church. From this church also circumcision spread abroad among several nations; and it was enjoined to Abraham and his posterity, not as any thing new, but as something discontinued, which was to be restored, and it was made to his posterity as a sign that they were of the church: but that nation did not know what it signified, neither were they willing to know, for they placed their religion in representatives alone, which are external. Therefore they commonly condemned the uncircumcised, when yet circumcision was only a representative sign of purification from the love of self and of the world; from which love they who are purified, are spiritually circumcised, and are said to be circumcised as to the heart, as in Moses, "*Jehovah God shall circumcise thy heart, and the heart* of thy seed, *to love* Jehovah thy God in all thy heart, and in all thy soul," Deut. xxx. 6. Again, "*Circumcise the foreskin of your heart*, and be no more stiff-necked," x. 16. And in Jeremiah, "Break up your fallow ground, . . . and *take away the foreskin of your heart*," iv. 3, 4. But they who are principled in the love of self and of the world, are called uncircumcised, although they were circumcised, as in Jeremiah, "Behold, the days come, in which I will visit upon

every one *circumcised in the foreskin*, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and Moab, and upon all that are cut off of the corner, dwelling in the wilderness; because *all nations are uncircumcised* (foreskinned), and all the house of Israel are *uncircumcised in heart*," ix. 25, 26: hence also it is evident, that several nations were likewise circumcised, for it is said, I will visit upon every one circumcised in the foreskin; thus that it was not any thing new, and was only enjoined to the posterity of Jacob as a mark of distinction, as was said above. The Philistines were those who were not circumcised; wherefore also in general by the uncircumcised, the Philistines are meant, 1 Sam. xiv. 6; xvii. 26, 36; xxxi. 4; 2 Sam. i. 20; and in other places.

4463. "Because this is a reproach unto us."—That hereby is signified that it was contrary to them, appears from the signification of *reproach*, as being something contrary to their religious principle, and thus contrary to them.

4464. Ver. 15. "Nevertheless, in this will we consent unto you, if ye be as we are."—That hereby is signified an acceding to their religious principle, appears (1.) from the signification of *consenting*, as denoting an acceding, and (2.) from the signification of *being as they are*, as denoting that they were to be in external things alone, but not in internal, for then they would have been as they; see just above, n. 4459, where it was shown what it is to be in external things alone, and what in internal. It shall here be shown why man ought to be in internal things; it may be known to every one who reflects, that man has communication with heaven by internal things, for the whole heaven is in internal things; unless man, as to the thoughts and affections (that is, as to the things appertaining to the understanding and to the will), be in heaven, he cannot come thither after death, for there is nothing of communication. In the life of the body, man procures to himself that communication by the truths of the understanding and the goods of the will: and unless he procures it to himself at that time, it is not effected afterwards; for if his mind has not been opened towards interior things in the life of the body, it cannot be opened after death. Man does not know, that according to the life of his affection, a certain spiritual sphere encompasses him, which is more perceptible to the angels than a sphere of odour is to the most exquisite sense in the world: if his life has been in external things alone, as in pleasures derived from hatred against his neighbour, from revenge and consequent cruelty, from adultery, from self-exaltation, and the consequent contempt of others, from clandestine rapine, avarice, deceit, luxury, and the like, the spiritual sphere which encompasses him is as foul and offensive as the sphere of odour in the world arising from dead bodies,

dunghills, stinking filth, and the like. The man who had led such a life, carries this sphere with him after death; and because he is wholly and entirely in that sphere, he cannot be any where but in hell, where such spheres are. Concerning spheres in the other life, and whence they are, see n. 1048, 1053, 1316, 1504 to 1519, 1695, 2401, 2489. But they who are in internal things, viz., who have had delight in benevolence and charity towards their neighbour, and especially who have found blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere, which is essentially celestial; and therefore they are in heaven. All the spheres which are perceived in the other life, arise from the loves and consequent affections in which the spirits had been principled, consequently from the life, for the loves and consequent affections make the very life itself; and since they arise from loves and consequent affections, they arise from the intentions and ends for the sake of which man so wills and acts, for every one has for an end what he loves; therefore ends determine man's life, and constitute its quality; hence especially is his sphere which is perceived most exquisitely in heaven, because the universal heaven is in a sphere of ends. From these considerations, the quality of the man who is in internal things, is manifest, and also of him who is in external things; and why he ought not to be in external things alone, but in internal. Nevertheless, whatsoever be the acuteness of genius by which the man who is in external things alone may be distinguished respecting things in civil life, and whatsoever reputation of learning he may have acquired from scientifics, he has no concern about internal things; because his quality is such, that he believes nothing exists but what he sees with his eyes and feels with his touch, consequently that there is neither heaven nor hell; and if he should be told, that immediately after death he would come into another life, and would there see, hear, speak, and enjoy the sense of touch, more perfectly than in the body, he would reject the information as a paradox or a phantasy; when nevertheless the case is actually so; in like manner if he were to be told, that the soul or spirit which lives after death, is the man himself, but not the body which he carries about with him in the world. Hence it follows, that they who are in external things alone, have no concern about what is said concerning internal things, when yet these latter things make them blessed and happy in the kingdom into which they are about to come, and in which they are to live to eternity. The majority of Christians are in such incredulity; which it has been given me to know from those who have come into the other life from the Christian world, with whom I have discoursed; for in the other life they cannot conceal what they have thought, because in that life thoughts

are open to manifestation; neither can they conceal what they have had for ends, that is, what they have loved, because this manifests itself by a sphere.

4465. "To circumcise to you every male."—That hereby is signified an external representative alone, and thus they would be pure to them, appears from the signification of *circumcising every male*, as being an external representative, a sign that they were of the church, in the present case that they were of their superstitious principle, see above, n. 4462. Thus they would be pure in their eyes; which follows as a consequence, for the posterity from Jacob did not place purity and sanctity in internal things, but in external.

4466. Ver. 16. "Then will we give our daughters unto you, and we will take your daughters to us."—That hereby is signified conjunction, appears from what was said above, n. 4434, concerning marriage, which in the spiritual sense is the conjunction of good and truth; for to give our daughters unto you, and to take your daughters to us, is to unite mutually in marriages.

4467. "And we will dwell with you."—That hereby is signified as to life (viz., conjunction), appears from the signification of *dwelling with you*, as denoting to live together, see n. 1293, 3384, 3613, 4451.

4468. "And we will become one people."—That hereby is signified as to doctrine also, appears from the signification of *people*, as denoting the truth of the church, consequently doctrine, see n. 1259, 1260, 3295, 3581; thus to become one people, denotes conjunction by doctrine. There are two things which conjoin the men of the church, viz., life and doctrine: when life conjoins, doctrine does not separate them; but if only doctrine conjoins them, as at this day is the case within the church, then they mutually separate, and make as many churches as there are doctrines; when yet doctrine is for the sake of life, and life is from doctrine. If only doctrine conjoins, they separate themselves, as is evident from this, that he who is of one doctrine, condemns another person, sometimes to hell; but if life conjoins, doctrine does not separate, as is evident from this, that he who is in goodness of life, does not condemn another who is of another opinion, but leaves it to his faith and conscience, and extends this rule even to those who are out of the church; for he says in his heart, that ignorance cannot condemn any, if they live in innocence and mutual love, as infants, who also are in ignorance when they die.

4469. Ver. 17. "But if ye do not hearken unto us, to be circumcised."—That hereby is signified, unless they receded from their truths, and acceded to external representatives, appears from what was explained above, n. 4462. The things said in these verses by the sons of Jacob, involve a sense contrary

to that which was understood by Hamor and Shechem, consequently also contrary in the internal sense, as is evident from the explanations: the reason is, because they spake in fraud, verse 13; and he who speaks in fraud, has a different meaning from him with whom he speaks, n. 4459.

4470. "Then we will take our daughter, and will go."—That hereby is signified there would be no conjunction, appears from the signification of *marriage*, as denoting the conjunction of good and truth, see above, n. 4466; hence, to take a daughter and go, denotes not to give her in marriage, thus that there would be no conjunction. The sons of Jacob here speak as Jacob, their father; for they do not say, "we will take our sister," but "we will take our daughter;" the reason is evident from the internal sense, viz., that it was the father's part to refuse or affirm, according to the law, Exod. xxii. 16, 17; but inasmuch as the subject here treated of is the posterity of Jacob and their superstitious principle, that principle is represented by his sons, who here answer in the place of their father; Jacob himself could not answer, because by him is here represented the ancient church, n. 4439.

4471. Verses 18 to 24. *And their words were good in the eyes of Hamor, and in the eyes of Shechem, Hamor's son. And the young man deferred not to do the word, because he had delight in the daughter of Jacob: and he was honoured above all of his father's house. And Hamor and Shechem his son came unto the gate of their city, and spake unto the men of their city, saying, These men are peaceable with us, therefore let them dwell in the land, and in trading let them wander through it; and the land, lo! it is broad in spaces before them. Let us take their daughters to us for wives, and let us give them our daughters. Nevertheless, in this will the men consent unto us to dwell with us, to be one people, that every male be circumcised to us, as they are circumcised. Their substance, and their purchase, and every beast of theirs, shall they not be ours? Only let us consent unto them, and they will dwell with us. And they hearkened unto Hamor and unto Shechem his son, all who went out of the gate of his city; and they circumcised every male, all who went out of the gate of his city.* And their words were good in the eyes of Hamor, signifies condescension as to life: and in the eyes of Shechem, Hamor's son, signifies as to doctrine: and the young man deferred not to do the word, signifies desire of acceptation: because he had delight in the daughter of Jacob, signifies to the superstitious principle of that church: and he was honoured above all of his father's house, signifies the primary from the truths of the church amongst the ancients: and Hamor and Shechem his son came unto the gate of their city, signifies the goods and truths of the church amongst the ancients which were in their doctrine: and spake unto the men of their city,

saying, signifies persuasion: These men are peaceable with us, signifies agreement: therefore let them dwell in the land, signifies as to life: and in trading let them wander through it, signifies as to doctrine: and the land, lo! it is broad in spaces before them, signifies extension: let us take their daughters unto us for wives, and let us give them our daughters, signifies conjunction: nevertheless, in this will the men consent unto us to dwell with us, signifies that they should agree as to life: to be one people, signifies as to doctrine: that every male be circumcised unto us as they are circumcised, signifies if they were initiated thereby into their representatives and significatives, as to externals alone: their substance and their purchase, signifies as to their truths: and every beast of theirs, signifies as to their goods: shall they not be ours? signifies that they were alike and of one form: only let us consent unto them, and they will dwell with us, signifies if we condescend: and they hearkened unto Hamor and unto Shechem his son, signifies consent: all who went out of the gate of his city, signifies that they receded from the doctrine of the church amongst the ancients: and they circumcised every male, all who went out of the gate of his city, signifies acceding to external things.

4472. Ver. 18. "And their words were good in the eyes of Hamor."—That hereby is signified condescension as to life, appears (1.) from the signification of *words being good*, as denoting condescension; and (2.) from the representation of *Hamor*, as denoting the good of the church amongst the ancients, see n. 4447; in the present case denoting life, for life is of good, as doctrine is of truth, which is Shechem, according to what follows. The reason why it is not good, but life, which is here represented by Hamor, is, because he condescended to the external things of the sons of Jacob.

4473. "And in the eyes of Shechem, Hamor's son."—That hereby is signified as to doctrine, appears from the representation of *Shechem*, as denoting the truth of the church amongst the ancients, which is from the good represented by Hamor, see n. 4454; but in the present case, Shechem is doctrine, for the reason mentioned above, n. 4472.

4474. Ver. 19. "And the young man deferred not to do the word."—That hereby is signified desire of acceptation, appears from the signification of *not deferring to do that which is said*, as denoting a desire of condescending to it, thus of accepting.

4475. "Because he had delight in the daughter of Jacob."—That hereby is signified, to the superstitious principle of that church, appears from the representation of *Dinah*, who is here the daughter of Jacob, as denoting the affection of truth of the ancient church, for this is represented by Jacob, n. 4439. There was a desire of conjunction with the affection of the truth of this church, or, what is the same thing, with this church: but

whereas amongst the posterity of Jacob, that church (here represented by his sons, who spake in the place of the father, n. 4470) was merely external, and Hamor and Shechem consented to receive these externals, therefore by the daughter of Jacob is now signified the superstitious principle of that church.

4476. "And he was honoured above all of his father's house."—That hereby is signified the primary from the truths of the church amongst the ancients, appears from the signification of *being honoured above all*, as denoting that which is primary. Honoured above all, has nearly the same signification as prince; and that prince denotes the primary, may be seen in n. 1482, 2089; but he is called "honoured above all of his father's house," and not a prince, because Hamor and Shechem were of the remains of the most ancient church, n. 4447, 4454, and in that church he was called honoured, who in the ancient church was a prince. The primary from the truths of the church amongst the ancients is signified, because this is said of Shechem, by whom is represented the truth of the church amongst the ancients; as may be seen in n. 4454.

4477. Ver. 20. "And Hamor and Shechem his son came unto the gate of their city."—That hereby are signified the goods and truths of the church amongst the ancients which were in their doctrine, appears (1.) from the representation of *Hamor*, as denoting the good of the church amongst the ancients, see n. 4447; (2.) from the representation of *Shechem*, as denoting the truth thence derived, see n. 4454; and (3.) from the signification of the *gate of the city*, as denoting the doctrine of truth, see n. 2943.

4478. "And spake unto the men of their city, saying."—That hereby is signified persuasion, appears from the signification of speaking, as denoting to will, and also to flow in, see n. 2951, 3037, in the present case to persuade, because he who wills is in persuasion, and he who thence flows in, communicates persuasion. The *men of the city* are they who are in truths of doctrine, in the present case in similar truths with Shechem; for in ancient times, a city was nothing more than one family of a nation, the cohabitation of those who were of one family was called a city; and whereas in the internal sense a family is not meant, but its quality as to life and doctrine, truth of doctrine is signified by city, and good of doctrine by the inhabitants, see n. 402, 2268, 2449, 2451, 2712, 2943, 3216. But when the inhabitants of a city are called the men (*viri*) of the city, in this case the good of doctrine is not signified, but the truth thereof; for in the Word, men (*viri*) are truths, n. 3134.

4479. Ver. 21. "These men are peaceable with us."—That hereby is signified agreement as to doctrinals, appears (1.) from the signification of *men*, as denoting truths, see n. 3134, hence also doctrinals, for the truths of the church collected into one

and acknowledged, are called doctrinals; and (2.) from the signification of *peaceable*, as denoting that they agree together; for in the spiritual sense they are called peaceable, who agree together as to the doctrinals and dogmas of the church.

4480. "Therefore let them dwell in the land."—That hereby is signified as to life, appears from the signification of *dwelling*, as denoting life, concerning which see above, n. 4467; by *land* is here, as elsewhere, signified the church, n. 662, 1066, 1068, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447; thus, by dwelling in the land, is signified similitude of life according to the things of the church. Whatsoever is written in the Word, is spiritual in itself and in its essence; that the Word is spiritual, is a known thing, but its spiritual principle does not appear in the letter, for in the letter it is worldly, especially in the historical parts: but when it is read by man, the worldly principle belonging to it becomes spiritual in the spiritual world, that is, with the angels; for they cannot but think spiritually of each thing contained in it; thus also they think spiritually of dwelling in the land. To think spiritually, is to think of those things which are of the Lord's kingdom, consequently of the things of the church.

4481. "And in trading let them wander through it."—That hereby is signified as to doctrine, appears from the signification of *wandering through the land in trading*, as denoting to enter into the knowledges of good and truth (see n. 4453), thus into doctrine, for this contains and teaches those knowledges.

4482. "And the land, lo! it is broad in spaces before them."—That hereby is signified extension, viz., of the truth of doctrine, appears (1.) from the signification of *land*, as denoting the church, see above, n. 4480; and (2.) from the signification of *broad in spaces*, as denoting extension as to truths, thus as to the things of doctrine. In the Word, the things which are described according to measures, do not signify measures in the internal sense, but qualities of state; for measures involve spaces, and in another life there are not spaces, nor are there times, but states correspond thereto, see n. 2625, 2837, 3356, 3387, 3404, 4321. Consequently, lengths, breadths, and heights, which have relation to measured spaces, signify such things as relate to state; that length signifies what is holy, height what is good, and breadth what is true, may be seen in n. 650, 1613, 3433, 3434: hence, by the land being broad in spaces, is signified extension of truth relating to doctrine in the church. He who does not know that in the Word there is a spiritual signification, different from that which appears in the literal sense, cannot but wonder at hearing it said, that by the land being broad in spaces, is signified extension of truth relating to doctrine in the church: nevertheless, that this is really the case, may appear from passages in the Word, where mention is made of breadth;

as in Isaiah, "Ashur shall pass through Judah; he shall overflow and go over, he shall reach even to the neck, and the stretchings out of his wings shall be the fulness of the *breadth of the land*," viii. 8. And in David, "Jehovah, thou hast not shut me up in the hand of the enemy, thou hast made my feet stand in a *broad place*," Psalm xxxi. 8. Again, "Out of distress I called upon Jah, he answers me *in a broad place*," cxviii. 5. And in Habakkuk, "I raise up the Chaldæans, a bitter and swift nation, walking into the *breadths of the land*," i. 6. In these passages, by breadth nothing else is signified than the truth of the church. The reason why breadth has this signification, is, because in the spiritual world, or in heaven, the Lord is the centre of all things, for He is the sun therein; they who are in a state of good, are more inward, according to the quality and quantity of the good in which they are; hence altitude is predicated of good: they who are in a like degree of good, are also in a like degree of truth, and thereby as it were in a like distance, or, to use the expression, in the same periphery; hence breadth is predicated of truths. Nothing else, therefore, is understood by breadth by the angels attendant upon man whilst he reads the Word; as in its historical part, when treating of the ark, of the altar, of the temple, of spaces out of cities, states of good and truth are perceived in the dimensions as to lengths, breadths, and heights; in like manner, speaking of the new earth, the new Jerusalem, and the new temple, Ezekiel xl. to xlvii., whereby is signified a new heaven and new church, as may appear from every single thing contained therein. So also in John, where, speaking of the new Jerusalem, it is said that it was quadrangular, and its length as large as its *breadth*, Rev. xxi. 16. The things in the spiritual world, which are interior, are described by superior things; and those which are exterior, by inferior things, n. 2148; for whilst man is in the world, he has no other apprehension of interior and exterior things, because he is in space and in time, and the things relating to space and time have entered the ideas of his thought, and have affected most of them. Hence also it is manifest, that the things relating to measures, which are the limitations of space, as heights, lengths, and breadths, are in the spiritual sense such things as determine the states of the affections of good and truth.

4483. "Let us take their daughters to us for wives, and let us give them our daughters."—That hereby is signified conjunction, appears from what was explained above, n. 4466, where similar words occur.

4484. Ver. 22. "Nevertheless, in this will the men consent unto us to dwell with us."—That hereby is signified that they should agree as to life, appears (1.) from the signification of *consenting*, as denoting to agree together; and (2.) from the

signification of *dwelling*, as denoting life, see above, n. 4451, 4452.

4485. "To be one people."—That hereby is signified as to doctrine, appears from the signification of *people*, as denoting doctrine, see also above, n. 4468.

4486. "That every male be circumcised to us, as they are circumcised."—That hereby is signified, if they were initiated thereby into their representatives and significatives as to externals alone, appears from the signification of *circumcising*, as denoting an external representative, a sign that they were of the church, in the present case that they were of the superstitious principle in which the posterity of Jacob were, see n. 4462; and whereas they accepted their superstitious pripciple, which consisted in externals alone, n. 4281, 4293, 4307, therefore it is said, "as they are circumcised." Hence it is evident, that by circumcising every male as they are circumcised, is signified, if they were initiated thereby into their representatives and significatives as to externals alone. What these words further involve, will appear from the sequel.

4487. Ver. 23. "Their substance and their purchase."—That hereby is signified as to their truths, appears from the signification of *substance* (or acquisition) *and purchase*, as denoting truths; but they are distinguished in this, that acquisition, when it is also of cattle, is the good of truth, for this is signified by cattle, and the good of truth is truth in will and act, see n. 4337, 4353, 4390: but purchase, which in other places is called purchase of silver, is truth. The former, viz., the good of truth, is called celestial truth; but the latter, spiritual truth, n. 2048: the former, or celestial truth, is truth which is made of the life; but the latter, or spiritual truth, is the truth of doctrine.

4488. "And every beast of theirs."—That hereby is signified as to goods, appears from the signification of *beast*, as denoting goods, see n. 45, 46, 142, 143, 246, 714, 715, 1823, 2179, 2180, 2781, 3218, 3519.

4489. "Shall they not be ours?"—That hereby is signified that they were alike and of one form, may appear from the series, which is such, that the goods and truths of the most ancient church (which still remained partially with Hamor and Shechem and their families) agreed with the goods and truths, which from the ancient church were amongst the posterity of Jacob; for the rituals, instituted amongst the posterity of Jacob, were only external things representing and signifying the internals, which were of the most ancient church. Hence by the words, "shall they not be ours?" or belonging to them, is signified that they were alike and of one form. But to illustrate this by an example: the altar, on which they offered sacrifice, was a principle representative of the Lord,

see n. 921, 2777, 2811, hence also it was a fundamental of worship in the ancient church, which was called Hebræan; therefore all and each of the things, of which the altar was constructed, were representative; as its dimensions of height, breadth, and length, its stones, its network of brass, its horns, and afterwards the fire which was everlastingly preserved upon it, and likewise the sacrifices and burnt-offerings: the things which they represented were the truths and goods that are of and from the Lord. These were the internals of worship; and as they were represented in that external, they were alike and of one form with the truths and goods of the most ancient church; the dimensions, viz., the height, breadth, and length, signified in general good, truth, and the holy principle thence derived, see n. 650, 1613, 3433, 3434, 4482; the stones signified specifically inferior truths, n. 1298, 3720; the brass, of which the network about the altar was made, signified natural good, n. 425, 1551; the horns signified the power of truth from good, n. 2832; the fire upon the altar signified love, n. 934; the sacrifices and burnt-offerings signified celestial and spiritual things, according to their various kinds, n. 922, 1823, 2180, 2805, 2807, 2830, 3519. Hence it may appear, that in those external things were contained internal things, and that as to internals they were alike: so also in the rest. But they who were of the most ancient church, were not concerned about those external things, because they were internal men; and the Lord flowed-in to them by an internal way, and taught them what was good; the varieties and difference of good were to them truths, and hence they knew what all and each of the things in the world represented in the Lord's kingdom; for the universal world, or universal nature, is a theatre representative of the Lord's kingdom, see n. 2758, 3483. But they who were of the ancient church, were not internal, but external men; wherefore with them the Lord could not flow-in and teach what was good, by an internal way, but by an external, and this first by such things as represented and signified; whence arose the representative church; and afterwards by the doctrinals of good and truth, which were represented and signified; whence arose the Christian church. In its essence, the Christian church is the same as to internal form with the representative church; but the representatives and significatives of that church were abrogated after the Lord came into the world, because all and singular things represented Him, and consequently those things which are of His kingdom, for these are from Him, and, to use the expression, are Himself. But the difference between the most ancient church and the Christian, is like that between the light of the sun by day, and the light of the moon and stars by night; for to see goods by an internal or prior way, is like seeing in the day by the light

of the sun; whereas to see by an external or posterior way, is like seeing in the night by the light of the moon or stars. There was almost the same difference between the most ancient church and the ancient, only that they of the Christian church might have been in a fuller light, if they had acknowledged internal things, or had believed and done the truths and goods which the Lord taught. The good itself is the same to each, but the difference consists in seeing it in a clear or in an obscure principle; they who see in a clear principle, see innumerable arcana, almost as the angels in heaven, and they are also affected with what they see; but they who see in an obscure principle, see scarcely any thing without a doubtful principle, and the things which they see are mixed with shades of night, that is, with false principles, nor can they be interiorly affected thereby. Now as good is the same to each, consequently truth also, it is from this ground that by the words, "shall they not be ours?" is signified that goods and truths were alike and of one form; for Hamor and Shechem, as was said above, were of the remains of the most ancient church; and the posterity of Jacob were from the ancient church which was called the Hebræan, but only in its externals. But Hamor and Shechem his son sinned enormously in receiving circumcision, as will be seen in what follows, n. 4493.

4490. "Only let us consent unto them, and they will dwell with us."—That hereby is signified if we condescend, and that thus they would consociate life, appears (1.) from the signification of *consenting*, as denoting to condescend; and (2.) from the signification of *dwelling with us*, as denoting to live together, or to consociate life, see n. 4467.

4491. Ver. 24. "And they hearkened unto Hamor and unto Shechem his son."—That hereby is signified consent, appears without explanation.

4492. "All who went out of the gate of his city."—That hereby is signified that they receded from the doctrine of the church amongst the ancients, appears (1.) from the signification of *going out*, as here denoting to recede; and (2.) from the signification of *the gate of a city*, as denoting doctrine, see n. 2943, 4477, in the present case the doctrine of the church amongst the ancients, because it was the gate of his city, that is, of Shechem; for by Shechem is represented the truth of the church amongst the ancients, n. 4454. By the church amongst the ancients is meant that which was from the most ancient, as was also said above. How these things are, will be manifest from what now follows.

4493. "And they circumcised every male, all who went out of the gate of his city."—That hereby is signified according to external things, appears (1.) from the signification of *circumcising every male*, as denoting to be initiated thereby into the rep

representatives and significatives of the posterity of Jacob, as to external things alone, n. 4489; and (2.) from the signification of *going out of the gate of his city*, as denoting to recede from the doctrine of the church amongst the ancients, see n. 4492; and whereas receding from doctrine, and acceding to external things, is signified, therefore it is twice said, "going out of the gate of his city," but not also at the same time, as elsewhere, going into it; for by going in, is signified acceding to doctrine, and receding from external things; but in the present case, the contrary. It may be expedient to shew how this case is. The men (*homines*) of the most ancient church, of the rank and file of which were Hamor and Shechem with their families, were of a genius and temper altogether different from the men (*viri*) of the ancient church; for the men of the most ancient church had a will-principle in which was integrity, but not so the men of the ancient church; wherefore with the men of the most ancient church the Lord could flow-in through the will-principle, consequently by an internal way, but not with the men of the ancient church, for in these the will-principle was destroyed, but the Lord flowed-in to their intellectual principle, thus not by an internal way, but by an external, as was said above, n. 4489. To flow-in through the will-principle, is to flow-in through the good of love, for all good appertains to the will part; but to flow-in through the intellectual principle is to flow-in through the truth of faith, for all truth appertains to the intellectual part; in this part, viz., the intellectual, the Lord formed a new will in the men of the ancient church, when he regenerated them. That goods and truths were implanted in the will part of the men of the most ancient church, may be seen in n. 895, 927; but they were implanted in the intellectual part of the men of the ancient church, see n. 863, 875, 895, 927, 2124, 2256, 4328; that a new will is formed in the intellectual part, see n. 928, 1023, 1043, 1044, 4328; that there is a parallelism between the Lord and the good appertaining to man, but not between the truth, n. 1831, 1832, 2178, 3704; and hence that the men of the ancient church were respectively in an obscure principle, n. 2708, 2715, 2935, 2937, 3246, 3833. From these considerations it may appear, that the men of the most ancient church were of a genius and temper altogether different from the men of the ancient church. Hence it was, that they who were of the most ancient church, were internal men, and had no externals of worship; and that they who were of the ancient church, were external men, and had externals of worship; for the former saw externals through internals as from the light of the sun by day, and the latter saw internals through externals as in the light of the moon and

* See above, n. 925, concerning the distinction between the Latin terms *homo* and *vir*

stars by night; wherefore the Lord also appears in heaven to the former as a sun, but to the latter as a moon, n. 1521, 1529, 1530, 1531, 2441, 2495, 4060; in these explanations, the former are called celestial, but the latter spiritual. In order to illustrate the nature of the difference between them, the following example may suffice. If a man of the most ancient church had read the historic or prophetic Word, he would have seen its internal sense without any previous instruction or explanation; and this in such a manner, that the celestial and spiritual things which belong to the internal sense, would instantly have occurred, and scarcely any thing which is in the sense of the letter; thus the internal sense would have been in clearness to him, but the sense of the letter in obscurity, and he would be as one who hears another speaking, and only imbibes the sense, but does not attend to the expressions of the speaker. Whereas, if a man of the ancient church had read the Word, he would not have been able to see its internal sense without previous instruction or explanation; so that the internal sense would have been in obscurity to him, but the sense of the letter in clearness, and he would be as a person who hears another speaking, and in his thought is intent on the expressions, and in the mean time does not attend to the sense; in consequence whereof the sense is lost upon him. But when a man of the Jewish church reads the Word, he comprehends nothing but the sense of the letter; he does not know that there is any internal sense, and he also denies it. The case is the same at this day with the men of the Christian church. From these considerations it may appear, what was the difference between those represented by Hamor and Shechem (who, as being of the remains of the most ancient church, were in internal things and not in externals, and between those signified by the sons of Jacob, who were in external things and not in internal; and it may further appear, that Hamor and Shechem could not accede to external things, and accept those which appertained to the sons of Jacob, without closing their internals; and if these had been closed, they would have perished eternally. This is the secret reason why Hamor and Shechem with their families were slain, which would not otherwise have been permitted. Nevertheless, this does not exculpate the sons of Jacob, or lessen the guilt of the enormity which they committed; they knew nothing of that arcanum, nor regarded it as their end, and every one is judged according to his end or intention; that their intention was fraudulent, is said expressly, ver. 13; and when any such thing is permitted by the Lord, it is effected by the wicked and by infernals who infuse it; but all the evils which the wicked intend and do to the good, the Lord turns into good; as in the present case, that Hamor and Shechem with their families might be saved.

4494. Verses 25 to 29. *And it came to pass on the third*

day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, the brethren of Dinah, took each his sword, and came upon the city confidently, and slew every male. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of the house of Shechem, and departed. The sons of Jacob came upon those who were thrust through, and spoiled the city, because they had defiled their sister. Their flocks and their herds, and their asses, and whatsoever was in the city, and whatsoever was in the field, they took; all their wealth, and every infant of theirs, and their females they took captive, and spoiled, and all that was in the house. And it came to pass on the third day, signifies what is continuous* even to the end: when they were in pain, signifies lusts: that two of the sons of Jacob, Simeon and Levi, signifies faith and love: the brethren of Dinah, signifies the truths and goods of that church: took each his sword, signifies what is false and evil: and came upon the city confidently, and slew every male, signifies that they extirpated the truths of doctrine of the church amongst the ancients: and they slew Hamor and Shechem his son with the edge of the sword, signifies the church itself: and took Dinah out of the house of Shechem, and departed, signifies that they took away the affection of truth: the sons of Jacob came upon those who were thrust through, and spoiled the city, signifies that all that posterity destroyed doctrine: because they had defiled their sister, signifies that they polluted the truth of faith: their flocks and their herds, signifies that they destroyed rational and natural good: and their asses, signifies truths thence derived: and whatsoever was in the city, and whatsoever was in the field, they took, signifies every truth and good of the church: and all their wealth, signifies all the scientifics which they acquired to themselves: and every infant of theirs, signifies all innocence: and their females, signifies charity: they took captive and spoiled, signifies that they deprived and perverted them: and all that was in the house, signifies every thing of the church.

4495. Ver. 25. "And it came to pass on the third day."—That hereby is signified what is continuous even to the end, appears from the signification of *the third day*, as denoting what is complete from beginning to end, see n. 2788, thus also what is continuous. That the third day has this signification, can scarcely be believed by those who suppose the historicals of the Word to be only worldly historicals, and to be holy for no other reason than because they are contained in the sacred code: but it has been shown in the preceding explanations, that not only the historicals of the Word themselves, but also

* For the proper sense of the word *continuous*, as here and in other places used by the author, see the Glossary to the English translation of the Treatise on *Conjugial Love*.

all the expressions, and moreover all the numbers, involve spiritual and celestial things which are not apparent in the letter. That this is really the case, will, by the divine mercy of the Lord, still better appear in the propheticals, which do not so keep the mind in the sense of the letter as to the series, as the historicals. But it cannot but be manifest to every one who searches the Word as to its interiors, that the number three, as also the number seven, and likewise the number twelve, involve arcana; and if those involve arcana, it follows that there is an arcanum also in the rest of the numbers which occur in the Word, for the Word is holy throughout. Occasionally, when I have been discoursing with the angels, numbers have been seen, as it were written before the eyes, like those seen on paper in clear day; and it was perceived that the things themselves, which were the subject of the discourse, fall into such numbers; from which experience also it was given me to know that every number in the Word contains some arcanum. This may be seen evidently from the following passages in the Apocalypse: "He measured the wall of the holy Jerusalem, *an hundred forty and four cubits*, which is the measure of a man, that is, of an angel," xxi. 17; and in another place, "He who hath intelligence, let him count the number of the beast, for it is the number of a man; and *his number is six hundred three score and six*," xiii. 18. That the former number, 144, is from the twelve multiplied into itself, and that the number 666 is from the numbers three and six, is evident; but what holy principle they involve, may appear from the holy principle of the number twelve, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913, and from the holy principle of the number three, see n. 720, 901, 1825, 2788, 4010. As the number three signified what is complete even to the end, thus one period, great or small, it was therefore received in the representative church, and was applied as often as such a thing was signified; also in the Word, in which all and each of the things have a signification, as may appear from the following passages They should go *three days' journey* and sacrifice, Exod. iii. 18; v. 3. They should be ready against the *third day*, because on the *third day* Jehovah would come down upon Mount Sinai, Exod. xix. 11, 15, 16, 18. Nothing should be left of the flesh of the sacrifice to the *third day*, Levit. vii. 16, 17, 18; xix. 6, 7. Water of separation should be sprinkled on the unclean on the *third day*, and on the seventh day, Numb. xix. 11 to the end; and they who touched one that was slain in battle, should be cleansed on the *third day* and on the seventh day, Numb. xxxi. 19 to 25. Joshua commanded the people, that within *three* days they should pass over Jordan, Joshua i. 11; iii. 2. Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli; and at the *third time* Eli per-

ceived that Jehovah called Samuel, 1 Sam. iii. 1 to 8. David said unto Jonathan, that he would hide himself in a field unto the *third* evening; and that Jonathan should send to him on the *third morrow*, and reveal the mind of his father: and Jonathan then shot *three arrows* on the side of the stone: and after that, David bowed himself *three times* to the earth before Jonathan, 1 Sam. xx. 5, 12, 19, 20, 35, 36, 41. *Three things* were proposed to David, that he should choose one of them, either that seven years of famine should come, or that he should flee *three months* before his enemies, or that there should be *three days*' pestilence in the land, 2 Sam. xxiv. 11, 12, 13. Rehoboam said unto the assembly of Israel, who sought to be eased of his father's yoke, that they should depart *three days* and return: and they came to Rehoboam on the *third day*, as the king had appointed, saying, "Return to me on the *third day*," 1 Kings xii. 5, 12. Elijah measured himself upon the widow's son *three times*, 1 Kings xvii. 21. Elijah said, that they should pour water upon the burnt-offering and the wood *a third time;* and they did it *a third time*, 1 Kings xviii. 34. Jonah was *three days* and *three nights* in the whale's belly, Jonah i. 17; Matt. xii. 40. The Lord spake of a man who planted a vineyard, that he sent servants *three times*, and afterwards his son, Mark xii. 2 to 6; Luke x. 12, 13. He spake of Peter, that he should deny him *thrice*, Matt. xxvi. 34; John xiii. 38. He said unto Peter *three times*, "Lovest thou me?" John xxi. 15, 16, 17. From these and several other passages in the Word, it may appear manifestly, that there was an arcanum in the number three, and that hence this number was received amongst the significatives in the ancient churches; that it signifies an entire period of the church and of the things in the church, thus a great or small period, is evident, consequently it signifies what is complete and also continuous even to the end; as is manifest from these words in Hosea, "Jehovah will revive us after two days, and on the *third day* he will raise us up, and we shall live before him," vi. 2.

4496. "When they were in pain."—That hereby are signified lusts, appears from the signification of *pain after circumcision*, as denoting lust. Pain after circumcision denotes lust, because circumcision signifies purification from the love of self and of the world, n. 2039, 2044, 2049, 2632, 3412, 3413, 4462, and the lust of the flesh is from those loves, hence pain signifies this lust; for whilst man is purifying from those loves, as is the case whilst he is regenerating he is in pain and anxiety; the lusts, which are at that time wiping away, being what grieve and suffer torment. When any arcanum is represented by a ritual, each single thing of that ritual, until it is completed, involves something in that arcanum; as the little daggers or knives, with which circumcision was performed, being of stone,

n 2039, 2046, 2799, the blood on the occasion, the manner, and so also the state. This may further appear from the processes of the cleansings, inaugurations, sanctifications, and other ceremonies. In the present case, by pain after circumcision, is signified the lust of Hamor, of Shechem, and of the men of his city, in their desire towards the external things in which the posterity of Jacob were immersed, see above, n. 4493.

4497. "That two of the sons of Jacob, Simeon and Levi."—That hereby are signified faith and love, appears (1.) from the representation of *Simeon*, as denoting faith in the will, see n. 3869 to 3872; and (2.) from the representation of *Levi*, as denoting spiritual love or charity, see n. 3875, 3877. In the genuine sense, those things are signified by Simeon and Levi, and also by the tribes named after them; but in the opposite sense, the false and the evil are signified, for the false is opposite to the truth of faith, and the evil to the good of charity; these latter are represented by Simeon and Levi in respect to the Jewish nation which had extinguished in itself every principle of faith and of charity, which were the internals of worship; as may better appear from what follows, where it is said, that they slew Hamor, Shechem, and the men of the city, and that the sons of Jacob came upon those who were thrust through, and despoiled them of every thing. The reason why Simeon and Levi did this, was, that it might be represented that the truth of faith, and the good of charity, were made false and evil; for when the truth is made false, and the good is made evil in the church, the church is at an end.

4498. "The brethren of Dinah."—That hereby are signified the truths and goods of that church, appears (1.) from the signification of *brethren*, as denoting truths and goods, or faith and charity, see n. 367, 3303, 3803, 3815, 4121, 4191, 4267; and (2.) from the representation of *Dinah*, as denoting the affection of truth, consequently the church, see n. 3963, 3964, 4427.

4499. "Took each his sword."—That hereby is signified what is false and evil, appears from the signification of *sword*, as denoting truth combating, and hence the defence of truth; and in the opposite sense, the false combating, and hence the vastation of truth, see n. 2799. The reason why sword likewise denotes evil, is, because it was also the sword of Levi, by whom was represented charity, thus good; and when this becomes evil, it combats by the false grounded in evil, and then what it does is evil.

4500. "And came upon the city confidently, and slew every male."—That hereby is signified that they extirpated the truths of doctrine of the church amongst the ancients, appears (1.) from the signification of *city*, as denoting doctrine of the church, see n. 402, 2449, 2943, 3216, 4478; in the present case, of

the church amongst the ancients, because that church is represented by Hamor and Shechem, whose the city was; (2.) from the signification of *confidently*, as denoting from confidence, in the present case from the confidence of evil and false; and (3.) from the signification of *male*, as denoting truth, see n. 749, 2046, 4005. Hence it is evident, that by their coming upon the city confidently, and killing every male, is signified that from the confidence of evil and false they extirpated the truth of doctrine of the church amongst the ancients. It was the church amongst the ancients, derived from the most ancient church, which was to have been established anew amongst the posterity descended from Jacob, because the ancient church began to perish; but, as is here described in the internal sense, they extinguished amongst themselves all the truth of faith and good of charity, thus every internal principle of worship, and in consequence thereof no church could be established with that posterity; whence it came to pass that, because they were obstinately urgent, only the representative of a church was instituted amongst them, see n. 4281, 4288, 4289, 4290, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444.

4501. Ver. 26. "And they slew Hamor and Shechem his son with the edge of the sword."—That hereby is signified the church itself, appears (1.) from the representation of *Hamor*, as denoting the church amongst the ancients as to good, see n. 4447; (2.) from the representation of *Shechem*, as denoting the church amongst the ancients as to truth, see n. 4454, 4472, 4473; and (3.) from the signification of *the edge of the sword*, as denoting the false and evil in a state of combat, see n. 4499, thus denoting those things whereby they extinguished the church amongst themselves.

4502. "And took Dinah out of the house of Shechem, and departed."—That hereby is signified, that they took away the affection of truth, appears from the representation of *Dinah*, as denoting the affection of truth, see above, n. 4498. It is according to the proximate internal sense, that they took away the affection of truth from those who were of the remains of the most ancient church, because it is said, "out of the house of Shechem," for by the house of Shechem is signified the good of truth of that church; but whereas the subject treated of is concerning the extirpation of truth and good amongst the posterity of Jacob, who are here signified by his sons, and as all things are to be considered in application to the subject treated of, therefore by the house of Shechem is here signified simply the good of truth, such as it had been with the man of the most ancient church, thus that this was extinguished in the nation descended from Jacob; for in the internal sense of the Word, expressions and names signify things in the way of predication to their subject. At the same time also is signified the infrac-

tion of good and truth by Hamor and Shechem, and his family, because they acceded to external things, as was shown, n. 4493. That such is the case in regard to what has been hitherto explained concerning Simeon and Levi, may appear from these words in the prophetics of Jacob before his death, "*Simeon and Levi are brethren; instruments of violence are their daggers. Let not my soul come into their secret, in their assembly let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger, for it was vehement; and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel*," Gen. xlix. 5, 6, 7. By Simeon and Levi is signified the truth of faith, which amongst the posterity of Jacob was changed into the false, and the good of charity into evil, as mentioned above, n. 4499, 4500; they are called brethren, because good is the brother of truth, or charity of faith, n. 4498: instruments of violence being their daggers or swords, signifies falses and evils, as offering violence to truths and goods, n. 4499: let not my soul come into their secret, and in their assembly let not my glory be united, signifies disjunction as to life and doctrine, for in the Word soul is predicated of life, n. 1000, 1040, 1742, 3299, and glory of doctrine: because in their anger they slew a man (*vir*), and in their good pleasure they unstrung an ox, signifies that in proposed evil they extinguished the truth and good of the church; man (*vir*) is the truth of the church, n. 3134, and ox is its good, n. 2180, 2566, 2781: cursed be their anger, for it was vehement, and their wrath, for it was hard, signifies the punishment of aversion from truth and good; to curse, is to avert oneself, and also on that account to be punished, n. 245, 379, 1423, 3530, 3584; anger is receding from truth, and wrath, from good, n. 357, 3614: I will divide them in Jacob, and scatter them in Israel, signifies that goods and truths will no longer be in the external and internal of their church; to divide and scatter, is to separate and extirpate from them, n. 4424; Jacob is the external of the church, and Israel the internal, n. 4286. These things were said in that prophetical enunciation concerning Simeon and Levi, because by them is signified in general the truth and good of the church; and when these principles decay, and especially when falses and evils succeed in their place, then the church is extinct. That nothing else is involved in the above propheticals, may appear manifest from this consideration, that the tribes of Simeon and Levi were not cursed above the rest of the tribes; for the tribe of Levi was taken into the priesthood, and the tribe of Simeon was amongst the rest of the tribes of Israel, as one of them.

4503. Ver. 27. "The sons of Jacob came upon those who were thrust through, and spoiled the city." That hereby is

signified that all that posterity destroyed doctrine, appears (1.) from the signification of *the sons of Jacob*, as denoting the posterity from Jacob, concerning which see above; (2.) from the signification of *spoiling*, as denoting to destroy; and (3.) from the signification of *city*, as denoting doctrine of the church, see n. 4500. That after Simeon and Levi had slain every male in the city, and Hamor and Shechem, they departed, and that afterwards the sons of Jacob came upon those who were thrust through, and spoiled the city, is an arcanum which is only discoverable from the internal sense. The arcanum is this: after the truth and good of the church, which are represented by Simeon and Levi, were extinct, and the false and the evil were in their place, there were next superadded falses and evils, which in the opposite sense are signified by the rest of the sons of Jacob. By each son of Jacob some common or general principle of faith and charity was represented, as was shown in n. 2129, 3858, 3913, 3926, 3939, 4060; what was represented by Reuben, may be seen in n. 3861, 3866, 3870; what by Judah, n. 3880, 3881; by Dan, n. 3921 to 3923; by Naphtali, n. 3927, 3928; by Gad, n. 3934, 3935; by Asher, n. 3938, 3939; by Issachar, n. 3956, 3957; by Zebulun, n. 3960, 3961. These common principles of faith and charity, which were represented by them, become falses and evils of that genus, when once the truth and good of the church are extinguished, and in such case [the falses and evils] are superadded; for falses and evils have a continual growth in the church once perverted and extinct. These things are signified by the sons of Jacob coming upon those who were thrust through, and spoiling the city, after Simeon and Levi had slain every male in the city, and Hamor and Shechem, and had taken away Dinah, and departed. That by those who are thrust through, extinct truths and goods are signified in the Word, may appear from the following passages: "Thou art cast out of thy grave, like an abominable brand, the raiment of those that are slain, *thrust through with the sword*, going down to the stones of the pit, as a carcass trodden under foot," Isaiah xiv. 19; speaking of Babel; they who are thrust through with the sword, denote those who have profaned the truths of the church. Again, in the same prophet, "The *thrust through of them* also shall be cast out, and the stink of their carcasses shall come up," xxxiv. 3; speaking of the falses and evils which infest the church, and which are denoted by those who are thrust through. So in Ezekiel, "The violent of the nations shall draw *the sword* against the beauty of thy wisdom, and they shall defile thy brightness; they shall bring thee down into the pit, and *thou shalt die by the deaths of the thrust through* in the midst of the seas," xxviii. 7, 8; speaking of the prince of Tyre, by whom are signified the primaries of the knowledges of truth and good; to die by the

deaths of the thrust through in the midst of the seas, denotes those who by scientifics bring forth falses, and thence defile the truths of the church. Again, in the same prophet, "These also shall go down with them into hell unto *them who are thrust through with the sword;* . . . when thou shalt be brought down with the trees of Eden into the nether parts of the earth, thou shalt lie in the midst of the uncircumcised with *those who are thrust through with the sword*," xxxi. 17, 18. Again, in the same prophet, "Go down and lie with the uncircumcised, they shall fall in the midst of *them who are thrust through with the sword*," xxxii. 19, 20, 21; speaking of Pharaoh and Egypt; the thrust through with the sword, denote those who by sciences grow insane as to the faith of truth appertaining to the church, and thus extinguish it in themselves. So in David, "I am counted with them that go down into the pit, I am become as a man (*vir*) that hath no strength; neglected amongst the dead, as *they who are thrust through* lying in the grave, whom thou rememberest no more, and who are cut off from thy hand," Psalm lxxxviii. 4, 5; they who are thrust through in hell, in the pit, and in the grave, denote those who have destroyed truths and goods in themselves by falses and evils; every one may know that they are not in hell, merely on account of being thrust through with a sword. So in Isaiah, "The city of tumults, the exulting city, *thine who are thrust through are not thrust through with the sword*, nor slain in war; . . . all who are found in thee are bound together, they are fled from far," xxii. 2, 3; speaking of fallacies arising from sensual things, whereby the truths of the church cannot be seen, concerning which therefore they are in a doubtful negative principle, and are said to be thrust through, but not with a sword. And in Ezekiel, "I bring the *sword* upon thee, and will cause your high places to perish; and your altars shall be destroyed, and your images shall be broken, and I will make *them who are thrust through of you* to lie down before your idols; when *they who are thrust through* shall fall in the midst of you, ye shall know that I am Jehovah: then ye shall acknowledge, when *they who are thrust through* shall be in the midst of their idols, round about their altars," vi. 3, 4, 7, 13; they who are thrust through, denote those who are in falses of doctrine. Again, in the same prophet, "Defile the house, and fill the courts with *the thrust through*. They have gone forth, and have smitten in the city," ix. 7; this was a prophetic vision; to defile the house, and to fill the courts with the thrust through, denotes to profane goods and truths. Again, in the same prophet, "Ye have multiplied *those of yours who are thrust through* in this city, and ye have filled its streets with *him that is thrust through*. Wherefore saith the Lord Jehovah, *They of yours who are thrust through*, whom ye have placed

in the midst thereof, they are the flesh, and this city is the cauldron; and he will lead you out of the midst of it," xi. 6, 7. Inasmuch as by the thrust through were signified those who have extinguished in themselves the truths of the church by falses and evils, therefore also in the representative church, they who touched one who was thrust through, were unclean; concerning whom it is thus written in Moses, "Every one who hath touched on the surface of a field *one thrust through with a sword*, or a dead body, or the bone of a man, or a grave, shall be unclean seven days," Numb. xix. 16, 18; and on this account inquisition and expiation was made by a heifer, as it is thus written, "If *one thrust through* be found lying in a field, and it be not known who smote him, then the elders of the city and the judges shall go forth, and shall measure towards the cities which are round about *him who is thrust through*; it shall be, at the city nearest unto *him who is thrust through*, the elders of that city shall take a heifer, which hath done no labour, which hath not drawn in the yoke, and shall lead it down to a river or valley, and shall there strike off the heifer's neck; . . . and they shall wash their hands over the heifer whose neck is stricken off, and shall say, Our hands have not shed blood, and our eyes have not seen; expiate thy people Israel, O Jehovah, neither lay innocent blood in the midst of thy people. And the blood shall be purged from them," Deut. xxi. 1 to 8. That these laws were enacted, because by one that is thrust through is signified the perversion, destruction, and profanation of the truth of the church by the false and evil, is manifest from every single thing contained therein in the internal sense; mention is made of him that is thrust through lying in a field, because by a field is signified the church, see n. 2971, 3310, 3766; by the heifer, whereby no labour has been done, is signified the innocence of the external man, which consists in ignorance. If these things were not made known from the internal sense, it must needs be a matter of surprise to every one, that such an expiatory process should have been commanded.

4504. "Because they had defiled their sister."—That hereby is signified that they polluted the truth of faith, appears (1.) from the signification of *defiling*, as denoting to pollute; and (2.) from the signification of *sister*, as denoting truth, see n. 1495, 2508, 2524, 2556, 3386, in the present case the truth of faith, because by Dinah, who is here the sister, is signified the affection of all things of faith, n. 4427. The reason why by Shechem polluting their sister, is signified that they defiled the truth of faith, is, because by her is represented the affection of all truths, thus the church itself, n. 3963, 3964; and whereas she was not given by her brethren to Shechem for a wife, but remained polluted amongst them, therefore afterwards the opposite principle was represented by her, as by her brethren,

viz., the affection of all falses, thus the church corrupted. Hence it is, that by defiling their sister, is signified that they defiled the truth of faith.

4505. Ver. 28. "Their flocks and their herds."—That hereby is signified that they destroyed rational and natural good, appears (1.) from the signification of *flocks*, as denoting rational good, and (2.) from the signification of *herds*, as denoting natural good, see n. 2565.

4506. "And their asses."—That hereby are signified truths thence derived, viz., from natural and rational good, appears from the signification of *asses* [he-asses], also of the colts of a she-ass, and likewise of mules, as denoting truth of the natural and rational principle, see n. 2781.

4507. "And whatsoever was in the city, and whatsoever was in the field, they took."—That hereby is signified every truth and good of the church, appears (1.) from the signification of *city*, as denoting doctrinal, thus the truth of the church, see n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493; and (2.) from the signification of *field*, as denoting the church as to good, thus the good of the church, see n. 2971, 3310, 3766, 4440, 4443. Hence, whatsoever was in the city, and whatsoever was in the field, denotes every truth and good of the church.

4508. Ver. 29. "And all their wealth."—That hereby is signified all the scientifics which they acquired to themselves, appears from the signification of *wealth*, as denoting scientifics, as may be manifest from several passages in the Word. Spiritual wealth, or wealth understood in a spiritual sense, is nothing else; it consists of scientifics, so far as they are known, which, in the Lord's kingdom, consequently in the church, are instead of wealth; as will be elsewhere confirmed from the Word, by the divine mercy of the Lord.

4509. "And every infant of theirs."—That hereby is signified all innocence, is evident from the signification of *infant*, as denoting innocence, see n. 430, 2126, 3183.

4510. "And their females."—That hereby is signified charity, appears from the signification of *females*, of *women*, and of *wives*, as denoting the affections of truth and of good; the affections of truth when mention is made of a conjugial partner and of a husband; and the affections of good when no mention is made of a conjugial partner, but of a man (*vir*), see n. 915, 1468, 2517, 3236. In the present case the affections of good, because the females were those of the men of the city, by whom truths were signified, n. 4478; and the city is every where called Shechem's, by whom was represented the truth of the church amongst the ancients, n. 4454. The affection of spiritual good is the same as charity, therefore charity is here represented by the females.

4511. "They took captive and spoiled."—That hereby is

signified that they deprived and perverted them, appears from the series of the things treated of in the internal sense.

4512. "And all that was in the house."—That hereby is signified every thing of the church, appears from the signification of *house*, as denoting the church as to good, see n. 1795, 3720, thus every thing of the church; it is by reason of this signification, that it is named last.

4513. Verses 30, 31. *And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, the Canaanite and the Perizzite; and I (am) mortals of number; and they will gather themselves together against me, and will smite me, and I shall be destroyed, and my house. And they said, Shall he make our sister as a harlot?* And Jacob said, signifies the ancient external church: to Simeon and Levi, signifies the representative of spiritual and celestial things: Ye have troubled me, to make me to stink to the inhabitant of the land, signifies that they who were of the ancient church would abominate: the Canaanite and the Perizzite, signifies who were in good and truth: and I (am) mortals of number, signifies easily: and they will gather themselves together against me, and smite me, and I shall be destroyed, signifies that thereby the ancient church would perish: I and my house, signifies as to truth and good: and they said, signifies reply: Shall he make our sister as a harlot? signifies that they had no affection.

4514. Ver. 30. "And Jacob said."—That hereby is signified the ancient external church, appears from the representation of *Jacob*, as denoting the ancient church, see n. 4439; and whereas the ancient church, like every other church, was external and internal, the external church is represented in the Word by Jacob, and the internal by Israel.

4515. "To Simeon and Levi."—That hereby is signified the representative of spiritual and celestial things, appears (1.) from the representation of *Simeon*, as denoting faith, but in the opposite sense, the false; and (2.) from the representation of Levi, as denoting love, but in the opposite sense, evil, see n. 4497, 4502, 4503; in the present case therefore the representative of spiritual and celestial things, because the things of faith are called spiritual, and the things of love celestial. It is said that Simeon and Levi signify the representative of those things, because to represent them is not to be them; for repesentations do not respect the person, but the thing, n. 665, 1097; thus it was unimportant what the quality of the person was who represented, n. 3670. That the representative of a church might have been instituted amongst the posterity of Jacob, of whatsoever quality they were, provided they had strictly observed the statutes in the external form, see n. 3147, 4208, 4281, 4293, 4311, 4444; hence it is that by Simeon and Levi

is here signified the representative of spiritual and celestial things.

4516. "Ye have troubled me, to make me to stink to the inhabitant of the land."—That hereby is signified that they who were of the ancient church would abominate, appears (1.) from the signification of *troubling me to make me to stink*, as denoting to cause them to abominate; and (2.) from the signification of *the inhabitant of the land*, as here denoting those who were of the ancient church; for by land is signified the church, n. 566, 662, 1066, 1068, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447; thus by the inhabitant of the land, are signified those who were of the church, in the present case of the ancient church, because this yet remained with some nations in the land of Canaan. The representative of a church was not instituted amongst the people descended from Jacob, until this ancient church had altogether perished; which is also signified by this circumstance, that the posterity descended from Jacob were not admitted into the land of Canaan, until the iniquity of the inhabitants of the land was consummated, Gen. xv. 16; for no new church is begun to be established, until the former has been vastated.

4517. "The Canaanite and the Perizzite."—That hereby are signified they who are in good and truth, appears from the signification of *Canaanite*, as here denoting those who are in the good of the church; and of the *Perizzite*, as denoting those who are in the truth of the church. The Canaanite and the Perizzite have this signification, because as yet the ancient church was there amongst them, as was said above, n. 4516; for there were in that land they who were of the most ancient church, see n. 4447, 4454; and there were they who were of the ancient church, especially of that which was called the Hebræan church, wherefore they who were from the land of Canaan were in general called Hebrews (Gen. xl. 15), and they also had altars and sacrificed; on which account, after they became idolaters, it was so often commanded that their altars should be destroyed. So long, therefore, as the church or any thing of the church remained amongst them, the good of the church is signified by Canaanite, and the truth of the church by Perizzite; but when every thing of the church was consummated amongst them, then by Canaanite was signified evil, and by Perizzite, the false, n. 1573, 1574.

4518. "And I (am) mortals of number."—That hereby is signified easily, appears from the signification of *mortals of number*, as denoting few; but when quality instead of quantity is meant in the internal sense according to the series, then is signified easily; for a few are easily destroyed, when many are gathered together against them, as it follows.

4519. "And they will gather themselves together against

me, and will smite me, and I shall be destroyed."—That hereby is signified that thus the ancient church would perish, appears from the signification of *gathering together, being smitten and destroyed*, as denoting to perish. The reason why the ancient church is meant, is, because Jacob says these things of himself and of his house; that Jacob in this case is the ancient church, see above, n. 4514.

4520. "I and my house."—That hereby is signified as to truth and good, appears (1.) from the representation of *Jacob*, who in this case is *I*, as denoting the church, specifically the church as to truth, as may be concluded from what has been shown concerning the representation of Jacob, in n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4234, 4337, viz., that he represents the Lord as to Divine Natural truth. With representations, the case is this: he who in the supreme sense represents the Lord as to Divine truth of the natural principle, also represents the kingdom of the Lord as to Divine truth therein, consequently the church as to truth, for they correspond; since all truth is the Lord's in His kingdom and church. (2.) From the signification of *house*, as denoting the church as to good, see n. 2233, 3720.

4521. Ver. 31. "And they said."—That hereby is signified reply, appears without explanation.

4522. "Shall he make our sister as a harlot?"—That hereby is signified that they had no affection, may appear from the representation of *Dinah*, after she was defiled and made as a harlot, as denoting the affection of falses, thus the church corrupted; consequently they had no longer any affection of truth; see n. 4540.

CONTINUATION OF THE CORRESPONDENCE OF THE EYE AND OF LIGHT WITH THE GRAND MAN.

4523. *EVERY one, who knows any thing of the air and sound, may know that the ear is altogether formed to the nature of their modifications, and thus, as to its corporeal and material principle, corresponds thereto; he, also, who has imbibed any thing of science respecting the ether and light, knows that the eye, as to its corporeal and material principle, is formed correspondently to their modifications; and this in such a sort, that whatsoever secret properties are hidden in the nature of air and sound, and in that of ether and light, are respectively inscribed on the organism of the ear and of the eye. Consequently, he who is skilled in anatomy and at the same time in physics, may know by diligent search, that not only the organs of sense, but also the organs of motion, and likewise all the viscera, as to*

their corporeal and material parts, correspond to those things which are in the nature of the world; and thus that the whole body is an organ composed of the most concealed things of all that are in the nature of the world, and according to their secret powers of acting and wonderful modes of flowing. Hence it is, that man was called by the ancients a little world or microcosm. He who is acquainted with these things may also know, that whatsoever is in the world and its nature, does not exist from itself, but from something prior to itself; and that this prior thing cannot exist from itself, but from that which is prior to itself, and so on even to the First, from Whom the things which follow exist in order; and because they thence exist, they also thence subsist, for subsistence is perpetual existence. Hence it follows, that all things, and each of them, even to the ultimates of nature, not only existed from the First, but also subsist from thence; for unless they perpetually existed, and unless there was a continual connection from, and thereby with, the First, they would in a moment fall to pieces and perish.

4524. *Now whereas all and each of the things which are in the world and its nature, exist and perpetually exist, that is, subsist, from things prior to themselves, it follows that they exist and subsist from a world which is above nature, and which is called the Spiritual World; and since there must be a continual connection with that world, in order that they may subsist or perpetually exist, it follows that the purer or interior things in nature, and consequently those in man, are from thence; also, that the purer or interior things are such forms as can receive influx. And whereas there can only be one single fountain of life, as in nature there is but one single fountain of light and heat, it is evident that all life is from the Lord, Who is the First of life; and this being the case, that all and each of the things in the spiritual world, consequently all things in man, correspond to Him, for man is a little spiritual world in its least effigy. Hence also the spiritual man is an image of the Lord.*

4525. *From these considerations it is evident that there is a correspondence of all things with the spiritual world, especially in man, and that without such a correspondence he cannot subsist a moment; for without correspondence nothing would be continued from the very Esse of life, that is, from the Lord; thus it would be unconnected, and what is unconnected is dissipated as a thing of nought. The reason why correspondence is more immediate and thence closer in man, is because he was created to apply to himself life from the Lord, and hence into the ability, that as to his thoughts and affections he can be elevated by the Lord above the natural world, and thence think about God, and be affected with the Divine, and thereby be conjoined to Him; which is not the case with the animals of the earth; and they who are capable of thus being conjoined to*

the Divine, do not die when corporeal things, which are of the world, are separated; for the interior things remain conjoined.

4526. *As to the correspondence of the sight of the eye, which was begun to be treated of at the close of the preceding chapter, it is to be noted that its correspondence is with the things appertaining to the understanding; for the understanding is internal sight, and this internal sight is in a light which is above the light of the world. The reason why man can procure to himself intelligence through those things which appear to him in the light of the world, is, because a superior light, which is the light of heaven, flows into the objects that are from the light of the world, and causes them to appear representatively and correspondently. For the light, which is above the light of the world, proceeds from the Lord, Who illuminates the universal heaven; the essential intelligence and wisdom, which is from the Lord, appears there as light: this light it is which constitutes the understanding or internal sight of man; when it flows-in through the understanding into the objects which are from the light of the world, it causes them to appear representatively and correspondently, and thus intellectually. And whereas the sight of the eye, in the natural world, corresponds to the sight of the understanding in the spiritual world, therefore the former sight corresponds to the truths of faith, these being [constituent] of genuine understanding, for truths constitute all the understanding of man, inasmuch as all thought is employed in determining whether a thing be so or not; that is, whether it be true or not true. That the sight of the eye corresponds to the truths and goods of faith, may be seen above, n.* 4410.

4527. *I have discoursed with some within a few days after their decease, and because they were at that time but recently come into the world of spirits, they were in a degree of light therein which differed but little in their sight from the light of the world; and whereas the light had such an appearance to them, they doubted whether they had light from any other source. They were therefore taken up into the first limit of heaven, where the light was still brighter, and from thence they discoursed with me, saying that they had never before seen such a light; and this was done when the sun was already set. They then expressed their surprise, that spirits had eyes by which they saw, when yet in the life of the body they believed that the life of spirits was merely thought, and this abstractedly without a subject, because they had not been able to think of any subject of thought, as they had not seen any: this being the case, they had perceived no otherwise at that time, than that it was dissipated, together with the body in which it was, as being mere thought alone; in the same way as any air or fire would be dissipated, unless it was miraculously to be kept together and subsist from the Lord; and they saw then how easily the learned may fall into error*

concerning the life after death, and have less belief than the rest of mankind in things which they do not see. They were therefore surprised now to find that they had not only thought, but also sight, and the rest of the senses; and especially that they appear to themselves altogether as men, that they mutually see and hear each other, discourse together, feel their own members by the touch, and this more exquisitely than in the life of the body. Hence they were amazed that man is altogether ignorant of this, during his life in the world; and they pitied the human race, because they know nothing of such things, inasmuch as they believe nothing, and more especially they who are in superior light, viz., they who are within the church, and have the Word. Some of them had believed no otherwise, than that men after death would be like phantoms; in which opinion they had confirmed themselves from the spectres of which they had been told; but hence they had drawn no other conclusion, than that a spectre was some gross vital principle, which at first is exhaled from the life of the body, but falls back again to the carcass, and is thereby extinguished. But some had believed that they were first to rise again at the time of the last judgment, when the world was to perish, and that they should then rise again with the body, which, though fallen into dust, would be collected together, and thus they would rise again with bone and flesh; and whereas mankind have for several ages in vain expected that last judgment or destruction of the world, they have fallen into the error that they should never rise again; thinking nothing of that which they have learnt from the Word, and from which they have also occasionally so expressed themselves in discourse, that when man dies, his soul is in the hand of God, amongst the happy or unhappy, according to the life to which he had accustomed himself; neither thinking at all of what the Lord said concerning the rich man and Lazarus. But they were instructed that every one's last judgment is when he dies, and that then he appears to himself endowed with a body as in the world, and to enjoy the exercise of every sense as in the world; but more pure and exquisite, inasmuch as no hinderance arises from corporeal things, and the things appertaining to the light of the world do not overshadow those which appertain to the light of heaven; thus that they are in a body as it were purified; and that after death, the body cannot possibly partake of bony and fleshy substances, such as it had in the world, because this would be to be again encompassed with terrestrial dust. I discoursed on this subject with some on the same day that their bodies were entombed, who saw through my eyes their own carcass, the bier, and the ceremony of burial; and they said, that they reject that carcass, it having served them for uses in the world in which they had been, and that they now live in a body which serves them for uses in the world in which they

now are. They were also desirous that I should tell this fact to their relations who were in mourning; but it was given me to reply, that if I should tell them, they would mock at it, because what they cannot themselves see with their own eyes, they believe to be nothing; and thus they would reckon the information amongst illusory visions. For they cannot be brought to believe, that as men see each other with their eyes, so spirits see each other with theirs; or that man can see spirits with the eyes of his spirit, and that he sees them when the Lord opens the internal sight, as was the case with the prophets, who saw spirits and angels, and several objects of heaven also. Whether they who live at this day would have believed those things, if they had lived at that time, there is room to doubt.

4528. *The eye, or rather its sight, corresponds especially to those societies in the other life which are in paradisiacal scenery; these appear above in front, a little to the right, where there are presented gardens in living view, with trees and flowers of so many genera and species, that those which grow throughout the whole earth bear but a small proportion to them in number. In each single object contained in those paradises, there is something of intelligence and wisdom which beams forth; so that you would say, that the inhabitants dwell together in paradises of intelligence and wisdom; these principles are what affect the inhabitants from the interiors, and thereby not only gladden the sight, but the understanding also at the same time. This paradisiacal scenery is in the first heaven, in the very entrance to the interiors of that heaven; it consists of representatives which descend from the superior heaven, when the angels of the superior heaven discourse intellectually with each other about the truths of faith. The discourse of the angels in that heaven is effected by spiritual and celestial ideas, which to them are forms of expressions, and continually by series of representations of such beauty and pleasantness, as it is impossible to express; these beauties and pleasantnesses of their discourse are what are represented as paradisiacal things in the inferior heaven. This heaven is distinguished into several heavens, to which all the things in the cameras of the eye correspond; there is a heaven in which are the paradisiacal gardens spoken of above; there is a heaven in which are atmospheres of different colours, where the universal aura glitters as if it consisted of gold, silver, pearls, precious stones, flowers in their least forms, and of innumerable things besides; there is a rainbow-heaven, where are most beautiful rainbows great and small, variegated with most splendid colours. Each of these things exists by the light from the Lord, in which is intelligence and wisdom; hence there is in every single object of that heaven somewhat of the intelligence of truth and of the wisdom of good, which is thus representatively exhibited. They who have not had any idea concerning*

heaven, nor concerning the light therein, can hardly be brought to believe that such things are there; wherefore if they who bring this incredulity with them into the other life, have been principled in the truth and good of faith, they are conveyed by the angels into those things, and when they see them, they are astonished. Concerning paradisiacal scenery, atmospheres, and rainbows, see what was said above from experience, n. 1619 *to* 1626, 2296, 3220; *and that in the heavens there are continual representations, n.* 1807, 1808, 1971, 1980, 1981, 2299, 2763, 3213, 3216, 3217, 3218, 3222, 3350, 3475, 3485.

4529. *A certain person who had been distinguished in the learned world, and held in high reputation for his skill in the science of botany, after his decease was informed in the other life, that flowers and trees are there also presented to the view; at this he was amazed, and as it had been the delight of his life, he was inflamed with a desire of seeing whether it was so. He was therefore taken up into paradisiacal scenes, where he saw most beautiful shrubberies and exquisite flower-gardens of immense extent; and as he then came into the ardour of his delight from affection, it was allowed him to wander through the plain, and not only to see them singly, but also to gather them and bring them close to his eye, and to examine whether the case was so. He entered into discourse with me from thence, and said that heretofore he did not at all believe this, and that if in the world they had heard of such things, they should have accounted them paradoxes; and he further related, that in those scenes there are vegetable flowers in immense abundance, such as were never seen in the world, and scarcely comprehensible by any worldly perception, and that each glitters by reason of an incomprehensible splendour, because they are from the light of heaven. He could not as yet perceive that the glittering was from a spiritual origin, viz., that in each there was something of intelligence and wisdom, relating to truth and good, from which principles the glitter was derived. He said further, that the men of the earth would in nowise believe this, because there are but few who believe that there is any heaven and hell; and they who believe only know that in heaven there is joy, and few amongst them know that there are in heaven such things as the eye has never seen, nor the ear heard, and of which the mind has never been able to form any conception; and this, notwithstanding they know from the Word, that stupendous things were seen by the prophets, and several were seen by John, as related in the Apocalypse; which however were nothing but representatives which continually exist in heaven, and which appeared when the internal sight was opened to him. But these things are respectively of small account; they who are principled in the intelligence and wisdom in which those things originate, are in such a state of happiness that the things mentioned above are esteemed*

by them as of but little importance. Some also, who, whilst in the paradisiacal scenery, had said that it exceeded every degree of happiness, were on that account taken up into a heaven more towards the right, which shone with still greater brightness, and at length to that in which the blessed principle of intelligence and wisdom contained in such scenery was likewise perceived; and when they were in that heaven, entering into discourse with me, they said that what they had before seen was respectively as nothing. At length they were taken up to that heaven where, on account of the satisfaction derived from interior affection, they could scarcely subsist; for it penetrated into the medullaries, which being as it were melted thereby, they began to fall into a holy swoon.

4530. *Colours are also seen in the other life, which in splendour and brilliancy so far exceed the brightness of colours in the world, that they scarcely admit of any comparison. They originate in the variegation of light and shade in the other life; and as in that life it is intelligence and wisdom from the Lord, which appears as light before the eyes of angels and spirits, and at the same time inwardly illuminates their understanding, therefore colours in the other life are in their essence the variations or modifications of intelligence and wisdom. In the other life, colours (not only those with which the flowers are decorated, the atmospheres illustrated, and the rainbows varied, but those also which are exhibited discrete in other forms) have been so often seen by me, that it would be scarcely possible to enumerate all the different times: they derive their splendour from the truth of intelligence, and their brilliancy from the good of wisdom, and the colours themselves are from the bright white and obscurity of those principles; thus they are from light and shade, like colourings in the world. Hence it is that the colours mentioned in the Word, as the colours of the precious stones in Aaron's breast-plate, upon the garments of his sanctity, in the curtains of the tent where the ark was, and those in the stones of the foundation of the New Jerusalem described by John in the Apocalypse, and elsewhere, represented such things as relate to intelligence and wisdom. But what each of them represents, by the divine mercy of the Lord, will be shown in the explanations. In general, so far as colours in the other life partake of splendour, and are derived from bright white, so far they are derived from the truth of intelligence; and so far as they partake of brilliancy and are derived from purple, so far they are derived from the good of wisdom. Those which hence derive their origin, belong also to the provinces of the eyes.*

4531. *Inasmuch as it is intelligence and wisdom from the Lord, which appears as light in heaven, and the angels are hence called angels of light, so folly and insanity, which originate in the proprium, reign in hell, and hence its inhabitants take their*

name from darkness; in hell indeed there is not darkness, but an obscure and gloomy light, like that which proceeds from a coal fire, in which they see each other, otherwise they would not be able to live. This light has its rise with them from the light of heaven, which undergoes such a change, when it falls into their wild notions, that is, into falsities and lust. The Lord is every where present with light, even in the hells, otherwise the inhabitants would not have any faculty of thinking and thence of speaking; but it is made light according to reception. This infernal light is what is called in the Word the shadow of death, and is compared to darkness; it is also turned to them into darkness, when they approach the light of heaven, and when they are in darkness they are in infatuation and stupidity. Hence it may be manifest, that as light corresponds to truth, so darkness corresponds to the false; and that they who are in falses, are said to be in blindness.

4532. *They who believe that of themselves they understand good and truth, and thence trust to themselves alone, and thereby suppose themselves wiser than all others, when yet they are in ignorance of good and truth, especially they who are not willing to understand good and truth, and thence are in falses, are sometimes in the other life let into a state of darkness; and when they are in it, they discourse foolishly, for they are in stupidity. It has been told me, that there are several such spirits, and amongst them those who believed themselves to be established in the greatest light, and likewise appeared so to others.*

4533. *Amongst the wonderful things which exist in the other life, this also is one, that when the angels of heaven look into evil spirits, these latter have altogether another appearance than when seen amongst themselves. When the evil spirits and genii are amongst themselves, and in their infatuated light, such as is derived from a coal fire, as was said above, they appear to themselves in a human form, and also according to their phantasies, not without beauty; but when the same spirits are looked into by the angels of heaven, that light is instantly dissipated, and they appear with entirely different faces, each according to his genius; some dusky and black as devils, some with pale ghastly faces like carcasses, some almost without a face, and in its place something hairy, some like grates of teeth, some like skeletons; and what is more wonderful, some like monsters, the deceitful like serpents, and the most deceitful like vipers, and others in different forms. But as soon as the angels remove their sight from them, they appear in their former form, which they have in their own light. The angels look into the wicked, as often as they observe that they struggle to rise out of their hells into the world of spirits, with a view to do mischief to others; hence they are detected and cast back again. Angelic sight has in it such efficacy, because there is a correspondence between intelle-*

tual and ocular sight; hence there is in the sight of the angels a perspicacity, whereby the infernal light is dissipated, and the infernals appear in such a form and genius as they really are.

4534. *The subject of the Grand Man and correspondence will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE THIRTY-FIFTH.

4535. AS a preface to the preceding chapters from chap. xxvi. unto this, an explanation has been given of what the Lord had foretold concerning His coming, or concerning the CONSUMMATION OF THE AGE, and it was therein frequently shown, that by His coming, or the consummation of the age, is signified the last time of the church, which in the Word is also called the Last Judgment. They who do not see beyond the literal sense, cannot know any other than that the last judgment is the destruction of the world; and this especially from the Apocalypse, where it is said that "John saw *a new heaven and a new earth, for the former heaven and the former earth were passed away;* and there was no longer a sea." Moreover, that he "saw the holy city, the New Jerusalem, coming down from God out of heaven," xxxi. 1, 2. And also from the prophecies of Isaiah, where similar words occur, "Behold, I *create new heavens and a new earth;* therefore the former shall not be mentioned, nor come upon the heart. Be ye glad and exult for ever in that which I create. Behold, I am about to create Jerusalem a rejoicing, and her people a joy," lxv. 17, 18; lxvi. 22. They who do not see beyond the literal sense, have no other conception than that the universal heaven with this earth is to fall into nothing, and that then first the dead will rise again, and will dwell in the new heaven and upon the new earth; but that in these passages the Word is not so to be understood, may appear from several other passages therein, where mention is made of heavens and earths. They who have any faith respecting the internal sense, can see manifestly, that by a new heaven and a new earth is meant a new church, which succeeds when the former passes away, see n. 1733, 1850, 3355, and that heaven is its internal, and earth its external. This last time of a former church, and first of a new church, is what is also called the consummation of the

age (of which the Lord spake in Matthew, chap. xxiv.), and His coming, for then the Lord recedes from the former church, and comes to the new. That the consummation of the age has this meaning, may appear also from other passages in the Word, as in Isaiah, "In that day the remains shall return, the remains of Jacob unto the powerful God; for although thy people Israel be as the sand of the sea, remains shall return out of them; *consummation defined*, justice inundated; for the Lord Jehovih Zebaoth maketh *consummation and definition* in the *whole land*," x. 21, 22, 23. Again, in the same prophet, "Now therefore be ye not mockers, lest perhaps your punishments prevail, because I have heard a *consummation* and *decision* from the Lord Jehovih Zebaoth upon the *whole earth*," xxviii. 22. And in Jeremiah, "Thus hath Jehovah said, The *whole land* shall be a desolation, yet will I not make a *consummation*," iv. 27. And in Zephaniah, "I will reduce men to distress, and they shall walk like blind men, because they have sinned against Jehovah, and their blood shall be poured out as dust, and their flesh as dung; . . . because Jehovah will make even a speedy *consummation of all the inhabitants of the land*," i. 17, 18. In these passages, consummation is the last time of the church, and the land is the church, as is evident from each of the things contained therein. The reason why the land denotes the church, is, because the land of Canaan was the country wherein the church was from the most ancient times, and afterwards the representative of the church amongst the posterity of Jacob: when this land or earth is said to be consummated, it is not the nation therein which is meant, but the holy priniple of worship prevailing with the nation where the church is; for the Word is spiritual, and the earth itself is not spiritual, neither the nation dwelling in it, but that which is of the church. That the land of Canaan was the place where the church was from the most ancient times, may be seen in n. 563, 3686, 4447, 4454, 4516, 4517; and this being the case, by land or earth in the Word is signified the church, n. 566, 662, 1066, 1068, 1262, 3355, 4447; hence it is evident what is meant in Isaiah by making a consummation in the whole land; and in Zephaniah, by a speedy consummation of all the inhabitants of the land: that the Jewish nation, which was the inhabitant of that land, was not consummated, but that the holy principle of worship amongst them was consummated, is a known thing. That this is the meaning of consummation, is still more evident in Daniel, "Seventy weeks are decided upon thy people, and upon thy city of holiness, to consummate prevarication, and to seal up sins, and to expiate iniquity, and to bring the justice of the age, and to seal up the vision and the prophet, and to anoint the holy of holies. . . . In the midst of the week he shall cause the sacrifice and the oblation to cease. At length upon the bird of des

olations shall be desolation, and even to the *consummation* and *decision*, it shall drop upon the devastation," ix. 24, 27. Hence now it may be seen, that by the consummation of the age, concerning which the disciples said to the Lord, "What is the sign of thy coming, and *of the consummation of the age?*" xxiv. 3, nothing else is signified than the last time of the church; and also by these words of the Lord, which are the last in the same evangelist, "Jesus said to the disciples, Teaching keep ye all things whatsoever I have commanded you; and lo! I am with you always, even unto the *consummation of the age*," xxviii. 20; it is said by the Lord that He would be with His disciples even unto the consummation of the age, because similar things are signified by the Lord's twelve disciples as by the twelve tribes of Israel, viz., all the things of love and faith, consequently all things of the church, see n. 3354, 3488, 3858; that these things are signified by the twelve tribes, see n. 3858, 3926, 3939, 4060. That the consummation of the church is when there is no longer any charity therein, and consequently no longer any faith, has been occasionally shown before. That in this church, which is called Christian, there is scarcely any thing of charity, and consequently of faith remaining, thus that the consummation of its age is now at hand, will, by the divine mercy of the Lord, be shown in the following pages.

CHAPTER XXXV.

1. AND God said unto Jacob, Arise, go up to Bethel, and tarry there; and make there an altar unto the God who appeared unto thee, when thou fleddest from before Esau thy brother.

2. And Jacob said unto his household, and to all who were with him, Put away the gods of the stranger which are in the midst of you, and be ye purified, and change your garments:

3. And let us arise, and go up to Bethel; and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked.

4. And they gave unto Jacob all the gods of the stranger which were in their hand, and the ear-rings which were in their ears; and Jacob hid them under the oak which is near Shechem.

5. And they journeyed: and the terror of God was upon the cities which were round about them, and they did not pursue after the sons of Jacob.

6. And Jacob came to Luz, which is in the land of Canaar (this is Bethel), he and all the people which were with him.

7. And he built there an altar, and called the place El-bethel; because there the gods were revealed unto him, when he fled from before his brother.

8. And Deborah the nurse of Rebekah died, and was buried from beneath Bethel under an oak: and he called the name thereof Allon-bachuth.

9. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10. And God said unto him, Thy name is Jacob: thy name shall no longer be called Jacob, but Israel shall be thy name: and he called his name Israel.

11. And God said unto him, I am God Schaddai; be fruitful and multiply: a nation, and a company of nations, shall be from thee, and kings shall come forth from thy loins:

12. And the land, which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.

13. And God went up from above him, in the place in which he spake with him.

14. And Jacob set a statue in the place in which he spake with him, a statue of stone; and he offered upon it a drink-offering, and poured oil upon it.

15. And Jacob called the name of the place where God spake with him, Bethel.

16. And they journeyed from Bethel: and there was yet a tract of land to come to Ephrath: and Rachel travailed, and she suffered hard things in her labour.

17. And it came to pass, in her suffering hard things in her labour, that the midwife said unto her, Fear not; for thou hast this son also.

18. And it came to pass, in her soul going forth, that she was about to die; and she called his name Benoni: but his father called him Benjamin.

19. And Rachel died, and was buried in the way to Ephrath, this is Bethlehem.

20. And Jacob set a statue over her grave: this is the statue of Rachel's grave, even to this day.

21. And Israel journeyed, and spread his tent from beyond the tower Eder.

22. And it came to pass, when Israel dwelt in this land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. And the sons of Jacob were twelve.

23. The sons of Leah; Reuben, Jacob's first born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24. The sons of Rachel; Joseph, and Benjamin.

25. And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26. And the sons of Zilpah, Leah's handmaid; Gad, and

Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27. And Jacob came unto Isaac his father, unto Mamre Kiriath Arba, this is Hebron, where Abraham and Isaac sojourned.

28. And the days of Isaac were an hundred years and eighty years.

29. And Isaac expired and died, and was gathered to his people, old and full of days; and his sons Esau and Jacob buried him.

THE CONTENTS.

4536. THE subject treated of in this chapter in the internal sense is, that the remainder in the Lord's Natural principle was made Divine. The interior things of the Natural principle, which were made Divine, are here Israel. The progress towards things still more inward, where the Rational principle is, is described by the birth of Benjamin; and next by the coming of the sons of Jacob to Isaac.

THE INTERNAL SENSE.

4537. VERSES 1, 2, 3, 4. *And God said unto Jacob, Arise, go up to Bethel, and tarry there: and make there an altar unto the God who appeared unto thee, when thou fleddest from before Esau thy brother. And Jacob said unto his household, and to all who were with him, Put away the gods of the stranger which are in the midst of you, and be ye purified, and change your garments: and let us arise and go up to Bethel: and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked. And they gave unto Jacob all the gods of the stranger which were in their hand, and the ear-rings which were in their ears; and Jacob hid them under the oak which is near Shechem.* And God said unto Jacob, signifies the natural principle's perception of good, such as Jacob now is, from the Divine principle: Arise, go up to Bethel, signifies respecting the Divine Natural principle: and tarry there, signifies life: and make there an altar unto the God who appeared unto thee, signifies a holy principle there: when thou fleddest from before Esau thy brother, signifies when truth was preferred to good: and Jacob

said unto his household, and to all who were with him, signifies arrangement in natural good, such as it then was: Put away the gods of the stranger which are in the midst of you, signifies that falses should be rejected: and be ye purified, and change your garments, signifies holiness to be put on: and let us arise, and go up to Bethel, signifies the Divine Natural principle: and I will make there an altar unto God, signifies the holy principle in which interior things terminate: who answered me in the day of my distress, signifies in the state of preference of truth above good: and was with me in the way which I walked, signifies His Divine Providence: and they gave unto Jacob all the gods of the stranger which were in their hand, signifies that he rejected all falses as much as possible: and the ear-rings which were in their ears, signifies things actual: and Jacob hid them under the oak which is near Shechem, signifies eternal rejection; the oak near Shechem is the fallacious natural principle.

4538. Ver. 1. "And God said unto Jacob."—That hereby is signified the natural principle's perception of good, such as Jacob now is, from the Divine principle, appears (1.) from the signification of *saying*, in the historicals of the Word, as denoting to perceive, see n. 1602, 1791, 1815, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2619, 2862, 3395, 3509; hence it is that by "God said," is denoted perception from the Divine principle; and (2.) from the representation of *Jacob*, as here denoting, in the supreme sense, the Lord as to natural good. In the preceding pages it has been shown what Jacob represents in the Word; and as he represents various things, it may be expedient briefly to show how the case is. In the supreme sense, Jacob in general represents the Lord's Divine Natural principle; but whereas, when the Lord glorified His Natural principle, it was otherwise in the beginning than in the progress and end, therefore Jacob represented various things; viz., in the beginning, the Lord's Natural principle as to truth; in the progress, the Lord's Natural principle as to the good of truth; and in the end, as to good. For the Lord's glorification proceeded from truth to the good of truth, and finally to good, which has been frequently shown in the foregoing pages. Now, inasmuch as it is in the end, Jacob represents the Lord as to natural good; see what has been shown above on this subject, viz., that Jacob, in the supreme sense, represents the Lord's Divine Natural principle; in the beginning as to truth, n. 3305, 3509, 3525, 3546, 3576, 3599; in the progress, the Lord's Divine Natural principle as to the good of truth, n. 3659, 3669, 3677, 4234, 4273, 4337; the reason why he now represents the Lord's Divine Natural principle as to good, is, because now it is in the end, as was observed. The above process took place when the Lord made His Natural principle Divine; a similar process

also takes place when the Lord regenerates man; for it pleased the Lord to make His Human principle Divine in that order by which He makes man new; hence it has occasionally been said, that the regeneration of man is an image of the glorification of the Lord, n. 3138, 3212, 3296, 3490, 4402. When the Lord makes man new, He first instructs him in the truths of faith; for without these truths he does not know what the Lord is, what heaven is, and what hell, nor even that they exist; still less does he know the innumerable things relating to the Lord, to His kingdom in heaven, and to His kingdom on earth, that is, in the church; also what and of what quality are the things of hell, which are opposite to these. Before he acquires this knowledge, he cannot know what good is; by good is not meant civil and moral good, for these are learnt in the world by laws and statutes, and by reflections on the manners of men; whence it is, that the nations, which are out of the church, also know such things; but by good is meant spiritual good, which in the Word is called charity, and in general consists in willing and doing good to another, without any view to self, but from the delight of affection. This good is spiritual good; which it is impossible for any man to attain except through the truths of faith, which are taught by the Lord through the Word and its discourses. When man has been instructed in the truths of faith, he is next led by the Lord gradually to will truth; and from willing, to do it: this truth is called the good of truth; for the good of truth is truth in will and act, and it is so called, because truth, which was of doctrine, becomes in this case truth of the life. At length, when man perceives a delight in willing good, and thence in doing it, it is no longer called the good of truth, but good; for in this case the man is regenerated, and no more wills and does good from truth, but truth from good, and the truth which he then does is also as it were good: for it takes its essence from its origin, which is good. From these considerations it is evident how and whence Jacob, in the supreme sense, represents the Lord's Natural principle as to good. The reason why Jacob here represents this good, is, because now in the internal sense a further progression is treated of, viz., towards the interior things of the natural principle, which are Israel, see n. 4536. No one, who is regenerated of the Lord, can be brought to interior things, until the truth appertaining to him is made good.

4539. "Arise, go up to Bethel."—That hereby is signified respecting the Divine Natural principle (viz., perception), appears (1.) from the signification of *arising*, as involving elevation, see n. 2401, 2785, 2912, 2927, 3171, 4103; in the present case elevation of the natural principle to the Divine; (2.) from the signification of *going up*, as denoting towards more interior things, of which we shall speak presently; and (3.) from the

signification of *Bethel*, as denoting the Divine in the natural principle, or in the ultimate of order, see n. 4089. In the original tongue, Bethel signifies the house of God, and as the house of God is where the knowledges of good and truth are, therefore by Bethel, in the proximate sense, are signified those knowledges; as was shown above, n. 1453. But as interior things terminate and are bounded in the ultimates of order and are together there, and cohabit as in one house, and as the natural principle appertaining to man is the ultimate with him, in which interior things terminate, therefore by Bethel or the house of God is properly signified the natural principle (n. 3729, 4089), and indeed the good in that principle, for house, in the internal sense, is good, see n. 2233, 3720, 3729; knowledges also are in the natural principle, or in the ultimate of order. The reason why to go up denotes towards interior things, is, because interior things are what are called superior, n. 2148, therefore when progress towards interior things is treated of in the internal sense, mention is made of going up, as from Egypt to the land of Canaan, and in the land of Canaan itself to the interiors of the land, and in the interiors from all sides to Jerusalem, and in Jerusalem to the house of God therein. From Egypt to the land of Canaan, in Moses, "Pharaoh said to Joseph, *Go up* and bury thy father; . . . and Joseph *went up* . . . and with him *went up* all the servants of Pharaoh, and there *went up* with him chariots and horsemen," Gen. l. 6 to 9; and in the book of Judges, "The angel of Jehovah *went up* from Gilgal to Bochim, and said, *I make you to go up* out of Egypt," ii. 1; for by Egypt, in the internal sense, is signified the scientific principle, which is to serve for receiving the things of the Lord's kingdom, and by the land of Canaan is signified the Lord's kingdom; and whereas scientifics are inferior things, or, what is the same thing, exterior, and the things of the Lord's kingdom are superior, or, what is the same thing, interior, therefore it is said to go up from Egypt to the land of Canaan; and on the other hand to go down from the land of Canaan to Egypt, as in Gen. xlii. 2, 3; xliii. 4, 5, 15, and in other places. In the land of Canaan itself, to its interiors, in Joshua, "Joshua said, *Go ye up* and explore the land. And the men *went up* and explored Ai; and they returned to Joshua, and said unto him, Let not all the people *go up; let there go up* about two thousand men, or about three thousand men. Wherefore *there went up* of the people about three thousand men," vii. 2, 3, 4; inasmuch as the land of Canaan signifies the Lord's kingdom, therefore those places, which were more remote from the ultimate boundaries, signified interior things; hence mention is here made of going up. In like manner from the places around about in all directions to Jerusalem; and in Jerusalem to the house of God, 1 Kings xii. 27, 28; 2 Kings xx. 5, 8; Matt. xx. 18; Mark x. 33;

Luke xviii. 31, and frequently in other places; for Jerusalem was the inmost of the land, because by it was signified the Lord's spiritual kingdom; and the house of God was the inmost of Jerusalem, because by it was signified the Lord's celestial kingdom, and in the supreme sense the Lord Himself: hence mention is made of going up to them. From these considerations it is evident what is signified by arising and going up to Bethel; viz., by going up, is signified progression towards interior things, which progression is treated of in this chapter, n. 4536.

4540. "And tarry there."—That hereby is signified life, appears from the signification of *tarrying*, or *dwelling*, as denoting life, see n. 1293, 3384, 3613, 4451.

4541. "And make there an altar unto the God who appeared unto thee."—That hereby is signified a holy principle there, appears from the signification of *altar*, as being the principal representative of the Lord, see n. 921, 2777, 2811, 4489; and this being the case, the holy principle of worship is signified by making an altar unto God.

4542. "When thou fleddest from before Esau thy brother."—That hereby is signified when truth was preferred to good, appears from the representation of *Esau*, as denoting the Divine Good of the Divine Natural principle of the Lord; see n. 3322, 3394, 3504, 3576, 3599. That it denotes when truth was preferred to good, may appear from what was explained concerning Jacob, when he fled before Esau, Gen. xxvii.; for the cause of the flight was, because Jacob took away the primogeniture from Esau; by which is signified, that truth preferred itself to good, for Jacob there represents the truth of the Lord's Natural principle, and Esau the good thereof. The reason why truth preferred itself to good was, because whilst man is regenerating, truth is apparently in the first place, but when man is regenerated, good is in the prior place and truth in the posterior; concerning which, see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3610, 3701, 4243, 4244, 4247, 4337. Hence it is, that by "when thou fleddest from before Esau thy brother," is signified when truth was preferred to good.

4543. Ver. 2. "And Jacob said unto his household, and to all who were with him."—That hereby is signified arrangement from natural good, such as it was at that time, appears (1.) from the signification of *saying unto his household, and to all who were with him*, as denoting arrangement; and (2.) from the representation of *Jacob*, as here denoting natural good, see above, n. 4538. The reason why arrangement is denoted by saying to his house and to all who were with him, is, because in what follows in the internal sense the arrangement of truths from good is treated of: for when the spiritual good, spoken of above (n. 4538), begins to act as principal in the natural mind, it arranges into order the truths which are there.

4544. "Put away the gods of the stranger which are in the midst of you."—That hereby is signified that falses should be rejected, appears (1.) from the signification of *putting away*, as denoting to reject; and (2.) from the signification of *the gods of the stranger*, as denoting falses; for by gods, in the Word, are signified truths, and in the opposite sense falses, n. 4402. They were called strangers who were out of the church, consequently who were in falses and evils, see n. 2049, 2115; hence the gods of the stranger are falses.

4545. "And be ye purified, and change your garments."—That hereby is signified holiness to be put on, appears (1.) from the signification of *being purified*, or cleansed, as denoting to be sanctified, of which we shall speak presently; and (2.) from the signification of *changing garments*, as denoting to put on, in the present case to put on holy truths; for by garments, in the internal sense of the Word, are signified truths. That changing the garments was a representative received in the church, is very manifest; but what it represented no one can know, unless he knows what garments signify in the internal sense; that they signify truths, may be seen in n. 2576. Inasmuch as the subject here treated of in the internal sense is the rejection of falses, and the arrangement of truths in the natural principle from good, therefore it is mentioned that Jacob commanded that they should change their garments. That changing the garments was a representative that holy truths were to be put on, may also appear from other passages in the Word, as in Isaiah, "Awake, awake, O Jerusalem, put on thy strength, O Zion, *put on the garments of thy gracefulness*, O Jerusalem, the holy city, for henceforth there shall no longer come into thee the uncircumcised and *unclean*," lii. 1. As Zion is the celestial church, and Jerusalem the spiritual church, and the celestial church is in good from love to the Lord, and the spiritual church is in truth from faith and charity, therefore strength is predicated of Zion, and garments of Jerusalem; and that thereby they should be clean. So in Zechariah, "Joshua was *clothed in polluted garments*, and thus stood before the angel; and he answered, and spake unto those that stood before him, saying, *Take away the polluted garments* from upon him; and he said to him, See, I have caused thine iniquity to pass from upon thee, *in clothing thee with change of garments*," iii. 3, 4; hence also it is manifest, that removing the garments and putting on change of garments, represented purification from falses, for it is said, "I have caused thine iniquity to pass from upon thee." It was also on this account that they had changeable garments, whereof mention is made in the Word throughout, and they were called changeable, because by them representations were presented. Inasmuch as such things were represented by changes of garments, there

fore where a new temple is treated of in the internal sense in Ezekiel (by which a new church is signified), it is said, "When the priests enter, they shall not go out of the holy place into the outer court, but they shall there *lay aside their garments* in which they ministered, because they are holiness; and *shall put on other garments*, and shall approach to those things which are for the people," xlii. 14. And again, "When they shall go forth into the outer court to the people, *they shall put off their garments* in which they ministered, and shall lay them aside in the chambers of holiness, and they *shall put on other garments*, and shall sanctify the people with *other garments*," xliv. 19. Every one may see that by the new temple and by the city and holy land, spoken of by the prophet in this and in the preceding and subsequent chapters, is not meant any new temple, nor a new city or new land; for mention is made of sacrifices and rituals to be established anew, which yet were abrogated; mention is also made by name of the tribes of Israel, which were to portion out the land into inheritances amongst them, which tribes, however, were dispersed, and never returned. Hence it is manifest that by the rituals there mentioned, the spiritual and celestial things appertaining to the church are signified; in like manner as by the change of garments when Aaron ministered, thus described in Moses, "When he is about to make a burnt-offering, *he shall put on his clothing*, the breeches of linen, the ashes he shall place near the altar. *Afterwards he shall put off his garments*, and *put on other garments*, and shall carry forth the ashes into a clean place out of the camp, and thus shall make a burnt-offering," Levit. vi. 9, 10, 11. That to be cleansed denotes to be sanctified, is evident from the cleansings which were commanded, as that they should cleanse their flesh and their garments, and be sprinkled with the waters of separation. Every one who has any knowledge concerning the spiritual man, may know that no one is sanctified by such things; for what have iniquity and sin in common with the garments with which man is clothed? And yet it is sometimes said, that after they have cleansed themselves, they should be holy; hence also it is evident, that the rituals enjoined to the Israelites had no other source of holiness than this, that they represented holy things; consequently they who represented were not hence made holy as to their persons, but the holiness represented abstractedly from them affected the spirits attendant upon them, and thence the angels in heaven, see n. 4307. For there must of necessity be a communication of heaven with man, in order that mankind may exist, and this through the church; otherwise they would become as beasts without internal and external bonds, and thus would rush headlong without restraint to the destruction of each other, and would mutually extinguish each other; and as

at that time no communication could be given through any church, it was provided by the Lord that it should be miraculously effected by representatives. That sanctification was represented by the ritual of washing and cleansing, is manifest from several passages in the Word; as when Jehovah came down upon Mount Sinai, He said to Moses, "*Sanctify* them to-day and to-morrow, and *let them wash their garments*, and be ready against the third day," Exod. xix. 10, 11. And in Ezekiel, "*I will sprinkle upon you clean waters, and ye shall be cleansed* from all your *uncleanness*, and *I will cleanse you* from all your idols, and I will give you a new heart, and I will give you a new spirit in the midst of you," xxxvi. 25, 26; where it is manifest that the sprinkling clean waters represented purification of the heart, thus that cleansing denotes being sanctified.

4546. Ver. 3. "And let us arise, and go up to Bethel."—That hereby is signified the Divine Natural principle, appears from what was said above, n. 4539, where the same words occur.

4547. "And I will make there an altar unto God."—That hereby is signified the holy principle in which interior things terminate, appears from the signification of *making an altar unto God*, as denoting the holy principle of worship, see above, n. 4541. The reason why it is said that interior things terminate therein, is, because he was to make it in Bethel, which is in this passage denoted by *there*, and because by Bethel is signified the natural principle in which interior things terminate; see above, n. 4539.

4548. "Who answered me in the day of my distress."—That hereby is signified in a state when he preferred truth to good, appears from the signification of *day*, as denoting state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785; that by *the day of my distress* is signified the state when he preferred truth to good, may appear from what was said above, n. 4542; for the day of distress in this passage involves the same thing as the words in the former passage, "When thou fleddest from before Esau thy brother."

4549. "And was with me in the way which I walked."—That hereby is signified His Divine Providence, appears from the signification of *being with any one in the way which he walks*, when predicated of the Divine, or the Lord, as denoting His Divine Providence; for to provide is properly to be at hand to any one, and to defend from evils.

4550. Ver. 4. "And they gave unto Jacob all the gods of the stranger which were in their hand."—That hereby is signified that he rejected all falses as much as possible, appears (1.) from the signification of *the gods of the stranger*, as denoting falses, see n. 4544; and (2.) from the signification of *whic*

were in their hand, as denoting as much as possible, for the hand signifies ability, n. 878, 3387; hence, what is in the hand denotes what is in the ability, or as much as possible. By their giving them to Jacob, is denoted that good rejected them; for in this chapter by Jacob is represented the good of the natural principle, n. 4538.

4551. "And the ear-rings which were in their ears."—That hereby are signified things actual,* appears from the signification of *ear-rings*, as being insignia representative of obedience; because the ears signify obedience (n. 2542, 3869), and the things appertaining to obedience are things actual, for to obey involves to do in act; things actual are here predicated of the falses which were to be rejected. It may be expedient to make a few observations as to the rejection of falses even actual, which is here treated of in the internal sense. Before man comes to good through regeneration from the Lord, and from good does truth, he has very many falses mixed with truths, for he is introduced through the truths of faith, concerning which truths he had in his first age no other ideas than those of infancy and childhood; and as these ideas exist from external things, which are of the world, and from sensual things, which are of the body, they must needs be amongst fallacies, and consequently amongst falses: these also become actual, for the things which a man believes, he likewise does. These falses are what are here meant, and they remain with man until he is regenerated, that is, until he acts from good; in which case good, that is, the Lord through good, reduces to order the truths which he had heretofore imbibed; when this is the case, falses are separated from truths, and removed. Man is altogether ignorant of these things, but still there is such a removal and rejection of falses, from his first childhood even to his last age; and this with every man, but especially with him who is regenerated: yet with him who is not regenerated, there is a similar process, for when he becomes an adult, and his judgment arrives at maturity, he regards the judgments of his childhood as trifling and ludicrous, and thereby as further removed from him. But the difference in this case between the regenerate man and the unregenerate is, that the regenerate man regards those things as removed from him, which do not agree with the good of faith and charity, whereas the unregenerate man regards those things as removed from him, which do not agree with the delight of the love in which he is principled; the latter therefore for the most part regards truths as falses, and falses as truths. As to the ear-rings, they were of two sorts; the one kind were applied above the nose to the forehead, and the other to the ears; the former were badges

* By *things actual* are meant such spiritual principles and persuasions as are brought into *act* or *deed*.

representative of good, and are called *monilia* (ornaments of the nose), concerning which see n. 3103; but the latter were badges representative of obedience, and are ear-rings; but in the original tongue they are expressed by the same term.

4552. "And Jacob hid them under the oak which is near Shechem."—That hereby is signified eternal rejection, appears (1.) from the signification of *hiding*, as denoting to reject and to bury as dead things; and (2.) from the signification of *under an oak*, as denoting for ever; for as the oak is a tree which grows to the greatest age, therefore when any thing was hid under it, it signified perpetually; and it also signified what was perplexed, and moreover fallacious and false, since the lowest of the natural principle is respectively perplexed and fallacious, so far as it derives its scientific and pleasurable principle from the sensual things of the body, and thus from fallacies: for by the oak is specifically signified the lowest of the natural principle, consequently in a good sense the truths and goods therein, and in an opposite sense the evils and falses. When falses are removed in the regenerate man, they are rejected to the lowest of the natural principle; wherefore, when seen by interior sight, as is the case when man becomes of mature and clear judgment, and especially when he becomes intelligent and wise, they appear further removed; for truths, in the regenerate man, are in the inmost of his natural principle near the good, which is there like a little sun; the truths, dependent on those truths, are distant thence according to the degrees of their consanguinity and affinity with the good; fallacious truths are towards the more outward peripheries, and falses are rejected to the outermost. These things remain for ever with man, but they are in the above order when man suffers himself to be led by the Lord, for that order is celestial order, inasmuch as heaven itself is in such order. But when man does not suffer himself to be led by the Lord, but by evil, he is then in the opposite order; in which case evil with falses is in the midst, truths are rejected to the peripheries, and the very essential divine truths to the ultimate peripheries; this order is infernal, for in such order hell is; the outermost peripheries are the lowest things of the natural principle. The oak denotes the lowest things of the natural principle, because in the ancient church, when external worship was representative of the Lord's kingdom, all trees of whatsoever kind signified some spiritual or celestial principle; thus the olive and thence oil signified those things which are of celestial love, the vine and thence wine those of charity and of faith from charity, and so on of the rest of the trees, as the cedar, the fig-tree, the poplar, the beech, and the oak, the significations of which have been shown in the above explanations throughout. Hence it is that in the Word such frequent mention is made of them, and also in general of gar-

dens, groves, and forests, and that worship was celebrated therein under certain trees; but inasmuch as that worship became idolatrous, and the posterity of Jacob, amongst whom the representative of a church was established, was prone to idolatry, and in consequence thereof placed so many idols therein, therefore they were forbidden to perform worship in gardens and groves; yet still the trees retained their signification. Hence now it is, that not only the more noble trees, as olives, vines, and cedars, but also the poplar, beech, and oak, are significative, when mentioned in the Word, each as in the ancient church. That in a good sense, oaks signify the lowest truths and goods of the natural principle, and in an opposite sense falses and evils, appears from those passages in the Word (understood in the internal sense) where mention is made of them; as in Isaiah, "They who forsake Jehovah shall be consumed, for they shall be ashamed of *the oaks* which ye have desired. . . . And ye shall be as *an oak* which casteth off its leaves, and as a garden which hath no waters," i. 28, 29, 30. Again, in the same prophet, "The day of Jehovah Zebaoth is upon every one, proud and low; and upon all *the cedars* of Lebanon, and upon all *the oaks of Bashan*," ii. 12, 13; every one may know, that the day of Jehovah shall not be upon cedars and oaks, but upon those who are signified by them. Again, in the same prophet, "He who formeth a god, heweth him down *cedars*, and taketh *the beech* and *the oak*, and strengtheneth to himself in the trees of the forest," xliv. 14. And in Ezekiel, "Ye shall acknowledge that I am Jehovah, when they who are thrust through shall be in the midst of their idols round about their altars, upon every high hill, in all the tops of the mountains, and under *every green tree*, and under every *entwisted oak*, the place where they have given an odour of rest to all their idols," vi. 13; for the ancients worshipped upon hills and mountains, because hills and mountains signified celestial love; but when worship was performed by idolaters, as in the present case, they signify the love of self and of the world, n. 795, 796, 1430, 2722, 4210; and under trees, because they were significative according to their species, as was said above; under the entwisted oak here denotes from falses, which are the lowest things of the natural principle, for they are in what is entwisted, see n. 2831. So in Hosea, "They sacrifice upon the tops of the mountains, they burn incense upon the hills, under *the oak*, *the poplar*, and *the strong oak*, because the shade thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery," iv. 13; to commit whoredom is to falsify truths, and to commit adultery is to pervert goods, see n. 2466, 2729, 3399. And in Zechariah, "Open thy gates, O Lebanon, and let the fire devour *the cedars*, because the magnificent are laid waste; howl, O ye *oaks of Bashan*, for the forest of Bazar is come down," xi. 1, 2.

4553. Verses 5 to 7. *And they journeyed: and the terror of God was upon the cities which were round about them, and they did not pursue after the sons of Jacob. And Jacob came to Luz, which is in the land of Canaan (this is Bethel), he and all the people which was with him. And he built there an altar, and called the place El-Bethel; because there the gods were revealed unto him, when he fled from before his brother.* They journeyed, signifies what is continuous: and the terror of God was upon the cities round about, and they pursued not after the sons of Jacob, signifies that falses and evils could not accede: and Jacob came to Luz, which is in the land of Canaan, signifies the natural principle in a prior state: this is Bethel, signifies the Divine Natural principle: he and all the people which was with him, signifies with all things in that principle: and built there an altar, signifies by sanctification: and called the place El-Bethel, signifies a holy natural principle: because there the gods were revealed unto him, signifies holy truths: when he fled from before his brother, signifies when truths were preferred to good.

4554. Ver. 5. "And they journeyed."—That hereby is signified what is continuous, appears from the signification of *journeying*, as denoting what is successive, see n. 4375, thus continuous progression towards interior things.

4555. "And the terror of God was upon the cities which were round about them, and they did not pursue after the sons of Jacob."—That hereby is signified that falses and evils could not accede, appears (1.) from the signification of *the terror of God*, as denoting protection, of which we shall speak presently; (2.) from the signification of *the cities which were round about*, as denoting falses and evils; for cities, in the genuine sense, are truths of doctrine, and in the opposite sense falses of doctrine, n. 402, 2449, 2943, 3216, 4478, 4492, 4493; evils also are here signified by cities, because the inhabitants are also understood, which in the genuine sense are goods, thus in the opposite sense evils, n. 2268, 2451, 2712; and (3.) from the signification of *not pursuing after them*, as denoting not to be able to accede. That "the terror of God" denotes protection, may be illustrated from those things which occur in another life: there the hells cannot possibly accede to heaven, nor evil spirits to any heavenly society, because they are in the terror of God; for when evil spirits approach any heavenly society, they suddenly fall into anxieties and torments, and they who have occasionally fallen thereinto, dare not approach. Their not daring is what is meant in the internal sense by the terror of God; not that God or the Lord terrifies them, but because they are in falses and evils, thus in the opposite to goods and truths, and the falses and evils themselves cause them to feel agony and torment, when they approach near goods and truths

4556. Ver. 6. "And Jacob came to Luz, which is in the land of Canaan."—That hereby is signified the natural principle in a former state; "this is Bethel,"—that hereby is signified the Divine Natural principle, appears from the signification of *Luz*, as denoting the natural principle in a former state, or that very natural principle which was human; that this was made divine, is signified by *this is Bethel;* Bethel denotes the Divine Natural principle, as may be seen in n. 4089, 4539. Hence likewise, in other parts of the Word, where mention is made of Bethel, it is also said, Luz this is Bethel, and Bethel formerly Luz, as in Joshua, "The boundary of the lot of the sons of Benjamin between the sons of Judah and the sons of Joseph . . . went forth *toward Luz, to the side of Luz* toward the south, *this is Bethel*," xviii. 13. And in the book of Judges, "The house of Joseph went up to *Bethel*, and explored *Bethel*, and the name of the city *formerly was Luz*," i. 22, 23.

4557. "He and all the people which was with him."—That hereby is signified with all things therein (viz., which were in the natural principle), appears (1.) from the representation of *Jacob*, who in this case is *he*, as denoting the good therein, see n. 4538; and (2.) from the signification of *people*, as denoting truths, see n. 1259, 1260, 2928, 3295, 3581; thus the people which was with him, denote the truths of that good; and whereas all things in the natural principle have relation to goods and truths, by the above words is signified with all things therein.

4558. Ver. 7. "And he built there an altar."—That hereby is signified by sanctification, appears from the signification of *an altar*, as denoting the principal representative of the Lord, and hence the holy principle of worship, see n. 4541, and when predicated of the Lord, it denotes His Divine Human principle, and the holy principle thence proceeding, n. 2811; for that which in the church is a principal representative of the Lord, is in the supreme sense the Lord Himself as to the Divine Human principle, for that which represents, is this principle, in the supreme sense. That the natural principle was sanctified, is signified by *he built there*, that is, in Bethel, *an altar*, for by Bethel is signified the Divine Natural principle, see above, n. 4556.

4559. "And called the place El-Bethel."—That hereby is signified a holy natural principle, appears from the signification of *Bethel*, as denoting the Divine Natural principle, see n. 4089, 4539, 4556; but when it is called El-Bethel, it is not the divine, but the holy natural principle; for when the Lord made His Human principle Divine, He first made it holy. The difference between making divine and making holy is this: The Divine principle is Jehovah Himself, whereas the holy principle is what is from Jehovah; the former is the Divine Esse, but the latter is what thence exists When the Lord glorified Himself,

He also made His Human principle the Divine Esse, or Jehovah (n. 2156, 2329, 2921, 3023, 3035), but previous to this, He made His Human principle holy; such was the process of the Lord's glorification. Hence also Bethel is now called El-Bethel, implying what is signified by El which is added, viz., *because there the gods were revealed unto him;* for in the original tongue, El signifies God, but in the present case gods in the plural, because in the internal sense gods are holy truths, n. 4402; but in the sequel it is called Bethel, for it is said, *Jacob called the name of the place Bethel* (verse 15), and it is added, *where God spake with him*, in which passage God is in the singular; for Bethel, in the original tongue, is the house of God, but El-Bethel is God the house of God. Hence it is that El-Bethel is the holy natural principle, and Bethel the Divine Natural principle.

4560. "Because there the gods were revealed unto him."—That hereby are signified holy truths, appears from the signification of *gods*, as denoting holy truths, see n. 4402; that these were adjoined to the good represented by Jacob, is signified by the gods there revealed unto him. This place was called El-Bethel, nevertheless, before, in chapter xxviii. 19, and also afterwards, verse 15 of this chapter, it is called Bethel; likewise here, when it is called El-Bethel, it is said that the gods (in the plural) were revealed to him there, and afterwards, in verse 15, it is said where God (in the singular) spake with him: it is evident that this is an arcanum, which can only be known from the internal sense. There are moreover several arcana which lie stored up and concealed herein, but these cannot be discovered to view.

4561. "When he fled from before his brother."—That hereby is signified when truths were preferred to good, appears from what was explained above in n. 4542, where the same words occur.

4562. Verse 8. *And Deborah the nurse of Rebekah died, and was buried from beneath Bethel under an oak: and he called the name thereof Allon-bachuth.* Deborah the nurse of Rebekah died, signifies that hereditary evil was expelled: and was buried from beneath Bethel under an oak, signifies rejected for ever: and he called the name thereof Allon-bachuth, signifies the quality of the natural principle in that it was expelled.

4563. Ver. 8. "And Deborah the nurse of Rebekah died."—That hereby is signified that hereditary evil was expelled, appears (1.) from the signification of *dying*, as denoting an end, or that such a thing ceases to be, see n. 494, 3253, 3259, 3276; in the present case, therefore, it denotes to be expelled, because the subject treated of is hereditary evil; and (2.) from the representation of *Deborah the nurse of Rebekah*, as denoting hereditary evil. A nurse, so far as she nourishes and suckles an infant, properly signifies the insinuation of innocence through

the celestial spiritual principle; for milk is the celestial spiritual principle, n. 2184, and the infant whom she suckles is innocence, n. 430, 1616, 2126, 2305, 2306. But here, by Deborah the nurse of Rebekah, is signified that which was received from the mother and was nourished from infancy; this was the hereditary evil from the mother, against which the Lord fought, as may appear from what has been shown concerning that hereditary principle, in n. 1414, 1444, 1573; and He expelled it, so that at length He was not the son of Mary, see n. 2159, 2574, 2649, 3036. It is well known, that man derives evil from each parent, and that this evil is called hereditary evil; therefore he is born into it, but still it does not manifest itself until the man becomes adult, and acts from understanding and thence from will; meanwhile it lies stored up and concealed, especially in infancy: and whereas, by the mercy of the Lord, no one comes into blame on account of what is hereditary, but on account of what is actual (n. 966, 2308), and as the hereditary principles cannot become actual until man acts from his own proper understanding and will, therefore infants are led of the Lord by infants and angels from Him; hence, although they appear in a state of innocence, hereditary evil still lies concealed in whatsoever they do, n. 2300, 2307, 2308. This hereditary evil yields them nourishment, or is as a nurse until they are able to judge for themselves (n. 4064), and then, if they are regenerated, they are led by the Lord into a state of new infancy, and at length into celestial wisdom, thus into genuine infancy, that is, into innocence; for genuine infancy or innocence dwells in wisdom, n. 2305, 3183: the difference is, that the innocence of infancy is without, and hereditary evil within, but the innocence of wisdom is within, and actual and hereditary evil without. From these and several other considerations above suggested, it is evident that hereditary evil performs as it were the part of a nurse, from first infancy even to the age of new infancy; hence it is, that by nurse is signified hereditary evil, and also the insinuation of innocence through the celestial spiritual principle. Inasmuch as the subject treated of in the internal sense in this chapter is the arrangement and ordination of truths from good in the Lord's Natural principle, and consequent progression to interior things (n. 4536), therefore also the expulsion of hereditary evil is treated of. This is the reason why in this verse mention is made of Deborah the nurse of Rebekah, that she died and was buried beneath an oak; which event would not have been of sufficient importance to break into the series, unless such things had been involved in it. The arcanum itself, specifically signified by the nurse of Rebekah, cannot as yet be discovered to view; the nature and quality of the influx of the rational principle into the natural must first be known; viz., that it is from the good of the rational principle immediately

into the good of the natural, and from the good of the rational principle mediately through the truth therein into the good of natural truth. Rebekah is the truth of the rational principle, see n. 3012, 3013, 3077, but Isaac is the good of the rational principle, n. 3012, 3194, 3210; Esau is the good of the natural principle by immediate influx from the good of the rational or Isaac; and Jacob is the good, or the good of truth, of the natural principle by mediate influx through the truth of the rational or Rebekah; concerning this mediate and immediate influx, see n. 3314, 3573. This must first be known, before the specific arcanum can be known, why by the nurse of Rebekah hereditary evil is here signified and described; for hence the quality of this evil may appear.

4564. "And was buried from beneath Bethel under an oak." —That hereby is signified rejected for ever, appears (1.) from the signification of *burying*, as denoting to be rejected, for what is buried is rejected; and (2.) from the signification of *under an oak*, as denoting for ever, see above, n. 4552. *From beneath Bethel*, signifies out of the natural principle, for that which is said to be underneath or below, in the internal sense is without, see n. 2148; Bethel is the Divine Natural principle, n. 4089, 4539. The case herein is this: in the man who is regenerated, evil, as well the hereditary as the actual, is not exterminated so as to become evanescent, or nothing, but is only separated, and by arrangement from the Lord is rejected to the circumferences, see n. 4551, 4552; thus it remains with him, and this to eternity, but he is withheld by the Lord from evil, and is kept in good; when this is the case, it appears as if evils were rejected, and thus as if man were purified from them, or, as they say, justified. All the angels of heaven confess, that so far as they derive from themselves, there is nothing but evil and its consequent false principle appertaining to them, but so far as they derive from the Lord, there is good and its consequent truth. They who have conceived any other opinion on this subject, and from their doctrinal tenets have confirmed themselves in the persuasion that they are justified, and in such case without sins, are remitted into a state of evils derived both from the actual and the hereditary, and are kept in it until they know by living experience, that of themselves they are nothing but evil, and that the good, in which they had seemed to themselves to be, was from the Lord, consequently that it was not theirs, but His; so it is with the angels, and so also with the regenerate amongst men. But with the Lord it is otherwise; He entirely removed from Himself, expelled, and ejected all hereditary evil derived from the mother; for He had no evil hereditary from the Father, because He was conceived of Jehovah, but from the mother; this is the difference. This is meant by the Lord's being made Justice, the very Holy itself, and the Divine.

4565. "And he called the name thereof Allon-bachuth."—That hereby is signified the quality of the natural principle, in that it was expelled, appears from the signification of *calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. In the original tongue, Allon-bachuth signifies the oak of weeping; and the place was so called, because the oak denotes the lowest of the natural principle, into which, and at last out of which, hereditary evil is ejected; (that oak denotes the lowest of the natural principle, and also for ever, see n. 4552;) but weeping signifies the last farewell, hence it was usual to weep for the dead when they were buried, although it was known that the carcass only was rejected by burial, and that they who had been in the carcass, were living as to their interiors. Hence is manifested the quality, signified by Allon-bachuth, or the oak of weeping.

4566. Verses 9 to 13. *And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall no longer be called Jacob, but Israel shall be thy name, and he called his name Israel. And God said unto him, I am God Schaddai; be fruitful and multiply: a nation and a company of nations shall be from thee, and kings shall come forth from thy loins: and the land, which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from above him in the place in which he spake with him.* God appeared unto Jacob again, as he came out of Padan-aram, and blessed him, signifies interior natural perception: and God said unto him, Thy name is Jacob, signifies the Lord's external Divine Natural quality: thy name shall no longer be called Jacob, signifies that it would not any longer be external alone: but Israel shall be thy name, signifies the internal natural quality, or his spiritual quality which is Israel: and he called his name Israel, signifies the internal natural, or celestial spiritual of the natural principle: and God said unto him, signifies perception from the Divine principle: I am God Schaddai, signifies a state of temptation past, and now divine comfort: be fruitful and multiply, signifies good and thence truth divine: a nation and a company of nations shall be from thee, signifies good and the divine forms of good: and kings shall come forth from thy loins, signifies truths from the Divine Marriage: and the land which I gave to Abraham and Isaac, to thee will I give it, signifies divine natural good appropriated: and to thy seed after thee will I give the land, signifies divine natural truth appropriated: and God went up from above him in the place in which he spake with him, signifies the Divine principle in that state.

4567. Ver. 9. "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him."—That hereby

is signified interior natural perception, appears from the signification of *God being seen*, as denoting interior perception. That to see is to understand and perceive, see n. 2150, 2807, 3764, 3863, 4403 to 4421; hence God being seen, when predicated of the Lord, denotes perception from the Divine principle, which is the same as interior perception; that the natural principle had this perception, is signified by God appearing to Jacob, for Jacob represents the Lord's Natural principle, as has been repeatedly shown. *When he came out of Padan-aram*, signifies after he had imbibed the knowledges of good and truth, which are signified by Padan-aram, see n. 3664, 3680, 4112. *He blessed him*, signifies progression to the interior things of the natural principle, and the conjunction of good and truth therein; for to bless is predicated of every good with which any one is gifted from the Divine principle, see n. 1420, 1422, 2846, 3017, 3406, especially of the conjunction of good and truth, n. 3504, 3514, 3530, 3565, 3584.

4568. Ver. 10. "And God said unto him, Thy name is Jacob."—That hereby is signified the Lord's external Divine Natural quality, appears (1.) from the signification of *name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and (2.) from the signification of *Jacob*, as denoting the Lord's Divine Natural principle, of which we have spoken very frequently above: it is said to be external, because Israel is the Lord's internal Divine Natural principle, of which we shall speak presently.

4569. "Thy name shall no longer be called Jacob."—That hereby is signified that it would not any longer be external alone, appears from what has been said just above, and from what now follows concerning Israel.

4570. "But Israel shall be thy name."—That hereby is signified the internal natural quality, or his spiritual quality, which is Israel; and that by "he called his name Israel," is signified the internal natural principle, or the celestial spiritual principle of the natural, appears (1.) from the signification of *name*, as denoting quality, see just above, n. 4568; and (2.) from the signification of *Israel*, as denoting the internal of the Lord's Natural principle. No one can know why Jacob was called Israel, unless he knows what the internal natural principle is, and what the external natural, and also what the celestial spiritual principle of the natural is. These things indeed have been explained above, when Jacob was called Israel by the angel; but as they are of such a nature, that little or no knowledge exists concerning them, it may be expedient again to explain what they are. There are two principles appertaining to man, most distinct the one from the other, viz., the rational principle, and the natural; the rational principle constitutes the internal man, and the natural the external; but the natural

principle, like the rational, has also its external and internal. The external of the natural principle is derived from the sensuals of the body, and from those things which flow-in immediately from the world through the sensuals; by these man has communication with worldly and corporeal things; they who are only in this natural principle, are called sensual men, for they scarcely go further with their thought. But the internal of the natural principle is constituted of those things which are hence analytically and analogically concluded,* but still it derives and deduces its constituent properties from the things of sense. Thus the natural principle communicates with worldly and corporeal things by means of sensual things, and with the rational principle by means of analogical and analytical things, thus with those things which are of the spiritual world. Such is the natural principle; there is also an intermediate principle, which communicates with each, viz., with the external and with the internal, thus by the external with the things in the natural world, and by the internal with those in the spiritual world; this latter natural principle is what Jacob specifically represents, and the internal natural is what Israel specifically represents. The case is the same with the rational principle, for it has an external and internal, and also a middle; but concerning that principle, by the Divine providence of the Lord, we shall speak more particularly when we come to treat of Joseph, inasmuch as Joseph represents the external of the rational principle. But what is meant by the celestial spiritual principle, has been occasionally shown above, viz., the celestial is that which is of good, and the spiritual that which is of truth, thus the celestial spiritual is that which is of good from truth. Now, as the church of the Lord is external and internal, and it was expedient that the internals of the church should be represented by the externals amongst the posterity of Jacob, therefore Jacob could no longer be called Jacob, but Israel; see what was adduced above on this subject, n. 4286, 4292. It is moreover to be noted, that both the rational and natural principles are called celestial and spiritual, celestial when good is received, and spiritual when truth is received from the Lord; for the good which flows-in from the Lord into heaven, is called celestial, and the truth is called spiritual. Jacob's being called Israel, in the supreme sense, signifies that the Lord, advancing to interior things, made the Natural principle in Himself Divine, both as to its external and internal; for that which is represented, in the supreme sense has relation to Him.

* It may be expedient to acquaint the unlearned reader, that things are said to be *concluded analytically*, when a general conclusion or deduction is derived from any known fact, experiment, or observation. And things again are said to be *concluded analogically*, when general conclusions or deductions are drawn from the relations, proportions, and agreements, which several things, in other respects different, bear to each other.

4571. Ver. 11. "And God said unto him."—That hereby is signified perception from the Divine principle, appears from the signification of *saying*, in the historicals of the Word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509. That it was from the Divine principle, is signified by "God saying," for the Divine principle was in the Lord from conception; this was His Esse, inasmuch as He was conceived of Jehovah: hence He had perception from the Divine principle, but according to the state of reception by the Human, because He made the Human in Himself successively Divine. Hence, since the Divine principle or God was in Him, it is manifest that by "God said unto him," is signified perception from the Divine principle.

4572. "I am God Schaddai."—That hereby is signified a state of temptation past, and now divine comfort, appears from the signification of *God Schaddai*, as denoting temptation and afterwards comfort; for Jehovah, or the Lord, was called God Schaddai by the ancients, in respect to temptations and comfort after them, see n. 1992, 3667. Hence it is, that "God Schaddai" signifies a state of temptation past, and now divine comfort; the reason of its being past is, because by Jacob heretofore, especially when he strove with the angel (chap. xxxii. 25 to the end), and when he met Esau (chap. xxxiii.), were represented temptations. The reason why there was now comfort, is, because the conjunction of good and truth in the natural principle was effected by temptations; conjunction itself causes comfort, because it is the end of temptations; for every one, when he comes to the end, has comfort according to the hard things which he suffered in the means. In general it is to be noted, that every conjunction of good and truth is effected by temptations; the reason is, because evils and falses recombat, and as it were rebel, and by every method strive to hinder the conjunction of good with truth, and of truth with good. This combat exists between the spirits attendant on man, viz., between the spirits who are in evils and falses, and the spirits who are in goods and truths; this is perceived by man like a temptation, as in himself: when therefore the spirits, who are in evils and falses, are conquered by the spirits who are in goods and truths, and forced to recede, the latter have joy through heaven from the Lord; this joy also is perceived by man as comfort, as in himself: but the joy and comfort are not on account of victory, but on account of the conjunction of good and truth; for every conjunction of good and truth in itself has joy, since it is the heavenly marriage, wherein is the Divine.

4573. "Be fruitful and multiply."—That hereby is signified good and thence truth divine, appears from this, that to be fruitful is predicated of good; and to be multiplied, of truth, n. 43, 55, 913, 983, 2846, 2487.

4574. "A nation and a company of nations shall be from thee."—That hereby are signified good and the divine forms of good, appears (1.) from the signification of *nation*, as denoting the good of the church, see n. 1259, 1260, 1362, 1416, 1849; and (2.) from the signification of *a company of nations*, as denoting truths which are from good, or, what is the same thing, the forms of good, and in the sense in which the Lord is treated of, the Divine Truths from the Divine Good, or the divine forms of good. It may be expedient first to show what is meant by the forms of good, and afterwards that companies of nations signify those forms. Truths grounded in good are said to be the forms of good, because they are nothing else than goods formed; he who conceives otherwise of truths, and especially he who separates them from good, does not know what truths are: truths indeed appear as if separate from good, thus as a form by themselves, but they appear so only to those who are not in good, or who think and speak otherwise than they will, and hence act. For man is so created, that the understanding and will may constitute one mind; and this is effected when the understanding acts in unity with the will, that is, when man thinks and speaks as he wills, and in consequence of willing acts; in this case also his intellectual things are forms of his will. Intellectual things are called truths, for truths are properly of the intellect, or understanding; whereas the things of the will are called goods, for goods are properly of the will; hence it follows, that the intellectual principle considered in itself is nothing else than the will-principle formed. But inasmuch as the term *form* savours of human philosophy, we shall take a case in the way of illustration, whence it will be manifest that truths are the forms of goods. In civil and moral life there is a principle of honesty* and a principle of decorum; the principle of honesty consists in willing well to any one from the heart in those things which relate to civil life; but the principle of decorum consists in testifying the same by speech and behaviour; thus the principle of decorum considered in itself is nothing else than the form of the principle of honesty, for hence is the origin of decorum. Wherefore, when the principle of honesty puts itself forth by decorum, or decorously by speech and behaviour, it appears in every single thing of decorum; so that whatsoever is pronounced by the speech, and exhibited by the behaviour, appears honest, and is the form or image by which the principle of honesty beams forth; thus they make one, as essence and its form, or as the essential and the formal.

* It is to be noted, that the expressions *honesty* and *honest* are here taken from the Latin *honestum*, and are applied in a sense somewhat different from that which is generally received, viz., as implying good-will to others in regard to the concerns of civil life. In this extended sense the term *honest* appears to be used by our poet, when he says, "*An* HONEST *man's the noblest work of God.*"

But if any one separates the principle of honesty from decorum, that is, if any one bears ill-will to his companion, and yet bespeaks him fair, and behaves well towards him, there is no longer any thing of the principle of honesty in his speech and behaviour; and howsoever he may study by decorum to assume a form as of the principle of honesty, yet it is dishonest, and he who is clear-sighted also calls it dishonest, because it is pretended, fraudulent, or treacherous. From these considerations it may appear how the case is with truths and goods, for in the spiritual life, truths are like the principle of decorum in civil life; hence it is manifest what is the quality of truths when they are the forms of good, and also when they are separated from good; for when they are not from good, they are from some evil, and are the forms thereof, howsoever they may have the semblance of the forms of good. That a company of nations denotes the forms of good, may appear from the signification of nations, as denoting goods, concerning which see just above; hence a company or congregation of them is a collection of them, which is nothing else than a form, which form is truth, as has been already shown; and inasmuch as truths are what are signified, and by nation is signified good, therefore it is not only said that a nation should be from him, but also a company of nations; otherwise one expression would have been sufficient. Moreover, in the Word, a company, congregation, and multitude are predicated of truths; that multitude and to be multiplied are so predicated, may be seen in n. 43, 55, 913, 983, 2846, 2847.

4575. "And kings shall come forth from thy loins."—That hereby are signified truths from the Divine Marriage, appears (1.) from the signification of *kings*, as denoting truths, see n. 1672, 1728, 2015, 2069, 3009, 3670; and (2.) from the signification of *loins*, as denoting those things which are of conjugial love, see n. 3021, 4277, 4280, consequently which are of the heavenly marriage, and in the supreme sense, of the Divine Marriage. Truths from the Divine Marriage proceed from the Lord's Divine Human principle, and are called holy; for the Lord's Divine Human is the Divine Marriage itself; the things which proceed thence are holy, and are called celestial and spiritual, and constitute the heavenly marriage, which is truth conjoined to good, and good conjoined to truth. This marriage is in heaven, and in every one who is in heaven; also in every one who is in the church, if he be in good and at the same time in truth.

4576. Ver. 12. "And the land which I gave to Abraham and Isaac, to thee will I give it."—That hereby is signified divine natural good appropriated, appears (1.) from the signification of *land*, as denoting good; for in the internal sense, the land of Canaan, which is here signified, is the Lord's kingdom,

and hence the church, which is the Lord's kingdom in the earths, n. 1607, 3481, 3705, 4447, 4517; and inasmuch as it is the Lord's kingdom and church, it is good, for this is the very essential of the Lord's kingdom and church: but in the supreme sense, the land of Canaan is the Lord's Divine Good, for the good which is in the Lord's kingdom in the heavens and in the earths is from the Lord. (2.) From the representation of *Abraham and Isaac*, as denoting the Lord's Divine [principle], Abraham the Divine itself, and Isaac the Divine Human, specifically the Lord's Divine Rational [principle]; concerning Abraham, see n. 1989, 2011, 3245, 3251, 3439, 3763, 4206, 4207; concerning Isaac, see n. 1893, 2066, 2074, 2083, 2630, 2774, 3012, 3194, 3210, 4180. (3.) From the signification of *giving the land to thee*, as denoting to appropriate to the natural principle; for by Jacob, who in this passage is *thee*, is represented the Lord's Divine Natural principle, as has been frequently shown. From these considerations it is manifest, that by "the land, which I gave to Abraham and Isaac, to thee will I give it," is signified divine good appropriated.

4577. "And to thy seed after thee will I give the land."—That hereby is signified divine natural truth appropriated, appears (1.) from the signification of *seed*, as denoting the truth of faith, see n. 1025, 1447, 1610, 1940; but in the supreme sense the Divine Truth, n. 3038; and (2.) from the signification of *giving the land*, as denoting to appropriate good, see just above, n. 4576; thus by giving the land to thy seed, in the supreme sense, is signified to appropriate divine good to divine truth. The reason why it is the divine truth appropriated, is, because the Lord, before He was glorified as to His Human principle, was Divine Truth; whence the Lord saith of Himself, that He is the Truth, John xiv. 6, and hence also He is called the seed of the woman, Gen. iii. 15; but after the Lord was glorified as to His Human principle, He was made the Divine Good, and then there proceeded and does proceed from Him, as from the Divine Good, the Divine Truth, which is the spirit of truth whom the Lord was about to send, John xiv. 16, 17; xv. 26, 27; xvi. 13, 14, 15; see n. 3704. Hence it may appear, that in the supreme sense by "thy seed after thee," is signified Divine Truth appropriated to Him, and also that Divine Truth proceeds from Divine Good, which is He Himself, and is appropriated to those who are in good and thence in truth.

4578. Ver. 13. "And God went up from above him in the place in which he spake with him."—That hereby is signified the Divine [principle] in that state, appears (1.) from the signification of *God going up from above him*, as denoting the Divine [principle]; for to go up signifies elevation to interior principles, and when predicated of the Lord, who in this case is God, it signifies elevation to the Divine [principle], see n. 4539; and

(2.) from the signification of *the place in which he spake with him*, as denoting that state. That place denotes state, see n. 2625, 2837, 3356, 3387, 4321; hence "the place in which he spake with him," denotes the state in which he was.

4579. Ver. 14, 15. *And Jacob set up a statue in the place in which he spake with him, a statue of stone; and he offered upon it a drink-offering, and poured oil upon it. And Jacob called the name of the place where God spake with him, Bethel.* Jacob set up a statue in the place in which he spake with him, a statue of stone, signifies the holy principle of truth in that divine state: and he offered upon it a drink-offering, signifies the divine good of truth: and poured oil upon it, signifies the divine good of love: and Jacob called the name of the place where God spake with him, Bethel, signifies the Divine Natural principle and its state.

4580. Ver. 14. "And Jacob set up a statue in the place in which he spake with him, a statue of stone."—That hereby is signified the holy principle of truth in that divine state, appears (1.) from the signification of *statue*, as denoting the holy principle of truth, of which we shall speak presently; and (2.) from the signification of *in the place in which he spake with him*, as denoting in that state, see just above, n. 4578. It may be expedient first to say somewhat concerning the origin of the setting up of statues, and of offering a drink-offering upon them, and pouring oil upon them. The statues which were set up in ancient times, were either for a sign, for a witness, or for worship: those which were for worship were anointed, and then they were holy; worship also was performed there, thus in temples, in groves, in forests, under trees, and in other places. This ritual became representative from this circumstance, that in the most ancient times stones were set up in the boundaries between families of nations, lest they should transgress those boundaries to do evil to each other, as in the case of Laban and Jacob, Gen. xxxi. 52. Not to transgress those boundaries for the purpose of doing evil, was the law of nations amongst them; and whereas those stones were in the boundaries, when the most ancient people (who perceived a corresponding spiritual and celestial principle in every single thing in the earth) saw these stones as boundaries, they were led to think of the truths which are the ultimates of order. But their descendants, who beheld less of a spiritual and celestial principle, and more of what was worldly, in earthly objects, began only to think holily of them from a veneration derived from old time; and at length the posterity of the most ancient people, who lived immediately before the flood, and no longer saw any thing spiritual and celestial in earthly and worldly objects, began to sanctify those stones, by pouring drink-offerings upon them, and anointing them with oil; they were then called statues, and were applied to worship.

This remained after the flood in the ancient church, which was representative; but with this difference, that statues served them as means of arriving at internal worship, for the infants and boys were instructed by the parents in what they represented, and thus they were led to know holy things, and to be affected with what they represented; hence it is that with the ancients, statues were for worship in temples, groves, and forests, and also upon hills and mountains. But when the internal principle of worship in the ancient church altogether perished, and they began to account external things as holy and divine, and thereby to worship them idolatrously, then they erected statues for each single god; and whereas the posterity of Jacob was most prone to idolatrous worship, they were forbidden to set up statues, or to have groves, and even to perform any worship on mountains and hills; but they were gathered together into one place, where was the ark, and afterwards the temple, thus to Jerusalem; otherwise each family would have had its external things and idols, which it would have worshipped, and thereby the representative of a church could not have been established amongst that nation. See what was shown above concerning statues, n. 3727. From these considerations it may appear whence statues are derived, and what they signified; and that when they were applied to worship, holy truth was represented by them: therefore also it is said, that it was a statue of stone, for stone signifies truth in the ultimate of order, n. 1298, 3720, 3769, 3771, 3773, 3789, 3798. Moreover it is to be noted, that holy is especially predicated of divine truth, for the Divine principle is in the Lord, and Divine Truth proceeds from Him (n. 3704, 4577), and is called holy.

4581. "And he offered a drink-offering upon it."—That hereby is signified the divine good of truth, appears from the signification of *a drink-offering*, as denoting the divine good of truth, of which we shall speak presently: but first it may be expedient to say what the good of truth is; it is that which was elsewhere called the good of faith, and is love towards the neighbour, or charity. There are two universal genera of good, the one is called the good of faith, and the other the good of love; the former is signified by drink-offering, and the latter by oil. They who are brought by the Lord to good through an internal way, are in the good of love; but they who are brought through an external way, are in the good of faith: the men of the celestial church, like the angels of the inmost or third heaven, are in the good of love; but the men of the spiritual church, like the angels of the middle or second heaven, are in the good of faith; hence the former is called celestial good, but the latter spiritual good. The difference is the same as between willing well from a principle of good-will, and willing well from good understanding; the latter, therefore (viz., spiritual good,

the good of faith, or of truth), is what is signified by a drink-offering, but the former (viz., celestial good, or the good of love) is what is meant by oil, in the internal sense. That such things are signified by oil and drink-offering, cannot indeed be seen except from the internal sense; but still every one may see that holy things were represented thereby, for unless this had been the case, offering a drink-offering and pouring oil upon a statue would be mere ludicrous and idolatrous ceremonies. In like manner as in the creation of a king, to set a crown upon his head, to anoint him on the forehead and wrists with oil out of a horn, to put into his hand a sceptre, a sword and keys, to clothe him with a purple robe, to set him on a silver seat, and next on horseback in his royal trappings, and also afterwards to have him waited upon at table by the great men of his court,—unless these ceremonies represented holy things, and were themselves holy by correspondence with the things of heaven and of the church derived from heaven, they would be nothing else than plays like those of little children, but in a greater form, or like those on the stage. Howbeit, all those rituals derived their origin from the most ancient times, when rituals were holy in consequence of their representing and corresponding with the holy things in heaven and thence in the church; at this day also they are accounted holy, not in consequence of its being known what they represent, or to what they correspond, but by interpretation as of emblems which are in use. But if it was known what a crown, oil, a horn, a sceptre, a sword, keys, riding on a white horse, being waited upon at table by the great ones of the court, represented, and to what holy principle they each corresponded, mankind would think of them much more holily; but this is not known, and (wonderful to say) mankind are not willing to know it; to such a degree are the representatives and significatives, which are contained in such things, and throughout the Word, destroyed at this day in men's minds. That a drink-offering signifies the good of truth or spiritual good, may appear from the sacrifices in which it was employed; sacrifices were made either from the herd or from the flock, and were representative of the internal worship of the Lord, see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519; to them were added the meat-offering and the drink-offering; the meat-offering, which consisted of fine flour mixed with oil, signified celestial good, or, what is the same thing, the good of love; oil signifying love to the Lord, and fine flour charity towards the neighbour: but the drink-offering, which consisted of wine, signified spiritual good, or, what is the same thing, the good of faith; both the meat-offering and drink-offering, therefore, signify the same things as the bread and wine in the Holy Supper. That they were added to the burnt-offerings and sacrifices, appears from Moses, "Thou shalt offer two lambs the sons of a

year for the day continually; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even, and with the first lamb *a tenth of fine flour mixed with the fourth part of a hin of beaten oil;* and a *drink-offering of the fourth part of a hin of wine;* so likewise with the other lamb," Exod. xxix. 38 to 41. Again, "Ye shall offer in the day in which ye wave the sheaf of the first-fruits of the harvest, an entire lamb the son of his year for a burnt-offering to Jehovah, *the meat offering whereof shall be two-tenths of fine flour mingled with oil, and the drink-offering thereof wine*, the fourth of a hin," Levit. xxiii. 12, 13, 18. Again, "In the day in which the days of the Nazariteship are fulfilled, . . . he shall offer his offering unto Jehovah, . . . sacrifices, and a basket of unleavened bread of fine flour, cakes mixed with oil, and wafers of unleavened bread anointed with oil, with *their meat-offerings and their drink-offerings*," Numb. vi. 13, 14, 15, 17. Again, "Upon the burnt-offering they shall offer a *meat-offering of a tenth of fine flour, mingled with a fourth of a hin of oil; and a fourth of a hin of wine for a drink-offering;* in one manner upon the burnt-offering of a ram, and in another manner of an ox," Numb. xv. 3, 4, 5, 11. Again, "For the daily burnt-offering thou shalt offer a *drink-offering*, the fourth of a hin for a lamb; *in the holy place shalt thou offer a drink-offering of wine unto Jehovah*," Numb. xxviii. 6, 7. Moreover, concerning the *meat-offerings* and *drink-offerings* in the various kinds of sacrifices, see Numb. xxviii. 7 to the end; xxix. 1 to the end. That the meat-offering and drink-offering have the above signification, may also appear from this, that love and faith constitute the all of worship; and that in the Holy Supper, bread (which is there fine flour mixed with oil) and wine signify love and faith, thus the all of worship, see n. 1798, 2165, 2177, 2187, 2343, 3464, 3735, 3813, 4211, 4217. But when they receded from the genuine representative of the worship of the Lord, and turned themselves to other gods, and offered drink-offerings to them, then by drink-offerings were signified those things which are opposite to charity and faith, viz., the evils of the love of the world and falses; as in Isaiah, "Ye have waxed hot in gods under every green tree; . . . also *thou hast poured out to them a drink-offering, thou hast offered a meat-offering*," lvii. 5, 6; where to wax hot in gods, denotes the concupiscences of false; that gods are falses, see n. 4402, 4544; under every green tree, denotes from a belief of all falses, n. 2722, 4552; to pour out to them a drink-offering and to offer a meat-offering, denotes the worship of them. Again, in the same prophet, "Ye who forsake Jehovah, who forget the mountain of my holiness, who prepare a table for Gad, and fill a *drink-offering* to Meni,"* lxv. 11.

* *Meni* seems to be a name, or attribute, under which the idolatrous Jews worshipped the material heavens. See *Parkhurst's Hebrew Lexicon.*

So in Jeremiah, "The sons gather wood, and the fathers kindle a fire, and the women knead dough, to make cakes for the queen of the heavens, and *to offer a drink-offering unto other gods*," vii. 18. Again, "Doing we will do every word, which hath come forth from our own mouth, in burning incense to the queen of the heavens, and in *offering drink-offerings unto her*, as we have done, we and our fathers, and our princes, in the cities of Judah, and in the streets of Jerusalem," xliv. 17, 18, 19; the queen of the heavens denotes all falses, for the armies of the heavens in a genuine sense are truths, but in an opposite sense falses; in like manner the king and queen; thus the queen denotes all, and to offer drink-offerings unto her is to worship. Again, "The Chaldæans shall burn the city, and the houses on the roofs of which they have offered incense unto Baal, and *poured out drink-offering unto other gods*," xxxii. 29; the Chaldæans denote those who are in worship in which is false; to burn the city, denotes to destroy and vastate those who are in doctrinals of false; to offer incense unto Baal on the roofs of the houses, denotes the worship of evil; to offer drink-offerings to other gods, denotes the worship of the false. So in Hosea, "They shall not dwell in the land of Jehovah, but Ephraim shall return into Egypt, and in Assyria they shall eat what is unclean; *they shall not pour out wine to Jehovah*," ix. 3, 4; not to dwell in the land of Jehovah, denotes not to be in the good of love; Ephraim shall return into Egypt, denotes that the intellectual principle of the church shall become scientific and sensual; they shall eat what is unclean in Assyria, denotes impure and profane things derived from ratiocination; they shall not pour out wine to Jehovah, denotes no worship grounded in truth. So in Moses, "It shall be said, Where are their gods, the rock in which they trusted, who ate the fat of their sacrifices, and *drank the wine of their drink-offering?* let them rise up and help you," Deut. xxxii. 38; gods denote falses, as above; who ate the fat of their sacrifices, denotes that they destroyed the good of worship; and drank the wine of their drink-offering, denotes that they destroyed the truth of worship. Drink-offerings are also predicated of blood, in David, "They shall multiply their griefs, they have hastened to another, *their drink-offerings of blood* will I not offer, nor take up their names upon my lips," Psalm xvi. 4; and thereby are signified profanations of truth, for in that sense blood is violence offered to charity, n. 374, 1005, and profanation, n. 1003.

4582. "And he poured oil upon it."—That hereby is signified the Divine Good of love, appears from the signification of *oil*, as denoting the Divine Good of love, see n. 886, 3728. In the internal sense, by setting up a statue of stone, offering upon it a drink-offering, and pouring oil upon it, is described the progression from truth in the ultimate to more inward truth

and good, and at length to the good of love; for the statue of stone is truth in the ultimate of order, see n. 4580; the drink-offering is interior truth and good, n. 4581; but oil is the good of love. Such also was the Lord's process of progression in making His Human principle Divine, and such also is man's process of progression, when the Lord makes him celestial through regeneration.

4583. Ver. 15. "And Jacob called the name of the place where God spake with him, Bethel."—That hereby is signified the Divine Natural principle and its state, appears (1.) from the signification of *calling a name*, as denoting quality, see n. 144, 145, 1754, 2009, 2724, 3006, 3421; and (2.) from the signification of *Bethel*, as denoting the Divine Natural principle, see n. 4559, 4560. That it is the state thereof, is signified by *the place where God spake with him;* as above, n. 4578.

4584. Verses 16 to 20. *And they journeyed from Bethel: and there was yet a tract of land to come to Ephrath: and Rachel travailed, and she suffered hard things in her labour. And it came to pass in her suffering hard things in her labour, that the midwife said unto her, Fear not, for thou hast this son also. And it came to pass, in her soul going forth, that she was about to die; and she called his name Benoni; but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, this is Bethlehem. And Jacob set a statue over her grave; this is the statue of Rachel's grave even to this day.* They journeyed from Bethel, and there was yet a tract of land to come to Ephrath, signifies that now was the spiritual of the celestial principle (Joseph is the celestial of the spiritual): and Rachel travailed, and she suffered hard things in her labour, signifies the temptations of interior truth: and it came to pass in her suffering hard things in her labour, signifies after temptations: that the midwife said, Fear not, signifies perception from the natural principle: for thou hast this son also, signifies spiritual truth: and it came to pass, in her soul going forth, that she was about to die, signifies a state of temptations: and she called his name Benoni, signifies the quality of that state: but his father called him Benjamin, signifies the quality of the spiritual of the celestial principle: and Rachel died, and was buried in the way to Ephrath, signifies the end of the former affection of interior truth: this is Bethlehem, signifies in the place thereof the resurrection of a new spiritual of the celestial principle: and Jacob set a statue over her grave, signifies the holy principle of spiritual truth about to rise again there: this is the statue of Rachel's grave even to this day, signifies the state of the holy principle for ever.

4585. Ver. 16. "And they journeyed from Bethel, and there was yet a tract of land to come to Ephrath."—That hereby is signified, that now was the spiritual of the celestial prin-

cipie, appears (1.) from the signification of *journeying from Bethel*, as denoting the continuous progression of the Divine from the Divine Natural principle; to journey denotes what is continuous (see n. 4554), in this case, in the supreme sense, the continuous progression of the Divine principle; and Bethlehem is the Divine Natural principle (see n. 4559, 4560); (2.) from the signification of *a tract of land to come*, as denoting an intermediate principle, of which we shall speak presently; and (3.) from the signification of *Ephrath*, as denoting the spiritual of the celestial principle in a former state, of which we shall speak below when we treat of Bethlehem, which is the spiritual of the celestial principle in a new state; hence it is said, Ephrath this is Bethlehem, verse 19. The subject treated of in these verses is the progression of the Lord's Divine [principle] towards interior things; for when the Lord made His Human principle Divine, He advanced in a similar order to that in which He makes man new through regeneration, viz., from the external to interiors, thus from truth, which is in the ultimate of order, to good which is interior, and is called spiritual good, and thence to celestial good. But these things cannot fall into the understanding of any one, unless it be known what the external man is, and what the internal; and that the former is distinct from the latter, although they appear as one whilst man lives in the body; also that the natural principle constitutes the external man, and the rational the internal man; moreover, it must likewise be known what the spiritual principle is, and what the celestial. These things indeed have been occasionally explained already; nevertheless, they who had no idea concerning them previously, because they were not in any desire of knowing the things of eternal life, cannot still have any idea concerning them. Persons of this description say, What is the internal man? Is it possible that he can be distinct from the external? Also, what are the natural and the rational principles? Are they not one? Moreover, what are the spiritual and the celestial principles? Is not this a new distinction? We have heard of a spiritual principle, but we have not heard that the celestial is another. Howbeit, the case is this: they who have not heretofore procured to themselves any idea on those subjects, because the cares of the world and of the body possess all their thought, and take away all desire of such knowledge, or because they suppose it enough to know doctrinals as the bulk of mankind know them, and that they are not concerned in thinking further, urging that they see the world, but do not see the other life, and that perhaps there is another life, and perhaps there is not; such persons remove these subjects from themselves, for even at the first glance they reject them in heart. Nevertheless, since the subjects contained in the internal sense of the

Word are such, and cannot be explained without adequate terms, and as we have no more adequate terms to express exterior things than by natural, interior things by rational, the things of truth by spiritual, and the things of good by celestial, it is therefore necessary to apply those expressions; for without adequate expressions it is impossible that any thing can be described. To the intent then that they who are in the desire of knowing, may receive some idea of what the spiritual of the celestial principle is, which Benjamin represents, and which Bethlehem signifies, it may be expedient to say a few words on the subject. The subject above treated of, in the supreme sense, is the glorification of the Lord's Natural principle; and in the respective sense, the regeneration of man as to his natural principle. That Jacob represented the man of the church as to his external principle, and Israel as to the internal, thus Jacob as to his exterior natural principle, and Israel as to the interior, was shown above in n. 4286; for the spiritual man is from the natural, but the celestial man from the rational. It was also shown, that the Lord's glorification proceeded from external things to interior, in like manner as the regeneration of man proceeds, and that for the sake of this representation Jacob was called Israel; but the subject now treated of is the further progression towards interior things, viz., towards the rational principle; for, as we just now said, the rational principle constitutes the internal man: the intermediate principle between the internal of the natural and the external of the rational, is what is meant by the spiritual of the celestial principle, signified by Ephrath and Bethlehem, and represented by Benjamin. This intermediate principle derives something from the internal of the natural principle, which is Israel, and from the external of the rational principle, which is Joseph; for that which is intermediate must needs derive something from each, otherwise it cannot serve for an intermediate; in order that any one from spiritual may become celestial, he must needs advance by this intermediate principle, inasmuch as without an intermediate it is not possible to climb up to higher principles. The quality, therefore, of the progress made by this intermediate is here described in the internal sense by Jacob's coming to Ephrath, and by Rachel there bringing forth Benjamin; hence it is evident that by their journeying from Bethel, and there being yet a tract of land to come to Ephrath, is signified the continuous progression of the Lord's Divine principle from the Divine Natural to the spiritual of the celestial, signified by Ephrath and Bethlehem, and represented by Benjamin. The spiritual of the celestial principle is the intermediate spoken of above; it is called spiritual from the spiritual man, who viewed in himself is the interior of the natural man; and celestial from the celestial man, who viewed in himself is the

interior of the rational; Joseph is the exterior of the rational, wherefore of it is predicated the celestial of the spiritual from the rational principle.

4586. "And Rachel travailed, and she suffered hard things in her labour."—That hereby are signified the temptations of interior truth, appears (1.) from the signification of *travailing*, or bringing forth, as denoting the existence of the spiritual things of truth, and of the celestial things of good: for in the internal sense, nothing else is meant by bringing forth than such things as relate to spiritual birth, see n. 1145, 1255, 2584, 3860, 3868, 3905, 3915, 3919, 4070; (2.) from the representation of *Rachel*, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819, 3829; and (3.) from the signification of *suffering hard things*, as denoting to undergo temptations; for when predicated of truths and goods, or of spiritual and celestial things, this expression can have no other signification, since no one can attain to those things except through temptations; for in this case interior goods and truths combat with the evils and falses that are from a hereditary and actual ground, man being kept on such occasions by the Lord in goods and truths from an interior ground, and being assaulted by evils and falses which burst forth from the hereditary principle, and are at hand in consequence of what is actual; that is, the spirits and genii who are in those evils and falses so assail him. Hence come temptations, whereby not only evils and falses, when conquered, are rejected and removed, but also goods and truths are confirmed. These are the things signified by Rachel travailing, and suffering hard things in her labour.

4587. Ver. 17. "And it came to pass in her suffering hard things in her labour."—That hereby is signified after temptations, appears from what has been said just above, n. 4586, thus without further explanation.

4588. "That the midwife said unto her, Fear not."—That hereby is signified perception from the natural principle, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509; and (2.) from the signification of *midwife*, as denoting the natural principle. The midwife here denotes the natural principle, because when interior temptations are undergone, that is, when the interior man undergoes temptations, the natural principle is like a midwife; for unless the natural principle gives aid, it is impossible for any birth of interior truth to exist, since it is the natural principle which receives into its bosom interior truths when born, and gives them an opportunity of springing forth. Such is the case with the things relating to spiritual birth, that reception must be altogether in the natural principle; this is the reason why, during man's regeneration, the natural prin

ciple is first prepared to receive, and so far as this principle is rendered capable of receiving, so far interior truths and goods can be brought forth and multiplied. For this reason also, if the natural man be not prepared to receive the truths and goods of faith in the life of the body, he cannot receive them in the other life, and thus he cannot be saved; this is what is meant by the observation so generally in use, that as the tree falls, so it lies; or, as man dies, so is his state; for man has with him in the other life all the natural memory, or the memory of the external man, but in that life it is not allowed to use it (see n. 2469 to 2494), wherefore it is there as a foundation plane, into which interior truths and goods fall, and if that plane is not capable of receiving the truths and goods which flow-in from an interior principle, they are either extinguished, perverted, or rejected. From these considerations it may appear that the natural principle is like a midwife. That the natural principle, so far as it is recipient when the interior man brings forth, is like a midwife, may also appear from the internal sense of the things related of the midwives, who vivified the sons of the Hebrew women contrary to the command of Pharaoh, as thus stated in Moses: "The king of Egypt spake to the *midwives* of the Hebrews, . . . and he said, When ye *do the office of a midwife* to the Hebrew women, and see them upon the stools, if he be a son, ye shall kill him, and if she be a daughter, she shall be made alive. And the midwives feared God, and did not as the king of Egypt spake unto them, they vivified the sons. And the king of Egypt called the *midwives* and said unto them, Wherefore have ye done this word, and have vivified the sons? And the *midwives* said to Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively, and they have brought forth before the *midwife* cometh unto them. And God dealt well with the *midwives*, and the people multiplied, and became very numerous. And it came to pass, because the *midwives* feared God, that he made them houses," Exod. i. 15 to 21; by the daughters and sons whom the Hebrew women brought forth, are represented the goods and truths of a new church; by the midwives, the natural principle so far as it is recipient of goods and truths; by the king of Egypt, the scientific principle in general, see n. 1164, 1165, 1186, which extinguishes truths, as is the case when the scientific principle enters into the things of faith by a perverted way, in believing nothing but what the sensual and scientific principle dictates. That midwives in the above passage denote receptions of truth in the natural principle, will be confirmed, by the divine mercy of the Lord, when the things contained in that chapter come to be explained.

4589. "For thou hast this son also."—That hereby is signi-

fied spiritual truth, appears from the signification of *son*, as denoting truth, see n. 489, 491, 533, 1147, 2623, 3373; in the present case spiritual truth, because it is Benjamin, who here is the son, by whom is represented the spiritual of the celestial principle.

4590. Ver. 18. "And it came to pass, in her soul going forth, that she was about to die."—That hereby is signified a state of temptation, appears from the signification of the *soul going forth*, and of *dying*, as denoting the ultimate of temptation, which takes place when the old man dies, and the new receives life. That this is the signification, is evident from what precedes, that she suffered hard things in her labour, denoting the temptation of interior truth, n. 4586, 4587, and from what follows at verse 19, that Rachel died.

4591. "And she called his name Benoni."—That hereby is signified the quality of that state, appears from the signification of *calling a name*, as denoting quality, of which much has been said heretofore. The state here described is, in the internal sense, a state of temptations; the quality of this state is signified by Benoni, for in the original tongue Benoni signifies a son of my grief or mourning. That names significative of state were given to infants in old time, may be seen in n. 1946, 2643, 3422, 4298.

4592. "But his father called him Benjamin."—That hereby is signified the quality of the spiritual of the celestial principle, appears from the representation of *Benjamin*, as denoting the spiritual of the celestial principle. What this principle is, was explained above, n. 4585, viz., it is the intermediate between the spiritual and celestial principle, or between the spiritual man and the celestial; Benjamin, in the original tongue, signifies a son of the right hand, by which is signified spiritual truth from celestial good, and thence power, for good has power through truth, see n. 3563; son is truth, n. 489, 491, 533, 1147, 2623, 3373; and hand is power, n. 878, 3091, 3563, hence the right hand is the highest power. From this consideration it is manifest what is signified by sitting at the right hand of God, viz., a state of power by virtue of truth which is from good, n. 3387, which, when predicated of the Lord, is omnipotence, and also the Divine Truth which proceeds from the Divine Good of the Lord, as in Psalm cx. 1; Matt. xxii. 44; xxvi. 63, 64; Mark xiv. 61, 62; xvi. 19; Luke xxii. 69; and whereas it is Divine power, that is, omnipotence, it is there said, at the right hand of the power or virtue of God. Hence it is manifest what Benjamin signifies in the genuine sense, viz., spiritual truth from the celestial good which is Joseph; both together therefore are that intermediate principle which is between the spiritual man and the celestial man, as was said above, n. 4585; but this good and truth are distinct from the celestial repre-

sented by Judah, and from the spiritual represented by Israel, for the former is superior or interior, and the latter is inferior or exterior; for they are, as was said, an intermediate principle. But an idea of the good represented by Joseph, and of the truth represented by Benjamin, cannot be had by any one, unless he be illustrated by light from heaven; the angels have a clear idea concerning them, because all their ideas of thought are from the light of heaven, which is from the Lord, in which they see and perceive indefinite things that man cannot in any wise comprehend, still less utter. This may be illustrated by the following case: all men whatsoever are born natural, with the ability to become either celestial or spiritual; but the Lord alone was born spiritual celestial, and in consequence thereof He was born in Bethlehem, where is the boundary of the land of Benjamin, for by Bethlehem is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial; the reason why He alone was born spiritual celestial, is, because the Divine [principle] was in Him. These things cannot possibly be comprehended by any one who is not in the light of heaven; for he who is in the light of the world, and has perception from that light, scarcely knows what truth and good are, still less what it is to ascend to the interior things of truth and good by degrees; thus he is in total ignorance of those innumerable things thereof in each degree, which are manifest to the angels in a light as of noon-day; hence it is evident what the quality of the wisdom of angels is in respect to that of men. There are six names which frequently occur in the prophetics of the Word where the church is treated of, viz., Judah, Joseph, Benjamin, Ephraim, Israel, and Jacob; he who does not know what principle of good and truth of the church is meant by each name in the internal sense, cannot possibly know any thing of the divine arcana of the Word where those names occur; nor can he know what principle of the church is meant, unless he knows what the celestial principle is, which is Judah; what the celestial of the spiritual is, which is Joseph; what the spiritual of the celestial, which is Benjamin; what the intellectual principle of the church, which is Ephraim; what the internal spiritual, which is Israel; and what the external spiritual, which is Jacob. As to what specifically concerns Benjamin, inasmuch as he represents the spiritual of the celestial, and Joseph the celestial of the spiritual, and thereby both together represent the intermediate between the celestial and spiritual man, and hence they are most conjoined, therefore also their conjunction is described in the historicals of the Word concerning Joseph as follows: "Joseph said unto his brethren, *that they should bring their youngest brother*, lest they die," Gen. xlii. 20. When they returned with Benjamin, and Joseph "saw *Benjamin his brother*, he said, Is this your youngest brother?

And he said, *God be gracious unto thee, my son. And Joseph made haste, for his bowels did yearn upon his brother, and he sought to weep, and therefore he entered into his chamber, and wept there*," Gen. xliii. 29, 30. "*And he multiplied Benjamin's portion fivefold* above the portion of them all," verse 34. After he had made himself known to his brethren, "*he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck*," xlv. 14. "And he gave to all changes of raiment, *but to Benjamin he gave three hundred pieces of silver, and five changes of raiment*," verse 22. From these considerations it is evident that Joseph and Benjamin were most conjoined, not because they were of one mother, but because by them is represented the spiritual conjunction subsisting between the good which is Joseph, and the truth which is Benjamin, and because each is an intermediate between the celestial and spiritual man: therefore Joseph could not be conjoined with his brethren, nor with his father, except through Benjamin; for without an intermediate, conjunction cannot have place, and this was the reason why Joseph did not reveal himself sooner. Moreover also in other parts of the Word, especially the prophetical, by Benjamin is signified spiritual truth of the church; as in the prophetic enunciation of Moses concerning the sons of Israel, "*To Benjamin he said*, The beloved of Jehovah, he shall dwell confidently upon him, covering over him all the day, and he shall dwell between his shoulders," Deut. xxxiii. 12; the beloved of Jehovah is the spiritual truth from celestial good; this good in that truth is predicated to dwell confidently, to cover it the whole day, and also to dwell between its shoulders; for shoulders, in the internal sense, are the all of power, see n. 1085, and the all of power belongs to good through truth, n. 3563. So in Jeremiah, "O *ye sons of Benjamin*, flee out of the midst of Jerusalem, and sounding sound with the trumpet, and upon the house of the vineyard lift up a prophecy, because evil looks from the north, and a great breaking," vi. 1; the sons of Benjamin denote spiritual truth grounded in celestial; Jerusalem denotes the spiritual church, also the house of the vineyard or Beth-haccerem; evil out of the north denotes man's sensual principle and the scientific thence derived. Again, in the same prophet, "It shall come to pass, . . . if ye sanctify the day of the sabbath, . . . they shall enter from the cities of Judah, and from the places about Jerusalem, and *from the land of Benjamin*, and from the plain, and from the mountains, and from the south, bringing burnt-offering and sacrifice, and meat-offering, and frankincense, and bringing sacrifice of praise unto the house of Jehovah," xvii. 24, 26; and again, in the same prophet, "In the cities of the mountains, in the cities of the plain, in the cities of the south, and in *the land of Benjamin*, and in the places about Jerusalem

and in the cities of Judah, flocks shall yet pass near the hands of him that numbereth," xxxiii. 13; where the land of Benjamin also denotes the spiritual truth of the church; for all the things of the church, from the first degree to the last, are signified by the cities of Judah, the places about Jerusalem, the land of Benjamin, the plain, the mountain, and the south. So in Hosea, "Sound ye the cornet in *Gibeah*, the trumpet in *Ramah*, cry aloud in *Bethaven*, *after thee*, *O Benjamin*, Ephraim shall be desolate in the day of rebuke," v. 8, 9; Gibeah, Ramah, and Bethaven denote the things of spiritual truth from celestial which is Benjamin, for Gibeah was Benjamin's, Judges xix. 14; also Ramah, Joshua xviii. 25; as likewise Bethaven, verse 12; to sound with the cornet and trumpet, and to cry aloud, denote to announce that the intellectual principle of the church, which is Ephraim, is desolate. So in Obadiah, "The house of Jacob shall become a fire, and the house of Joseph a flame, the house of Esau for stubble; . . . and they of the south shall inherit the mount of Esau, and they in the plain the Philistines, and they shall inherit the field of Ephraim, and the field of Samaria, and *Benjamin* shall possess Gilead," verses 18, 19. That names signify things, is very manifest in this as well as in other passages; for unless it be known what is signified by the house of Jacob, the house of Joseph, the house of Esau, the mountain of Esau, the Philistines, the field of Ephraim, the field of Samaria, Benjamin, and Gilead, and also what by they of the south, by house, plain, mountain, field, it is impossible that any thing in the passage can be comprehended: neither were the things done, which are there said historically; but he who knows what each expression involves, will find therein heavenly arcana; Benjamin also in this passage is the spiritual principle from the celestial. In like manner in Zechariah, "Jehovah shall be king over the whole earth; in that day there shall be one Jehovah, and his name one: the whole earth shall encompass as a plain from Geba even to Rimmon, . . . and shall dwell beneath itself, hence *from the gate of Benjamin* even to the place of the first gate, unto the gate of the corners, and the tower Hananeel, unto the king's wine-presses," xiv. 9. 10. In like manner in David, "Give ear, O Shepherd, who leadest Joseph like a flock, who sittest upon the cherubim; before Ephraim, and *Benjamin*, and Manasseh, stir up thy strength, and come and save us," Psalm lxxx. 1, 2. In like manner in the prophetic enunciation of Deborah and Barak, "Jehovah shall rule for me amongst the mighty: out of Ephraim whose root is in Amalek; *after thee*, *Benjamin*, *among thy people*, out of Machir shall come law-givers, and out of Zebulun they who bear the sceptre of the scribe," Judges v. 13, 14. And in John, "I heard the number of the sealed, an hundred and forty-four thousand were sealed of all the tribes of

Israel, of *the tribe of Zebulun* were sealed twelve thousand; of *the tribe of Joseph* were sealed twelve thousand; of *the tribe of Benjamin* were sealed twelve thousand," Rev. vii. 4 to 8; where by the tribes of Israel are signified those who are in goods and truths, and thence in the Lord's kingdom; for tribes and twelve, or, what is the same thing, twelve thousand, are all the things of love and faith, or of good and truth, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913, 3926, 3939, 4060; these things are there distributed into four classes, the last of which consists of the twelve thousand sealed out of Zebulun, Joseph, and Benjamin, because by the tribe of Zebulun is signified the heavenly marriage, see n. 3960, 3961, in which is heaven, thus in which are all things; Joseph here is the celestial of the spiritual principle, or the good of truth; and Benjamin is the truth of that good, or the spiritual of the celestial principle, this is the conjugial principle in heaven; hence it is that they are named last. Inasmuch as by Benjamin was represented the spiritual of the celestial principle of the church, or the truth of good, which is intermediate between celestial good and spiritual truth, therefore Jerusalem fell to the sons of Benjamin for an inheritance; for Jerusalem, before Zion was built there, signified the church in general. That Jerusalem fell to the lot of Benjamin, see Joshua xviii. 28; Judges i. 21.

4593. Ver. 19. "And Rachel died, and was buried in the way to Ephrath."—That hereby is signified the end of the former affection of interior truth, appears (1) from the signification of *dying*, as denoting to cease to be such, see n. 494, thus denoting an end; (2.) from the representation of *Rachel*, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819; (3.) from the signification of *burying*, as denoting the rejection of a former state, and the resuscitation of a new one, see n. 2916, 2917, 3256; and (4) from the signification of *Ephrath*, as denoting the spiritual of the celestial principle in a former state, see n. 4585. Hence it is evident, that by Rachel dying and being buried in the way to Ephrath, is signified the end of the state of the former affection of interior truth, and the resuscitation of a new state, which is Bethlehem, of which we shall speak presently. In the genuine sense, by Rachel dying and being buried in the way to Ephrath, is signified that the hereditary principle was expelled for ever through temptations; the hereditary principle was the human affection of interior truth, which the divine affection expelled: hence also, that son was called by the mother, Benoni, or a son of grief; but by the father, Benjamin, or a son of the right hand. In the human affection which is from the mother, there is an hereditary principle in which is evil, but in the divine affection there is nothing but good; for in the human affection there is self-glory, and the glory of the world as an end for the sake of self, but in the

divine affection there is an end for the sake of self that it may be from self to save the human race, according to the Lord's words in John, "I pray for those whom thou hast given me; for all mine are thine, and thine are mine, *but I am glorified in them*. That they all may be one; as thou Father in me, and I in thee, that they also may be one in us; . . . *I have given them the glory which thou hast given me*, that they may be one, as we are one; I in them, and thou in me," xvii. 9, 10, 21, 22, 23.

4594. "This is Bethlehem."—That hereby is signified in the place thereof the resurrection of a new spiritual of the celestial principle, appears from the signification of *Bethlehem*, as denoting the spiritual of the celestial principle in a new state; for Ephrath is the spiritual of the celestial principle in a former state, see n. 4585; by being buried there, is signified the resurrection of a new state, n. 4593. That Rachel brought forth her other son, or Benjamin, in Bethlehem, and died in bringing forth, also that David was born in Bethlehem, and was there anointed to be a king, and finally that the Lord was born there, is an arcanum which has not heretofore been revealed; nor could it be revealed to any one, who did not know what was signified by Ephrath and by Bethlehem, and what was represented by Benjamin, and by David; especially who did not know what the spiritual of the celestial principle is, for this principle was signified by those places, and represented by those persons. The Lord was born there, and not elsewhere, because He alone was born a spiritual celestial man; but all others are born natural, with the faculty, or ability, of becoming either celestial or spiritual by regeneration from the Lord; the reason why the Lord was born a spiritual celestial man, was, that He might make His Human principle Divine, according to order from the lowest degree to the highest, and might thereby arrange into order all things in the heavens and in the hells; for the spiritual celestial principle is an intermediate between the natural or external man, and between the rational or internal, see above, n. 4585, 4592, thus the natural or external principle was below it, and the rational or internal above it. He who cannot comprehend these things, cannot comprehend, by any revelation whatsoever, why the Lord was born in Bethlehem; for from the most ancient time, Ephrath signified the spiritual of the celestial principle, hence afterwards Bethlehem; from this ground, now, it is said in David, "He sware unto Jehovah, he vowed to the mighty One of Jacob, If I shall enter into the tent of my house, if I shall go up upon the couch of my bed, if I shall give sleep to mine eyes, or slumber to mine eyelids, until I shall find a place for Jehovah, habitations for the mighty One of Jacob; *lo, we heard of him in Ephratah*, we found him in the fields of the forest; we will enter into his habitations, we will bow down ourselves at his footstool," Psalm cxxxii. 2 to 7:

that this was spoken of the Lord, is very manifest; we heard *of him*, and we found *him*, is there expressed in the end in the original tongue by the letter H taken out of the name of Jehovah. And in Micah, "Thou *Bethlehem Ephratah*, it is a little thing that thou be amongst the thousands of Judah; out of thee shall he go forth unto me who shall be ruler in Israel, and his going forth from old, from the days of eternity," v. 2; Matt. ii. 6. From these prophecies it was known to the Jewish people that the Messiah or Christ would be born in Bethlehem, as is evident from this passage in Matthew, "Herod gathered all the chief priests and scribes of the people together, and inquired of them where Christ (the Messiah) should be born; they said unto him, In *Bethlehem* of Judea," ii. 4, 5; and in John, "The Jews said, Doth not the scripture say, that Christ (the Messiah) should come of the seed of David, and *out of Bethlehem* the city where David was?" vii. 42. That He was also born there, may be seen in Matt. ii. 1; Luke ii. 4 to 7. Hence also, and because He was of David, the Lord is called a rod from the stem of Jesse, and the root of Jesse, Isaiah xi. 1, 10; for Jesse the father of David was a Bethlehemite, and David was born there, and was also anointed king, 1 Sam. xvi. 1 to 14; xvii. 12; hence Bethlehem was called the city of David, Luke ii. 4, 11; John vii. 42. By David is especially represented the Lord as to the principle of royalty, or the Divine Truth, n. 1888.

4595. Ver. 20. "And Jacob set a statue over her grave."—That hereby is signified the holy principle of spiritual truth about to rise again there, appears (1.) from the signification of *statue*, as denoting the holy principle of truth, see n. 4580, in the present case, of spiritual truth from a celestial principle, because that truth is treated of; and (2.) from the signification of *grave*, as denoting resurrection, see n. 2916, 2917, 3256.

4596. "This is the statue of Rachel's grave even to this day."—That hereby is signified a state of the holy principle for ever, appears (1.) from the signification of *statue*, as denoting the holy principle of truth; (2.) from the signification of *grave*, as denoting resurrection, concerning which, see just above; and (3.) from the signification of *even to this day*, as denoting for ever, see n. 2838, 3998.

4597. Verses 21, 22. *And Israel journeyed, and spread his tent from beyond the tower Eder. And it came to pass, when Israel dwelt in this land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it.* And Israel journeyed, signifies the celestial spiritual principle of the natural at this time: and spread his tent from beyond the tower Eder, signifies the interior things thereof: and it came to pass, when Israel dwelt in this land, signifies when in this state: that Reuben went and lay with Bilhah, his father's concubine, sig

nifies profanation of good by faith separate: and Israel heard it, signifies that this faith was rejected.

4598. Ver. 21. "And Israel journeyed."—That hereby is signified the celestial spiritual principle of the natural at this time, appears (1.) from the signification of *journeying*, as denoting that which is successive or continuous, see n. 4375, 4554, in the present case towards more interior things; and (2.) from the representation of *Israel*, in this passage, as denoting the celestial spiritual principle of the natural, see n. 4286; the celestial spiritual principle of the natural has been above explained, viz., it is the good of truth, or the good of charity procured by the truth of faith. Progression towards interior things is but little known in the world; it is not progression into scientifics, for this often takes place without any progression towards interior things, and frequently with egression; neither is it progression into manly judgment, for this also sometimes takes place with egression from interior things; neither is it progression into the knowledges of interior truth, for knowledges have no effect unless man is affected by them. Progression towards interior things is progression towards heaven and the Lord, through the knowledges of truth implanted in the affection thereof, thus through the affections. The nature of progression towards interior things does not appear to any one in the world; but it is manifest in the other life, being there a progression from a sort of mist into light; for they who are in exterior things alone, are respectively in a mist, and they are also seen by the angels in a mist; but they who are in interior things, are in light, consequently in wisdom, for light in the other life is wisdom; and (what is wonderful) they who are in a mist, cannot see those who are in light, that they are in light; but they who are in light, can see those who are in a mist, that they are in a mist. As the progression of the Lord's Divine principle towards interior things is treated of, Jacob is here called Israel; but where that progression is not treated of, he is called Jacob, as in verse 20 of this chapter, and in the last verse.

4599. "And spread his tent from beyond the tower Eder."—That hereby are signified the interior things thereof, appears (1.) from the signification of *spreading a tent*, as denoting the progression of what is holy, in the present case towards interior things; that tent denotes what is holy, may be seen in n. 414, 1102, 2145, 2152, 3312, 4391; (2.) from the signification of *from beyond the tower*, as denoting into interior things, of which we shall speak presently; and (3.) from the signification of *Eder*, as denoting the quality of the state of the progression of holiness to interior things; the tower Eder had that signification of old, but as it does not occur in any other passage of the Word, except in Joshua, chap. xv. 21, it cannot be confirmed, as other names, from parallel passages. "From beyond

the tower" denotes to interior things, because the things which are interior are expressed by those which are elevated and high, thus by mountains, hills, towers, the roofs of houses, and the like; the reason is, because interior things appear as superior before minds which derive their ideas from the natural things of the world through the external things of sense, see n. 2148. That towers signify interior things, may also appear from other passages in the Word; as in Isaiah, "My beloved had a vineyard in the horn of a son of oil, which he encompassed about, and gathered out the stones thereof, and planted it with a choice vine, and *built a tower in the midst thereof*," v. 1, 2; where vineyard denotes the spiritual church; the choice vine, spiritual good; the tower built in the midst thereof, the interior things of truth. In like manner also in the Lord's parable in Matthew, "A man the father of a family planted a vineyard, and made a hedge about it, and digged a wine-press in it, and *built a tower*, and let it out to husbandmen," xxi. 33; Mark xii. 1. And in Ezekiel, "The sons of Arvad and thine army upon thy walls round about, and the Gammadims were in *thy towers*, they hanged their shields upon thy walls round about; these have perfected thy beauty," xxvii. 11; speaking of Tyre, whereby are signified the knowledges of good and truth, and they who are principled therein; the Gammadims in the towers thereof, denote the knowledges of interior truth. So in Micah, "Jehovah shall reign over them in mount Zion, from now and to eternity; and thou, *O tower of the flock*, the hill of the daughter of Zion, unto thee shall come and return the former kingdom, the kingdom of the daughter of Jerusalem," iv. 7, 8; in this passage the Lord's celestial kingdom is described; its inmost principle, which is love to the Lord, by mount Zion; its derivative principle mutual love (which in the spiritual sense is called charity towards the neighbour), by the hill of the daughter of Zion; its interior truths of good, by the tower of the flock; that hence comes the spiritual kingdom of the celestial, is signified by the kingdom of the daughter of Jerusalem. So in David, "Mount Zion shall rejoice, the daughters of Judah shall exult, because of thy judgments; walk about Zion, and go round about her, *number the towers thereof*," Psalm xlviii. 11, 12; where towers denote the interior truths which defend the things of love and charity. And in Luke, "Whosoever doth not bear his cross, and come after me, cannot be my disciple; for which of you, *intending to build a tower*, doth not first sit down and count the cost, whether he hath wherewithal to finish it? . . . Or what king, going to make war against another king, doth not first sit down and consider, whether he be able with ten thousand to meet him who cometh against him with twenty thousand?" xiv. 27, 28, 31. He who does not know the internal sense of the Word, cannot suppose otherwise than that the

Lord here spake comparatively; and that by building a tower and making war, nothing else is understood: not knowing that all comparisons in the Word are significative and representative; and that to build a tower, is to procure interior truths; and to make war, is to fight from those truths; for the subject there treated of is concerning the temptations which they undergo who are of the church, and are there called the Lord's disciples. Those temptations are signified by their cross which they shall bear; and that they never conquer of themselves and by their own power, but from the Lord, is signified by what follows, "He who doth not deny all that he hath, cannot be my disciple," verse 33. Thus these things cohere; whereas if the things mentioned concerning a tower and war be understood only comparatively without an interior sense, they do not cohere; hence it is manifest what light is obtained from the internal sense. The interiors of those who are principled in self-love and the love of the world, thus the falses from which they combat, and by which they confirm their superstitious principles, are also expressed by towers in the opposite sense; as in Isaiah, "The haughtiness of men shall be bowed down, and Jehovah Zebaoth shall be exalted above every one proud and high, and above every one lifted up, and he shall be humbled; and upon all the cedars of Lebanon high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and *upon every lofty tower*, and upon every fortified wall," ii. 11 to 18; where the interior and exterior things of those loves are described by cedars, oaks, mountains, hills, tower, and wall; interior false principles by a tower: so also interior things are described by those which are high, but with this difference, that they who are in evils and falses believe themselves high and above others, but they who are in goods and truths believe themselves less than and below others, Matt. xx. 26, 27; Mark x. 44; nevertheless, goods and truths are described by high things, because in heaven they are nearer to the Highest, that is, to the Lord. Moreover, in the Word, towers are predicated of truths, but mountains of goods.

4600. Ver. 22. "And it came to pass, when Israel dwelt in this land."—That hereby is signified when in this state, appears (1.) from the signification of *dwelling*, as denoting to live, for to dwell has a like signification with inhabiting, but with this difference, that to dwell is predicated of truth, but to inhabit of good; that to inhabit is to be and to live, thus a state, may be seen in n. 3384; and (2.) from the signification of *land*, as denoting the church as to good, see n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, in the present case as to the good of truth; the state hereof, in which Israel now was, is here signified.

4601. "That Reuben went, and lay with Bilhah his father's concubine."—That hereby is signified the profanation of good by faith separate; and that by "Israel heard it," is signified that that faith was rejected, appears (1.) from the representation of *Reuben*, as denoting faith in doctrine and intellect, which is the first principle of the church, see n. 3861, 3866, in the present case this faith separate from charity, of which we shall speak presently; (2.) from the signification of *lying with Bilhah, his father's concubine*, as denoting the profanation of good; for to commit adultery signifies to pervert or adulterate goods, n. 2466, 2729, 3399; but to lie with a father's concubine, is to profane them; and (3.) from the signification of *Israel heard it*, as denoting that this faith was rejected. In a proper sense, by Israel hearing, is signified that the spiritual church knew this and assented, for by hearing is signified to hearken, and by Israel the spiritual church; but that the true church does not assent, will appear from what will be said concerning Reuben: but in the internal sense it signifies that that faith was rejected; for it is not said what Jacob felt and thought concerning that atrocious deed, but that he was altogether averse from it and abhorred it, is evident from his prophetic enunciation concerning Reuben, "Reuben, my firstborn, thou art my strength, and the beginning of my might, excellent in eminence, and excellent in power; light as water, *thou shalt not excel, because thou wentest up to thy father's bed, then thou profanedst it; he went up to my couch*," Gen. xlix. 3, 4; and Reuben on this account was deprived of the primogeniture, 1 Chron. v. 1; hence it is evident that by Israel hearing, is signified that this faith was rejected; that primogeniture is the faith of the church, see n. 352, 2435, 3325. The profanation of good by faith separate, is effected when the truth of the church and its good is acknowledged and believed, and yet men live contrary thereto; for with those who separate the things of faith from those of charity in understanding and thence in life, evil is conjoined with truth, and false with good, and it is this conjunction itself which is called profanation: it is otherwise with those who, although they know what the truth and good of faith is, still do not in heart believe; see what was said and shown above concerning profanation, n. 301, 302, 303, 571, 582, 593, 1001, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4050, 4289: the profanation of good by faith separate was represented by Cain, in slaying Abel; by Ham, in being cursed of his father; and by the Egyptians, in being submerged in the Red Sea (n. 3325); and it is here represented by Reuben, see n. 3325, 3870. To the intent that they might be saved who are of the spiritual church, the Lord miraculously separated their intellectual part from the voluntary or will part, and gave

to the intellectual part the power of receiving a new voluntary or will principle, see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493; when therefore the intellectual principle apprehends and perceives the good of faith, and appropriates it to itself, and the voluntary or will principle of man (that is, an evil will) still reigns and rules, in this case conjunction is effected of truth and evil, and of good and false. This conjunction is profanation, and is meant by eating and drinking unworthily in the Holy Supper; from such persons, good, which is there signified by the body, and truth, signified by the blood, cannot be separated; for things so conjoined cannot be separated to eternity, wherefore the deepest hell awaits such persons. But they who know what the truth and good of faith is, and yet do not in heart believe, as is the case with the generality at this day, cannot profane it, because the intellectual principle does not receive it and imbue itself therewith. The subject here treated of is the rejection of this faith, because in what immediately follows, the subjects treated of are truths and goods in their genuine order, and then their conjunction with the rational or intellectual principle; the sons of Jacob, who are presently named, are truths and goods in that order, and Isaac is the rational or intellectual principle; the coming of Jacob with his sons to Isaac, in the internal sense, denotes that conjunction with the intellectual principle.

4602. Verses 22 to 26. *And the sons of Jacob were twelve. The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel; Joseph, and Benjamin. And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali. And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.* And the sons of Jacob were twelve, signifies the state of all things now in the Divine Natural principle: the sons of Leah, signifies external divine goods and truths in their order: Reuben, Jacob's first-born, signifies the good of faith: and Simeon, and Levi, and Judah, and Issachar, and Zebulun, signify the essentials of external divine goods and truths: the sons of Rachel, Joseph and Benjamin, signify interior goods and truths: and the sons of Bilhah, Rachel's handmaid, Dan and Naphtali, signify subsequent things serviceable to interior things: and the sons of Zilpah, Leah's handmaid, Gad and Asher, signify things serviceable to exterior things: these are the sons of Jacob, which were born to him in Padan-aram, signifies their origin and state at this time.

4603. Ver. 22. "And the sons of Jacob were twelve."—That hereby is signified the state of all things now in the Divine Natural principle, appears (1.) from the representation of *Jacob*, as denoting the Divine Natural principle, of which

frequent mention has been made above; and (2.) from the signification of *twelve*, as denoting all things, and when predicated of the sons of Jacob, or of the tribes named from them, as denoting all things of truth and good, see n. 2089, 2129, 2130, 3272, 3858, 3913, 3939. It has been said of the Lord's Natural principle, how He made it in Himself divine, for Jacob has represented it; but now the conjunction of the Divine Natural principle with the Rational is treated of, which conjunction is represented by the arrival of Jacob to Isaac, for Isaac represented the Lord's Divine Rational principle; hence it is that all the sons of Jacob are again recounted, for all the things of truth and good ought to be in the natural principle, before it can be fully conjoined with the rational, inasmuch as the natural principle serves the rational for a receptacle; therefore they are recounted. But it is to be noted, that the sons of Jacob are now named in another order than before, for the sons of Bilhah and Zilpah, viz., Dan, Naphtali, Gad, and Asher, are named in the last place, although they were born before Issachar, Zebulun, Joseph, and Benjamin; because the subject now treated of is concerning the order in which the truths and goods in the natural principle are, when this principle was made divine; for according to the state of the thing treated of is the order in which they are named, see n. 3862, 3928, 3936.

4604. Ver. 23. "The sons of Leah."—That hereby are signified external divine goods and truths in their order, appears from the representation of *Leah*, as denoting the affection of external truth, see n. 3793, 3819; hence her sons are those things which are represented by Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, of which we proceed to speak.

4605. "Reuben, Jacob's first-born."—That hereby is signified the good of faith, appears (1.) from the signification of *first-born*, as denoting faith, see n. 352, 367, 2435, 3325; (2.) from the representation of *Jacob*, as denoting the good of natural truth, see n. 4538; and (3.) from the signification of *Reuben*, as denoting the quality of faith. Reuben, in the genuine sense, signifies the truth of faith, n. 3861, 3866; but after the truth of faith was made good, he signifies the good of faith; faith also considered in itself is charity, thus the truth of faith considered in itself is the good of faith, inasmuch as faith cannot possibly exist except from charity, nor truth except from good; wherefore, when man is regenerated, good is in the first place, or the first-born, see n. 3325, 3494. Hence it is, that by Reuben, Jacob's first-born, is here signified the good of faith; the like is also signified in Moses, "*Let Reuben live*, and not die, and it shall be, his numbers mortal," Deut. xxxiii. 6; in this passage Reuben is the good of faith, because he is set in the first place, and Judah in the second, thus in a different order in this prophetic enunciation of Moses concerning the sons of

Israel, than in the prophetic enunciation of Jacob, Gen. xlix., for as was said above, in n. 4603, the order of their naming is according to the state of the subject treated of. In like manner in John, "I heard the number of the sealed, an hundred forty and four thousand were sealed of all the tribes. Of the tribe of Judah were sealed twelve thousand, *of the tribe of Reuben* were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand," Rev. vii. 4, 5; in this passage Judah is named in the first place, Reuben in the second, and Gad in the third; these three there constitute the first class, and as the Lord's kingdom is the subject there treated of, Judah signifies celestial good, such as is in the inmost or third heaven, Reuben spiritual good (which is the same as the good of faith), such as is in the second or middle heaven, and Gad the good of the natural principle, such as is in the first heaven. But it is otherwise in the prophetic enunciation of Deborah and Barak, "The princes in Issachar were with Deborah, and Issachar also with Barak; in the valley he shall be sent under his feet; in the divisions of *Reuben* were great resolutions of heart: why dost thou dwell between two burdens, to hear the hissings of the flocks, for the divisions of Reuben were great searchings out of the heart," Judges v. 15, 16; unless it be known what is represented by Issachar, Deborah, Barak, and Reuben, and what is signified by princes, valley, divisions, resolutions of the heart, two burdens, and hissings of the flocks, no one can possibly know what is meant by those words; that Reuben in this passage denotes faith, is evident.

4606. "And Simeon, and Levi, and Judah, and Issachar, and Zebulun."—That hereby are signified the essentials of external divine goods and truths, appears from the representation of each; viz., *of Simeon*, as denoting, in the supreme sense, Providence; in the internal sense, faith in the will; and in the external, obedience, see n. 3869 to 3872: *of Levi*, as denoting in the supreme sense, love and mercy; in the internal, charity or spiritual love; and in the external, conjunction, see n. 3875, 3877: *of Judah*, as denoting in the supreme sense, the Divine of the Lord's love; in the internal, the Lord's celestial kingdom; in the external, doctrine from the Word, which is of the celestial church, see n. 3880, 3881: *of Issachar*, as denoting in the supreme sense, the divine good of truth and truth of good; in the internal, celestial conjugial love; in the external, mutual love, see n. 3956, 3957: and *of Zebulun*, as denoting in the supreme sense, the Divine itself of the Lord and His Divine Human; in the internal, the celestial marriage; and in the external, conjugial love, see n. 3960, 3961. These are the essentials in the external divine goods and truths of the Lord; but to explain how each of them is therein, is impossible for any one unless he be in heavenly light; for in heaven those

essentials appear as the answers in the Urim and Thummim by evibrations of light and flame, and thence perception from the Lord; for in the Urim and Thummim were twelve precious stones according to the twelve tribes of Israel.

4607. Ver. 24. "The sons of Rachel; Joseph, and Benjamin."—That hereby are signified interior goods and truths, appears from the representation of *Rachel*, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819. Hence the sons of Rachel are interior goods and truths; their essentials are represented by Joseph and Benjamin: by *Joseph*, in the supreme sense, the Divine Spiritual principle; in the internal, the spiritual kingdom; in the external, the good thereof, see n. 3969: and by *Benjamin*, the Divine spiritual of the celestial principle, see n. 3969, 4592. These essentials are in interior goods and truths.

4608. Ver. 25. "And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali."—That hereby are signified subsequent things serviceable to interior things, appears from the representation of *Bilhah, Rachel's handmaid*, as denoting subsequent affection serviceable to the affection of interior truth as a medium, see n. 3849; a handmaid also is a medium serviceable to conjunction, see n. 3913, 3917, 3931; her sons are such mediums; by subsequent goods and truths are meant those goods and truths which do not immediately enter, but which are thence derived and adjoined as servants, and act as means and assistances. Their essentials are represented by Dan and Naphtali: by *Dan*, in the supreme sense, justice and mercy; in the internal, the holy principle of faith; and in the external, the good of life, see n. 3921, 3923: and by *Naphtali*, in the supreme sense, proper ability; in the internal, temptation in which is victory; and in the external, resistance from the natural man, n. 3927, 3928. These are the essentials of the means, or mediums, serviceable to interior goods and truths.

4609. Ver. 26. "And the sons of Zilpah, Leah's handmaid; Gad, and Asher."—That hereby are signified things serviceable to exterior things, appears from the representation of *Zilpah, Leah's handmaid*, as denoting subsequent affection serviceable to the affection of exterior truth as a medium, see n. 3835; handmaid is the medium serviceable to conjunction, as immediately above, n. 4608; her sons are such mediums, the essentials whereof are represented by Gad and Asher: by *Gad*, in the supreme sense, omnipotence and omniscience; in the internal, the good of faith; and in the external, works, n. 3934: by *Asher*, in the supreme sense, eternity; in the internal, the happiness of eternal life; in the external, the delight of affection, see n. 3938, 3939. These are the things which the recounting of the sons of Jacob now involves; but how they cohere, and how one follows and is contained in another, can

not be seen in the light of the world, unless it be illustrated by the light of heaven; but the things which then appear, are such as do not fall into expressions; for human expressions are grounded in ideas formed from those things which are in the light of the world, which ideas are transcended by ideas from the light of heaven, insomuch that the latter cannot be expressed; but only in part be a subject of thought with those to whom it is given to withdraw the mind from the things of sense.

4610. "These are the sons of Jacob, which were born to him in Padan-aram."—That hereby is signified their origin and state at this time, appears from what has been already said concerning the sons of Jacob, both generally and specifically, viz., that by them are signified in general all the things in the Lord's Divine Natural principle, n. 4603; so that those things, taken collectively, now are Jacob. Their origin is signified by their being born in Padan-aram, or from the knowledges of truth and good, for these are signified by Padan-aram, see n. 3664, 3680; as all these things collectively now are Jacob, therefore in the original tongue it is said, *which was born to him*, in the singular. In what now follows, the conjunction of the Divine Natural with the Divine Rational is treated of; this conjunction is represented by Jacob's coming to Isaac his father.

4611. Verses 27 to 29. *And Jacob came unto Isaac his father, unto Mamre Kiriath Arba, this is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred years and eighty years. And Isaac expired, and died, and was gathered unto his people, old and full of days; and his sons Esau and Jacob buried him.* Jacob came unto Isaac his father, signifies that now was the Divine Rational principle to which it was conjoined: unto Mamre Kiriath Arba, signifies the state thereof: this is Hebron, signifies the state when they were conjoined: where Abraham and Isaac sojourned, signifies divine life together: and the days of Isaac were, signifies the state of the Divine Rational principle at this time: an hundred years and eighty years, signifies the quality of the state: and Isaac expired and died, signifies exsuscitation in the Divine Natural principle: and was gathered unto his people, signifies that now he was amongst those things which are of the Divine Natural principle: old and full of days, signifies a new principle of life: and his sons Esau and Jacob buried him, signifies that he rose again in good, and in the good of truth of the natural principle.

4612. Ver. 27. "And Jacob came unto Isaac his father."—That hereby is signified that now was the Divine Rational principle to which it was conjoined, appears (1.) from the representation of *Jacob*, as denoting the Divine Natural principle in

the state spoken of above, n. 4604 to 4610; and (2.) from the representation of *Isaac*, as denoting the Divine Rational principle, see n. 1893, 2066, 2074, 2083, 2630, 3012, 3194, 3210; conjunction is signified by coming to him. In what follows, to the end of the chapter, the conjunction of the natural principle with the rational is treated of; and this being the case, in what just precedes, the quality of the natural has been described, viz., that in it were all things of good and truth; its quality was signified by the twelve sons of Jacob, for, as was shown, each of them represents some common or general principle of good and truth. As to the conjunction of the natural and rational principles, which is treated of in what follows, it is to be noted that the rational principle receives truths and goods sooner and more easily than the natural, see n. 3286, 3288, 3321, 3368, 3498, 3513; for the rational principle is more pure and perfect than the natural, because it is interior and superior, and viewed in itself is in the light of heaven, to which it is adapted. Hence the rational principle receives the things of that light, viz., truths and goods, or what is the same thing, the things of intelligence and wisdom, sooner and more easily than the natural principle; for the natural principle is grosser and more imperfect, because it is exterior or inferior, and viewed in itself is in the light of the world; which light has in it nothing of intelligence and wisdom, except so far as it receives it through the rational principle from the light of heaven; the influx of which the learned at this day speak, is no other than this. But with the natural principle the case is this: from first infancy and childhood this principle receives its quality from those things which flow-in from the world through the external sensual principles; by and from those things man acquires to himself an intellectual principle: but as at this time he is in the delights of self-love and of the love of the world, and thence in lusts, derived both hereditarily and actually, therefore the intellectual principle which he now acquires, is overcharged with such things, and he regards those things which favour his delights as goods and truths. Hence the order of goods and truths in the natural principle is inverted, or opposite to heavenly order; and when he is in this state, the light of heaven indeed flows-in through the rational principle, for hence he has the faculty of thinking, reasoning, speaking, and acting with propriety and civility in the external form; but still the things appertaining to light, which conduce to his eternal happiness, are not in the natural principle, because the delights which have rule in that principle are repugnant to those things; for the delights of self-love and the love of the world are altogether opposite to the delights of neighbourly love and consequent love to the Lord. He may indeed know the things of light or heaven, but he cannot be affected by them, only so far as they

conduce to favour his pursuit of honours and gain; thus so far as they favour the delights of self-love and the love of the world. Hence it may appear manifest, that the order in the natural principle is altogether inverted or opposite to heavenly order; wherefore, when the light of heaven flows through the rational principle into the natural, it must necessarily be either reflected, suffocated, or perverted. This then is the reason why the natural principle must first be regenerated, before it can be conjoined with the rational; for when it is regenerated, the things which flow-in from the Lord through heaven, and thus through the rational principle into the natural, are received, because they agree; for the natural principle is nothing but a receptacle of good and truth from the rational, or through the rational from the Lord. By the natural principle is meant the external man, who is also called the natural man; and by the rational principle, the internal man. These things are premised to the intent that it may be known how the case is with what follows; for the subject there treated of is the conjunction of the natural principle with the rational.

4613. "Unto Mamre Kiriath Arba."—That hereby is signified the state thereof, appears (1.) from the signification of *Mamre*, as denoting the quality and quantity of that to which it is adjoined, see n. 2970; and (2.) from the signification of *Kiriath Arba*, as denoting the church as to truth, see n. 2909, thus denoting truth. Hence, by Mamre Kiriath Arba is signified the state of the natural principle as to truth; and by Hebron, the state as to good, which is next treated of.

4614. "This is Hebron."—That hereby is signified the state when they are conjoined, appears from the signification of *Hebron*, as denoting the good of the church, see n. 2909; in the present case the divine good of the Lord's Divine Natural principle, for those things which in the internal sense signify something of the church, in the supreme sense signify something of the Divine principle of the Lord, because whatever constitutes the church is from the Lord. Hebron signifies the state when the rational and the natural principles are conjoined, because Isaac was there, by whom is represented the Lord's Divine Rational principle, and Jacob came thither, by whom is represented His Divine Natural principle; and by his coming thither is signified conjunction, n. 4612. It is said, Mamre Kiriath Arba, this is Hebron, because the Divine Natural principle is conjoined through good to the good of the Rational principle; for Isaac represents the Lord's Divine Rational principle as to good, n. 3012, 3194, 3210, but Rebekah as to truth, n. 3012, 3013, 3077, and Rebekah is not here mentioned.

4615. "Where Abraham and Isaac sojourned."—That hereby is signified divine life together, appears (1.) from the signification of *sojourning*, as denoting life, see n. 1463, 2025; (2.) from

the representation of *Abraham*, as denoting the Lord's Divine principle itself, n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207; and (3.) from the representation of *Isaac*, as denoting His Divine Rational principle, n. 1893, 2066, 2074, 2083, 2630, 2772, 3012, 3194, 3210, 4180. Inasmuch as the conjunction of the Lord's Divine Natural principle with the Divine Rational is here treated of, therefore Abraham and Isaac are here named; and it is said that they sojourned there, to the intent that there may be signified divine life together, viz., together with the Divine Natural principle, which is Jacob; and whereas the Divine principle itself, the Divine Rational, and the Divine Natural, are one in the Lord, therefore it is said, "where also Abraham and Isaac sojourned" [*peregrinatus*], in the singular, not *peregrinati* in the plural.

4616. Ver. 28. "And the days of Isaac were."—That hereby is signified the state of the Divine Rational principle at this time, appears (1.) from the signification of *days*, as denoting state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785; and (2.) from the representation of *Isaac*, as denoting the Divine Rational [principle], see just above, n. 4615.

4617. "An hundred years and eighty years."—That hereby is signified the quality of the state, may appear from this consideration, that all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, thus an hundred years and eighty years signify the quality of the thing, or the quality of the state, which is the subject treated of. A hundred denotes a full state, see n. 2636; and eighty denotes temptations, see n. 1963; in the present case through temptations; with several things besides, which cannot be known; for numbers have their signification from the more simple numbers, out of which, when multiplied into themselves, they arise; as this number from twelve and fifteen, and also from others still more simple.

4618. Ver. 29. "And Isaac expired and died."—That hereby is signified exsuscitation in the Divine Natural principle, appears from the signification of *expiring and dying*, as denoting exsuscitation,* see n. 3326, 3498, 3505; for when mention is made in the Word of any one, that he has died, in the internal sense is signified his last and what is new in another, thus continuation; as when mention is made of the kings of Judah and Israel, or of the high priests, as being dead, in the internal sense is meant the end of the representation which was by them, and continuation in another; thus exsuscitation. They also who are in the other life, and are present with man when those things are read, do not conceive of any death, because in that life they are altogether ignorant of what dying is, and hence in the place

* It may be expedient to inform the unlearned reader, that by *exsuscitation* is meant an *awakening* or *stirring up*.

thereof they perceive the continuation in another; moreover, when man dies, he dies only as to the corporeal part which had served him for uses on earth, but he continues his life as to his spirit in a world where corporeal things are no longer of any use. The reason why by Isaac expiring and dying, is signified exsuscitation in the Divine Natural principle, is, because the rational has not life unless the natural corresponds, see n. 3493, 3620, 3623; the case herein is like that of the sight of the eye, which perishes, unless it has objects out of itself which it may see, and so also the rest of the senses; in like manner if the objects are altogether contrary, for these occasion death; the case also is like that of a fountain whose waters have no efflux, in consequence whereof the spring is choked up. The case of the rational principle is similar; unless there be a reception of its light in the natural principle, its light perishes, for the scientifics in the natural principle are the objects of the sight of the rational; and if these objects be contrary to the light, that is, to the intelligence of truth and the wisdom of good, the sight of the rational principle also perishes, for it cannot flow into things contrary to itself. Hence, with those who are in evils and falses, the rational principle is closed, so that no communication with heaven is open through it, except only as it were through chinks, that there may be a faculty of thinking, reasoning, and speaking. This is the reason why the natural principle must be prepared for reception, to the intent that it may be conjoined with the rational, which preparation is effected by regeneration from the Lord; and when it is conjoined, the rational principle lives in the natural, for it sees its objects in the natural, as was said, just as the sight of the eye in the objects of the world. The rational principle indeed has a life in itself distinct from the life of the natural principle; but still the rational principle is in the natural, as a man in his house, or the soul in its body. The case is so with the heavens likewise; the inmost or third heaven lives indeed distinct from the heavens beneath it, but still unless there was reception in the second or middle heaven, the wisdom would be dissipated there; in like manner unless there was a reception of the light and intelligence of this latter heaven in the ultimate or first heaven, and of this heaven finally in the natural principle of man, the intelligence of those heavens would also be dissipated, unless it was provided of the Lord that there should be reception elsewhere. The heavens, therefore, are so formed by the Lord, that one may serve another for reception; and at length that man, as to his natural and sensual principle, may serve for ultimate reception, for there the Divine principle is in the ultimate of order, and passes into the world: therefore if the ultimate accord or correspond with prior things, the prior things are together in the ultimate, for the ultimates are receptacles of

things prior to them, and successive things are together in them. Hence it is evident what is meant by exsuscitation in the Divine Natural principle.

4619. "And was gathered unto his people."—That hereby is signified that now he was amongst those things which are of the Divine Natural principle, appears from the signification of *being gathered unto his people*, as denoting, when representatives are treated of, that he [who is so gathered] is no longer treated of, see n. 3255, 3276; thus in the present case, that he is amongst the things of the Divine Natural principle, as also follows from what was said just above, n. 4618. When any one died, the ancients said that he was gathered to his people; and in this case, in the proximate sense, they meant that he was amongst his own in the other life; for every man is in society with spirits and angels as to his spirit whilst he lives in the body, and he also comes amongst the same after death, n. 1277, 2379; this is meant by the people to whom he is gathered. But in the internal sense of the Word, in which sense the goods and truths of the Lord's church or kingdom are treated of, by being gathered to the people is signified to be gathered amongst the truths and goods which accord with or correspond; all the heavenly societies are in truths and goods, but with every difference, because truths and goods in heaven are circumstanced like consanguinities and affinities on earth, see n. 685, 917, 3815, 4121; thus his people are the truths in which concordant societies are principled, or the societies in those truths; that people are truths, may be seen in n. 1259, 1260, 2928, 3295, 3581.

4620. "Old and full of days."—That hereby is signified a new principle of life, appears (1.) from the signification of *old*, as denoting the putting off a former state, and putting on a new one, see n. 2198, 3016, 3254, 3492; in the present case therefore, it denotes a new principle of life; and (2.) from the signification of *full of days*, as denoting a full state.

4621. "And his sons Esau and Jacob buried him."—That hereby is signified that he rose again in good, and in the good of truth of the natural principle, appears (1.) from the signification of *burying*, as denoting resurrection, see n. 2916, 2917, and as denoting a state of the representation raised up in another, see n. 3256; (2.) from the representation of *Esau*, as denoting the Lord's Divine Natural principle as to good, see n. 3302, 3576, 4241; and (3.) from the representation of *Jacob*, as denoting the Lord's Divine Natural principle as to the good of truth, see n. 4273, 4337, 4538. From these considerations, and from what was said above, n. 4618, it is evident, that by his sons Esau and Jacob burying him, is signified that he rose again in good, and in the good of truth of the natural principle. The reason why by being buried, in the internal sense, is signified to rise again, is, because when the body is dead, the soul rises

again; hence, when mention is made in the Word of burying, the angels do not think of the body which is rejected, but of the soul which rises again; for they are in spiritual ideas, thus in those things which are of life; hence all things relating to death in the natural world signify such things as relate to life in the spiritual world.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN; ESPECIALLY ON THE CORRESPONDENCE OF THE SMELL AND OF THE NOSTRILS THEREWITH.

4622. *THE habitations of the blessed in the other life are various, constructed with such art, that they are as it were in the architectonic art itself, or immediately from the art itself; concerning the habitations of the blessed, see what was said above from experience, n.* 1119, 1626 *to* 1630. *These habitations appear to them not only before the sight, but before the touch also; for all things in the other life are adapted to the sensations of spirits and angels; hence they are such as do not fall under the corporeal sense proper to man, but under that sense which is proper to those who are there. I am aware that this is incredible to many, but the reason why it is incredible is, because nothing is believed which cannot be seen with the bodily eyes, and felt with the fleshy hands; hence it is that man at this day, whose interiors are closed, knows nothing of those things which exist in the spiritual world or heaven; he says indeed from the Word and from doctrine, that there is a heaven, and that the angels, who are there, are in joy and in glory; and he knows nothing besides. He wishes indeed to know how the case is, but when he is told, he still believes nothing, because in heart he denies the existence of such things; when he wishes to know, it is only because he is influenced by curiosity grounded in doctrine, not by delight springing from faith; and they who are not in faith, deny also in heart; but they who believe, procure to themselves ideas concerning heaven, its joy and glory, from various things, every one from such things as appertain to his particular science and intelligence; and the simple from sensitive things relating to the body. Nevertheless, the generality do not apprehend that spirits and angels have sensations much more exquisite than men in the world, viz., sight, hearing, smelling, something analogous to taste, and touch, and especially the delights of the affections; yet if they had only believed that their interior essence was a spirit, and that the body, together with its sensations and members, is only adequate to uses in the world, and that the spirit and its sensations and organs are adequate to uses in the*

other life, in this case they would come of themselves and almost spontaneously into ideas concerning the state of their spirits after death. For in such a case, they would think with themselves that the spirit of each is that very man himself who thinks and lusts, who desires and is affected; and further, that all the sensitive principle which appears in the body, is properly of the spirit, and belongs to the body only by influx; and afterwards they would confirm these things within themselves by many considerations, and thereby at length would be delighted with the things appertaining to their spirit, more than with the things appertaining to their body. In reality also this is the case, that it is not the body which sees, hears, smells, and feels, but its spirit; wherefore, when the spirit is stripped of the body, it is then in its own sensations, in which it had been when in the body, and this in a more exquisite degree; for corporeal things, as being respectively gross, rendered the sensations obtuse, and still more obtuse, in consequence of immersing them in earthly and worldly things. This I can affirm positively, that a spirit has more exquisite sight, and also more exquisite hearing, than a man in the body; and what will seem surprising, a more exquisite sense of smelling, and especially of touch, for they see, hear, and touch each other. He who believes in a life after death, might also conclude this from the consideration, that no life can be given without sense, and that the quality of the life is according to the quality of the sense, yea, that the intellectual principle is nothing but an exquisite sense of interior things; and the superior intellectual principle, of spiritual things: hence also the things of the intellectual principle and of its perceptions are called the internal senses. With the sensitive principle of man immediately after death, the case is this: as soon as man dies, and the corporeal parts grow cold, he is raised up into life, and then into the state of all sensations, insomuch that at first he scarcely knows any other than that he is still in the body; for the sensations in which he is, lead him so to believe; but when he perceives that he has more exquisite sensations, especially when he begins to discourse with other spirits, he takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. I have discoursed with two, with whom I was acquainted, on the same day that they were buried, and with one who through my eyes saw his own coffin and bier, and inasmuch as he was in every sensation which he had in the world, he discoursed with me about the exequies, whilst I was following his funeral, and also about his body, saying, that they reject it because he himself lives. It is, however, to be noted, that they who are in the other life cannot see any thing in this world through the eyes of any man; the reason why they could see through my eyes, was, because I am in the spirit with them, and at the same time in the body with those

who are in the world, see also n. 1880). *And it is further to be noted, that I did not see those with whom I discoursed in the other life, with the eyes of my body, but with the eyes of my spirit, and still as clearly, and sometimes more clearly than with the eyes of my body; for, by the divine mercy of the Lord, the things appertaining to my spirit are opened. But I am aware, that the things which have been heretofore said, will not be believed by those who are immersed in corporeal, terrestrial, and worldly things, that is, by such of them as hold those things for an end, for these have no conception of any thing but of what is dissipated by death. I am aware also, that neither will they believe, who have thought and inquired much about the soul, and have not at the same time comprehended that the soul is man's spirit, and that his spirit is his very man which lives in the body; for these cannot conceive any other notion about the soul, than that it is some principle of thought, or of flame, or ether, which only acts into the organical forms of the body, and not into the purer forms which are of the spirit in the body, and thereby they conceive it to be such a principle as is dissipated with the body: this is especially the case with those who have confirmed themselves in such notions by views of the subject puffed up through the persuasion of their own superior wisdom.*

4623. *But it is to be noted, that the sensitive life of spirits is two-fold, viz., real and not real; the one is distinct from the other in this, that all that which appears to those who are in heaven, is real, but all that which appears to those who are in hell, is not real. For whatsoever comes from the Divine (that is, from the Lord), is real, inasmuch as it comes from the very Esse of things and from life in Himself; but whatsoever comes from the proprium [selfhood] of spirits, is not real, because it does not come from the esse of things, nor from life in itself; they who are in the affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth by affection; but they who are in evil and false by affection, are in the life of the proprium, thus in life not real, for the Lord is not present in what is evil and false. The real is distinguished from the non-real in this, that the real actually is such as it appears, and that the non-real actually is not such as it appears. They who are in hell have sensations also, and know no other than that it is really or actually so as they are sensible of; but still when they are inspected by the angels, the same things then appear as phantasms, and vanish, and themselves appear not as men, but as monsters. It has also been given me to discourse with them on this subject, and some of them have said that they believe the things to be real, because they see and touch them, adding, that sense cannot deceive: but it was given me to answer, that however those things appear to them as real, still they*

are not real, because they are in principles contrary or opposite to the divine, viz., in evils and falses; and moreover that they themselves, so far as they are in the lusts of evil and in the persuasions of false, are mere phantasies as to the thoughts; and that to see any thing from phantasies is to see real things as not real, and those which are not real as real; and that unless, by the divine mercy of the Lord, it had been given them to have such sensation, they would not have had any sensitive life, consequently not any life, for the sensitive principle constitutes the all of life. To adduce all the experience which I have had on this subject, would be to fill several pages. Let every one then take heed to himself, when he comes into the other life, lest he be deluded; for evil spirits know how to present various illusions before those who come fresh from the world, and if they cannot deceive, still they try thereby to persuade that nothing is real, but that all things are ideal, even those which are in heaven.

4624. *As to the correspondence of the sense of smelling and thence of the nostrils with the Grand Man, they who are in common perception belong to that province, so that they may be called perceptions; to them corresponds the smell, consequently its organ. Hence also it is, that to smell, to scent, to be quick-scented, and also the nostrils, are predicated in common discourse of those who in matters of difficult investigation come nearest the point in question, and likewise who perceive; for the interior things of the expressions of man's speech derive much from correspondence with the Grand Man, because man as to his spirit is in society with spirits, and as to his body with men.*

4625. *But the societies whereof the whole heaven, which is the Grand Man, consists, are several, and are more or less universal; the more universal are those to which an entire member or organ, or viscus, corresponds; the less universal, those to which the parts thereof, and the parts of parts, correspond. Each society is an image of the whole, for what is unanimous is composed of such images of itself. As those more universal societies are images of the Grand Man, they have particular societies within themselves, which correspond in like manner. I have discoursed occasionally with those who, in the society into which I was sent, belonged to the province of the lungs, the heart, the face, the tongue, the ear, the eye, and with those who belong to the province of the nostrils, from which latter also it was given me to know their quality, viz., that they are perceptions; for they perceive whatever happens in the society in common, but not so much in particular as they who are in the province of the eye, for these latter discern and take a view of those things which are of perception. And it was also given me to observe that their perceptive faculty varies according to the common changes of state of the society in which they are.*

4626. *When any spirit is coming towards others, although as yet he is at a distance and not manifest to the sight, his presence is perceived, as often as the Lord grants, from a certain spiritual sphere, from which the quality of his life, affection, and faith is known; angelic spirits, who are in more exquisite perception, hence know innumerable things respecting the state of his life and faith. This has been shown to me on many occasions. These spheres, when it pleases the Lord, are also changed into odours; the odour itself is made very sensible. The reason why those spheres are changed into odours, is, because odour corresponds to perception; and inasmuch as perception is as it were spiritual odour, hence also the odour descends; but see what has been adduced above from experience on these subjects; concerning* SPHERES, *n.* 1048, 1053, 1316, 1504 *to* 1520, 1695, 2401, 2489, 4464; *concerning* PERCEPTION, *n.* 483, 495, 503, 521, 536, 1383, 1384, 1388, 1391, 1397, 1398, 1504, 1640; *concerning* ODOURS *thence, n.* 1514, 1517, 1518, 1519, 1631, 3577.

4627. *But they who have relation to the interiors of the nostrils, are in a more perfect state as to perception than they who have relation to the exteriors thereof, of whom we have spoken above. Concerning the former I am at liberty to relate as follows: There was presented to my view a bath with long seats or benches, and hence heat issued forth; a woman appeared there who presently vanished into a blackish cloud; and infants were also heard, saying that they were not willing to be there. After a little while, some angelic choirs were perceived, who were sent to me for the purpose of averting the attempts of certain evil spirits; and then suddenly above the front there appeared small holes, greater and less, through which a beautiful yellowish light shone, and in that lucidity within the small holes were seen certain females in a snow-white light; next there appeared again small holes in another arrangement, through which they who were within looked; and again other small holes, through which the lucidity did not so freely pass; lastly, there was perceived a brightening light. It was told me, that the abodes of those who constitute the province of the internal nostrils were there, for they were of the female sex, and that the clearness of perception of those who dwell there, is represented in the world of spirits by such holes; for the spiritual things in heaven are represented, in the world of spirits, by natural things, or rather, by such things as are like natural. Afterwards it was given me to discourse with them, and they said, that through those representative holes they could see exactly those things which were doing beneath, and that those holes appear turned to those societies which they are desirous to observe, and as on this occasion they were turned to me, they said that they could perceive all the ideas of my thought, and likewise of those who were around me. They said moreover, that they not only perceived the*

ideas, but also saw them variously represented to them; as for instance, the things relating to the affection of good they saw represented by suitable small flames, and the things relating to the affection of truth by variations of light; they added, that they saw certain angelic societies attendant upon me, and their thoughts by things variously coloured, by purple colours, such as are seen in painted curtains, and also by the colours of the rainbow in a more obscure plane, and that hence they perceived that those societies were from the province of the eye. Other spirits were next seen who were cast down thence, and were dispersed here and there, of whom they said that they were such as had insinuated themselves amongst them for the sake of perceiving somewhat, and of seeing what was doing below, but with a view of ensnaring them; this casting down was observed as often as the angelic choirs approached, with whom also I discoursed; they said that those who were cast down had reference to the mucus of the nostrils, and that they were dull and stupid, and also without conscience; thus altogether void of interior perception. The woman who was seen, as above described, signified such ensnarers; with these also it was given me to discourse, and they wondered at any one having conscience, and were in total ignorance what conscience is; and when I said that it is an interior perception of what is good and true, and that to act against that perception causes anxiety, this they did not understand; such are they who correspond to the mucus which infests the nostrils, and which is on that account ejected. Afterwards the lucid principle was shown me, in which they live who have reference to the internals of the nostrils; it was beautifully varied with veins of golden flame and of silver light, the affections of good being there represented by veins of golden flame, and the affections of truth by veins of silver light. It was also shown, that they have holes opening on the side, through which they see as it were the heaven with stars in azure blue; and it was said that in their inner rooms the light is so great, that the mid-day light of the world is not to be compared with it; and further, that the warmth in which they live is like the vernal summer heat on the earth; and there are also little children amongst them, but of some years old, and that they are not willing to be there when those ensnarers, or mucuses, approach. Numberless such representatives appear in the world of spirits; but the above were representatives of the perceptions in which they are, who correspond to the smell of the internal nostrils.

4628. *The odours, into which the spheres of perception are turned, are made as sensible as odours on earth, but they do not come to the sense of a man whose interiors are closed, for they flow-in by an internal way, but not by an external. Those odours are from a twofold origin, viz., from the perception of*

good, and from the perception of evil; those from the perception of good are most grateful, exhaling as it were from the fragrant flowers of a garden, and from other perfumes, with such agreeableness and also variety as is ineffable; they who are in heaven are in the spheres of such odours. But the odours from the perception of evil are most ungrateful, being fetid and stinking like those which arise from putrid waters, from excrements, and from dead bodies, and having a filthy smell like mice and vermin: they who are in hell, are in the spheres of such stenches; and what is wonderful, they are not sensible of the horrid smell, yea, those stenches are delightful to them, and when they are in them, they are in the sphere of their delights and dainties. But when hell is opened, and the exhalation thence reaches to good spirits, they are seized with horror and anxiety, like persons in the world who fall into the sphere of such stinks.

4629. *To adduce all the experience which I have had concerning the spheres of perceptions turned into odours, would be to write a volume; see what has been related above concerning them, n.* 1514, 1517, 1518, 1519, 1631, 3577; *to which the following may be added. On a time I perceived the common or general principle of the thought of many spirits respecting the Lord as being born a man, and it was perceived, that it consisted of mere scandals; for that which spirits think in general and in particular, is manifestly perceived by others; the odour of that sphere was perceived like stinking water, corrupted with refuse and fetid things.*

4630. *A certain spirit was present unseen above the head; his presence was perceived from a stench like that of the teeth which is excrementitious; and afterwards a smell as from burnt horn or bone was perceived; next came a great crowd of such, rising as a mist from beneath not far from the back, and as they were unseen, I suspected that they were subtle, and yet evil; but it was said that such are unseen where there is a spiritual sphere, but where there is a natural sphere they are seen; for they who are so natural as to think nothing of spiritual things, nor to believe that there is a hell and a heaven, and still are subtle in their business, are of the above quality, and are called natural spirits unseen; and at times they are manifested to others by the stench above described.*

4631. *Twice or thrice also a cadaverous odour breathed upon me, and when inquiry was made from whom it came, it was said that it was from the hell containing filthy robbers, murderers, and such as have been guilty of iniquitous practices from deep deceit. At times also an excrementitious odour was manifested, and on inquiry whence it was, it was said that it was from the hell containing adulterers who are also cruel; and so in other cases.*

4632. *Whilst I was once thinking about the rule of the soul*

in the body, and the influx of the will into the actions, it was perceived that they who were in the excrementitious hell, at that time only a little open, thought only of the government of the soul in anum, *and the influx of the will into the discharges of the excrements; whence it was evident in what a sphere of perception and consequent stench they were. The like happened whilst I was thinking about conjugial love; on which occasion they who were in the hell containing adulterers, had no thought but of criminal acts relating to adulterv and of the defilements thereof. And whilst I was thinking concerning sincerity, they who were principled in deceit thought of nothing but of what was wicked grounded in deceit.*

4633. *From what has been said above concerning perceptions and odours, it is evident that every one's life, consequently every one's affection, is manifested in the other life. Whosoever therefore believes that in that life it is not known what sort of person the man had been, and what sort of life he had consequently contracted, and that he can there conceal his mind* [animum] *as in the world, is much deceived. In the other life also, not only the things which a man knew concerning himself are manifested, but also the things concerning himself which he did not know, viz., those things which by frequent use he has immersed in the delights of life, for in this case they disappear from his sight and reflection. The very ends themselves of his thought, speech, and his actions, which from a similar cause were become hidden to himself, are most manifestly perceived in heaven; for heaven is in the sphere and perception of ends.*

4634. *The subject of correspondence with the Grand Man will be continued at the end of the following chapter, where the correspondence of hearing and of the ears with that Man will be treated of.*

GENESIS.

CHAPTER THE THIRTY-SIXTH.

4635. HAVING already (in the prefaces to some of the preceding chapters) explained the things which the Lord had predicted in Matthew, chap. xxiv., concerning the last time of the church; and as these predictions are continued in the same evangelist, chap. xxv., it is allowed also to explain in due order the internal sense of those things which in the letter are as follow: *Then shall the kingdom of the heavens be likened unto ten*

virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, but five were foolish; they who were foolish took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps. Whilst the bridegroom tarried, they all slumbered and slept. But at midnight a cry was made, Behold! the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Not so, lest there be not sufficient for us and you; but go ye rather to them that sell, and buy for yourselves. But while they were gone to buy, the bridegroom came; and they who were ready went in with him to the wedding; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour in which the Son of Man will come.

4636. By this parable the Lord described His coming, as is evident from each thing contained in it, and from the end, where He saith, "Watch, therefore, for ye know neither the day nor the hour in which the Son of Man will come;" as also in chapter xxiv. 42, where He speaks expressly concerning His coming, "Watch, therefore, for ye know not in what hour your Lord cometh." That His coming is the consummation of the age, or the last time of the church, was shown above.

4637. That all and each of the things which the Lord spake in parables, are representative and significative of the spiritual and celestial things of His kingdom, and in the supreme sense, of the Divine things appertaining to Himself, is very manifest: wherefore he who is not aware of this, cannot conceive any thing else concerning the Lord's parables, than that they are like common similitudes, and contain nothing more in their bosom; as in regard to what is here said concerning the ten virgins, unless it be known what is signified in the internal sense by virgins, also what by ten, by five, by lamps, vessels, and oil, what by those who sell, what by marriage, and the rest of the expressions; and so likewise in all the other parables. The things which the Lord spake in those parables, appear in the external form like common similitudes, as was observed; but in the internal form they are such as to fill the universal heaven, for in every single thing contained in them there is an internal sense, which is such, that its spiritual and celestial principle diffuses itself through the heavens in every direction like light and flame. This sense is altogether elevated from the sense of the letter, and flows from every single expression and word, yea, from every iota. But what this parable involves in the internal sense, is evident from what follows.

4638. *Then shall the kingdom of the heavens be likened unto ten virgins*, signifies the last time of the old church, and the first of the new; the church is the Lord's kingdom on earth; the ten virgins are all who are in the church, both they who are in good and truth, and they who are in evil and false; ten in the internal sense are remains, and also that which is full, thus all; and virgins are they who are in the church; so also in other parts of the Word. *Who took their lamps*, signifies spiritual things in which is a celestial principle, or truths in which is good, or (which is the same thing) faith in which is charity towards the neighbour, and charity in which is love to the Lord, for oil is the good of love, of which we shall speak presently; but lamps in which is no oil, are the same things in which is no good. *And went forth to meet the bridegroom*, signifies their reception. *And five of them were wise, but five were foolish*, signifies a part of them who were in truths in which is good, and a part who are in truths in which is no good; the former are wise, but the latter foolish; in the internal sense, five are some. *They who were foolish took their lamps, but took no oil with them*, signifies that they had not the good of charity in their truths; oil, in the internal sense, is the good of charity and love. *But the wise took oil in their vessels with their lamps*, signifies that they had the good of charity and of love in their truths; vessels are the doctrinals of faith. *Whilst the bridegroom tarried, they all slumbered and slept*, signifies delay and thence doubt; to slumber, in the internal sense, is to grow slothful by delay in the things appertaining to the church; and to sleep is to cherish doubt; the wise cherish doubt in which is an affirmative principle, and the foolish cherish doubt in which is a negative principle. *But at midnight a cry was made*, signifies the time which is the last of the old church and the first of the new; in the Word, this time is called night, when the state of the church is treated of; a cry is a change. *Behold! the bridegroom cometh, go ye out to meet him*, signifies that which is judgment, viz., acceptance and rejection. *Then all those virgins arose and trimmed their lamps*, signifies a preparation of all, for they who are in truths in which is no good, believe they are as equally accepted as those who are in truths in which is good; for they suppose that faith alone is saving, not knowing that there is no faith where there is no charity. *And the foolish said unto the wise, Give us of your oil, for our lamps are gone out*, signifies that they are willing that good should be communicated from others to their truths which were void of it, or to their empty faith; for in the other life, all spiritual and celestial things are mutually communicated, but only through good. *But the wise answered, saying, Not so, lest there be not enough for us and you*, signifies that it cannot be communicated, because the little of

truth which they had would be taken away; for so the case is with the communication of good with those who are in truths without good in the other life, they as it were take away good from them, and appropriate it to themselves, and do not communicate with others, but defile it, wherefore no communication of good is effected with them: on this subject more will be seen from experience at the close of chapter xxxvii. *But go ye rather to them that sell, and buy for yourselves*, signifies the good of merit; they who boast of that good, are they who sell; they also who are in truth in which is no good, are particularly forward in the other life to make all that meritorious which they have apparently done as good in the external form, although it was evil in the internal, according to what the Lord saith in Matthew, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many virtues? But then will I profess unto them, I never knew you; depart from me, ye workers of iniquity," vii. 22, 23; and in Luke, "When once the master of the house hath risen, and hath shut the door, then shall ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; but he answering shall say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity," xiii. 25, 26, 27; such are they who are here meant by the foolish virgins, wherefore it is said of them in like manner in these words, "They also came, saying, Lord, Lord, open to us; but he answered and said, Verily I say unto you, I know you not." *But while they were gone to buy, the bridegroom came*, signifies unseasonable application. *And they who were ready went in with him to the wedding*, signifies that they who were in good, and thence in truth, were received into heaven; heaven is likened to a wedding by reason of the heavenly marriage, which is the marriage of good and truth; and the Lord is likened to a bridegroom, because they are then conjoined to Him, whence the church is called a bride. *And the door was shut*, signifies that others cannot enter. *Afterwards came also the other virgins, saying, Lord, Lord, open to us*, signifies that they wish to enter from faith alone without charity, and from works in which there is not the Lord's life, but the life of self. *But he answered and said, Verily I say unto you, I know you not*, signifies rejection; not to have known them, in the internal sense, is not to be in any charity towards the neighbour, and thereby in conjunction with the Lord; they who are not in conjunction, are said not to be known. *Watch, therefore, for ye know neither the day nor the hour in which the Son of Man will come*, signifies study of the life according to the precepts of faith,

which is to watch; the time of acceptance, which is unknown to man, and the state, are signified by not knowing the day nor the hour in which the Son of Man will come. He who is in good, that is, who acts according to the commandments, is called wise; but he who is in the knowledges of the truth, and does them not, is called foolish, by the Lord also, in another passage in Matthew, "Every one who heareth my words, and doeth them, I will liken him unto a wise man; . . . and every one that heareth my words, but doeth them not, shall be likened unto a *foolish* man," vii. 24, 26.

CHAPTER XXXVI.

1. AND these are the generations of Esau; himself is Edom.

2. Esau took his wives from the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3. And Bashemath the daughter of Ishmael, the sister of Nebajoth.

4. And Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5. And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau which were born unto him in the land of Canaan.

6. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and every beast of his, and all that he had purchased, which he had got in the land of Canaan, and went to the land from before Jacob his brother.

7. For their riches were more than that they might dwell together; and the land of their sojournings could not bear them because of their possessions.

8. And Esau dwelt in Mount Seir. Esau himself is Edom.

9. And these are the generations of Esau, the father of Edom, in Mount Seir.

10. These are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12. And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz Amalek: these are the sons of Adah, Esau's wife.

13. And these are the sons of Reuel; Nahath and Zerath,

Shammah and Mizzah; these are the sons of Bashemath, the wife of Esau.

14. And these were the sons of Aholibamah the daughter of Anah, the daughter of Zibeon, the wife of Esau; and she bare to Esau, Jeush, and Jaalam, and Korah.

15. These were dukes of the sons of Esau; the sons of Eliphaz, Esau's first-born; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16. Duke Korah, duke Gatam, duke Amalek. These were the dukes of Eliphaz in the land of Edom: these were the sons of Adah.

17. And these were the sons of Reuel, the son of Esau; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These were the dukes of Reuel in the land of Edom: these were the sons of Bashemath, the wife of Esau.

18. And these were the sons of Aholibamah, the wife of Esau; duke Jeush, duke Jaalam, duke Korah. These were the dukes of Aholibamah the daughter of Anah, the wife of Esau.

19. These were the sons of Esau, and these their dukes; himself is Edom.

20. These were the sons of Seir the Horite, inhabitants of the land; Lotan, and Shobal, and Zibeon, and Anah,

21. And Dishon, and Ezer, and Dishan. These were the dukes of the Horite, the sons of Seir in the land of Edom.

22. And the sons of Lotan were Hori, and Heman; and Timna was the sister of Lotan.

23. And these were the sons of Shobal; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24. And these were the sons of Zibeon; both Ajah, and Anah: this was that Anah who found the mules in the wilderness, as he was feeding the asses of Zibeon his father.

25. And these were the children of Anah; Dishon, and Aholibamah the daughter of Anah.

26. And these were the sons of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27. These were the sons of Ezer; Bilhan, and Zaavan, and Akan.

28. These were the sons of Dishan; Uz, and Aran.

29. These were the dukes of the Horite; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30. Duke Dishon, duke Ezer, duke Dishan. These were the dukes of the Horite, as to their dukes in the land of Seir.

31. And these were the kings who reigned in the land of Edom, before a king reigned over the sons of Israel.

32. And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33. And Bela died; and Jobab the son of Zerah of Bozrah reigned in his stead.

34. And Jobab died; and Husham of the land of the Temanites reigned in his stead.

35. And Husham died; and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

36. And Hadad died; and Samlah of Masrekah reigned in his stead.

37. And Samlah died; and Saul of Rehoboth by the river reigned in his stead.

38. And Saul died; and Baal-hanan the son of Achbor reigned in his stead.

39. And Baal-hanan the son of Achbor died; and Hadar reigned in his stead: and the name of his city was Pau; and the name of his wife Mehetabel, the daughter of Matred, the daughter of Mezahab.

40. And these are the names of the dukes of Esau, according to their families, as to their places, in their names: duke Timnah, duke Alvah, duke Jetheth,

41. Duke Aholibamah, duke Elah, duke Pinon,

42. Duke Kenaz, duke Teman, duke Mibzar,

43. Duke Magdiel, duke Iram. These are the dukes of Edom, according to their habitations, in the land of their possession; Esau himself is the father of Edom.

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4639. THE subject here treated of in the internal sense, is concerning the Lord's Divine Natural good, and every order of that good is described by names; the Lord's Divine Natural good is Esau.

THE INTERNAL SENSE.

4640. Verse 1. *AND these are the generations of Esau; himself is Edom.* These are the generations of Esau, signifies derivations in the Lord's Divine Natural good: himself is Edom, signifies the Lord's Divine Human principle as to the natural and corporeal.

4641. "These are the generations of Esau."—That hereby are signified derivations in the Lord's Divine Natural good, appears (1.) from the signification of *generations*, as denoting derivations, viz., of good and truth, see n. 1330, 3263, 3279, 3860, 3868, 4070; and (2.) from the representation of *Esau*, as

denoting the Lord's Divine Natural good, see n. 3302, 3322, 3494, 3504, 3576, 3599; this good is now treated of in this chapter; but as it is such a good as does not fall into the understanding of any man, and scarcely of any angel, it is described by mere names. For the Lord's Divine Natural good, represented by Esau, is what was divine to Him from nativity, for He was conceived from Jehovah; hence He had a divine esse from nativity, which was to Him for a soul, and consequently the inmost principle of His life. This divine esse was exteriorly clothed with what He assumed from the mother which latter, as it was not good, but in itself evil, He expelled by His own proper power, chiefly by temptation-combats; and afterwards He conjoined this human principle, which He made new in Himself, with the Divine Good which He had from nativity. Jacob represented that good which He procured to Himself by His own proper power, and which is treated of in the foregoing chapters, and this is the good which He conjoined to the Divine Good; thus He made the human principle in Himself all divine. The good which Esau represents, flowed-in by an internal way, and through rational good into natural, immediately; but the good represented by Jacob and Israel, flowed-in by an external way, and met the Divine principle through rational good, but mediately through the truth of the rational principle into the natural; Isaac represents that rational good, and Rebekah that truth, see what was said above concerning these latter, n. 3314, 3573, 4563.

4642. "Himself is Edom."—That hereby is signified the Lord's Divine Human principle as to the natural and corporeal, appears from the representation of *Edom*, as denoting the Lord's Divine Human principle as to natural good to which the doctrinals of truth are adjoined, see n. 3302, 3322, 4241, thus as to the natural and corporeal principle; for doctrinals are like a body to truth, or in a spiritual sense they are the corporeal things of natural truth. Hence it is, that by Edom is represented the Lord's Divine Human principle as to the natural and corporeal; the reason why doctrine is as it were the embodying of truth, is, because doctrine is not in itself truth, but truth is in doctrine, as the soul in its body. The subject treated of in what now follows is concerning the Divine Natural good of the Lord, but its derivations are described by names, because, as was said above, the derivations of that good exceed the understanding of any man, and even of any angel; for the angels are finite, and the finite does not comprehend the Infinite. Nevertheless, when this chapter is read, the derivations contained in the names are represented to the angels in a common or general view by an influx of divine love from the Lord, and the influx by a celestial flame which affects them with divine good. He who believes that the Word is not inspired as to the smallest

iota, or that it is otherwise inspired than that each series contained in it represents divine things, and thence celestial and spiritual things, and that every single expression signifies those things, cannot suppose otherwise than that these names involve nothing more than a genealogical account of Esau; but what has such a genealogical account to do with the Word, and what Divine principle can there be therein? That all names in the Word signify things, see n. 1224, 1264, 1876, 1888, 4442, and in other places throughout, where the significations of names have been explained.

4643. Verses 2 to 5. *Esau took his wives from the daughters of Canaan, Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Bashemath the daughter of Ishmael, the sister of Nebajoth. And Adah bare to Esau, Eliphaz; Bashemath bare Reuel; and Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan.* Esau took his wives from the daughters of Canaan, signifies the first conjunction of natural good with the affection of apparent truth: Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite, signifies the quality which was from the ancient church: and Bashemath the daughter of Ishmael, the sister of Nebajoth, signifies another conjunction with the affection of truth from a divine stock: and Adah bare to Esau, Eliphaz; and Bashemath bare Reuel, signifies the first derivations thence: and Aholibamah bare Jeush, and Jaalam, and Korah, signifies another derivation: these are the sons of Esau, which were born unto him in the land of Canaan, signifies from the good of the Lord's kingdom.

4644. Inasmuch as the subject here treated of is concerning the good which was divine in the Lord from nativity, and the conjunction of that good with the truth and good which He acquired to Himself as a man born, and also concerning the derivations thence; and as these things are such as do not fall into the understanding, not even of the angels, as was said above, therefore they cannot be explained as to their singulars. Moreover, they are mere names, by which that Divine principle with its derivations is described; and to explain mere names, without any preceding and subsequent historical sense to give confirming light, would be to induce doubt, for few can believe that things are signified by names in the Word, howsoever it is pointed out to them. For these reasons it is allowed only to transcribe what is written in this chapter, and to adjoin some general explanation by such things as may be adequate to the apprehension, which are only shadings: for the things in the Divine principle never appear to any one; but the things from the Divine principle appear in a most common or general view

according to the understanding into which they fall, and this only as shades. It is moreover to be noted, that not one amongst men is born into any good, but every one into evil, into interior evil from the father, and into exterior evil from the mother, for evil is hereditary to every one; but the Lord alone was born into good and into the Divine Good itself, so far as from the Father. This Divine Good, in which the Lord was born, is the subject here treated of; its derivations are what were in the Lord's Human principle when He made it divine, and through which He glorified it: hence it is that some general explanation may be adjoined.

4645. Verses 6, 7, 8. *And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and every beast of his, and all that he had purchased, which he had got in the land of Canaan, and went to the land from before Jacob his brother. For their riches were more than that they might dwell together; and the land of their sojournings could not bear them because of their possessions. And Esau dwelt in Mount Seir. Esau himself is Edom.* Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and every beast of his, and all that he had purchased, which he had got in the land of Canaan, and went to the land from before Jacob his brother, signifies all things of divine good and of truth thence derived, which ever appertained to him, with which there is correspondence in heaven, and thence heaven, receding from Jacob by reason of representation: for their riches were more, signifies on account of infinity: than that they could dwell together, signifies representatives: and the land of their sojournings could not bear them because of their possessions, signifies that all things cannot be described: and Esau dwelt in Mount Seir, signifies the truth of natural good: Esau himself is Edom, signifies the Lord's Divine Human principle.

4646. Verses 9 to 14. *And these are the generations of Esau, the father of Edom, in Mount Seir. These are the names of the sons of Esau; Eliphaz the son of Adah, the wife of Esau; Reuel the son of Bashemath, the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz, the son of Esau, and she bare to Eliphaz Amalek: these are the sons of Adah, the wife of Esau. And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, the wife of Esau. And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, the wife of Esau; and she bare to Esau, Jeush, and Jaalam, and Korah.* These are the generations of Esau, the father of Edom, signifies derivations in Divine Natural good; the father of Edom is the Divine Good from which others were derived: in

Mount Seir, signifies as to the truths of good: these are the names of the sons of Esau, signifies the quality of the derivations: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau, signifies the states of those derivations from the marriage of good and truth: and the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz, signifies the first derivation of good: and Timna was concubine to Eliphaz the son of Esau, signifies things subservient to them: and she bare to Eliphaz Amalek, signifies the sensual principle: these are the sons of Adah the wife of Esau, signifies another derivation: and these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah; these were the sons of Bashemath, the wife of Esau, signifies a third derivation: and these were the sons of Aholibamah the daughter of Anah, the daughter of Zibeon, the wife of Esau; and she bare to Esau Jeush, and Jaalam, and Korah, signifies a following derivation.

4647. Verses 15 to 19. *These were the dukes of the sons of Esau: the sons of Eliphaz, Esau's first-born; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, duke Amalek. These were the dukes of Eliphaz in the land of Edom; these were the sons of Adah. And these were the sons of Reuel, the son of Esau; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These were the dukes of Reuel in the land of Edom; these were the sons of Bashemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Jeush, duke Jaalam, duke Korah. These were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau, and these their dukes; himself is Edom.* These were the dukes of the sons of Esau, signifies the chief truths of good: the sons of Eliphaz, Esau's first-born, duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, duke Amalek, signifies the first classification, and their quality, and what their qualities are also in the Lord's kingdom: these were the dukes of Eliphaz in the land of Edom; these were the sons of Adah, signifies the chief truths of good of the first class: and these were the sons of Reuel the son of Esau; duke Nahath, duke Zerah, duke Shammah, duke Mizzah, signifies another class, and their quality, as in heaven: these were the dukes of Reuel in the land of Edom, signifies the second classification: these were the sons of Bashemath the wife of Esau, signifies from the marriage of good and truth: and these were the sons of Aholibamah the wife of Esau, signifies the chief truths of goods of the third classification: duke Jeush, duke Jaalam, duke Korah, signifies their quality, thence their quality in the Lord's kingdom: these were the dukes of Aholibamah the daughter of Anah the wife of Esau, signifies the chief truths of

good from the conjunction of good and truth; these twelve dukes are as the twelve tribes, according to arrangement from good: these were the sons of Esau, and these their dukes, signifies that these are the chief of the truths of good: himself is Edom, signifies in the Lord's Divine Human principle.

4648. Verses 20 to 28. *These were the sons of Seir the Horite, the inhabitants of the land; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. These were the dukes of the Horite, the sons of Seir in the land of Edom. And the sons of Lotan were Hori, and Heman; and Timna was the sister of Lotan. And these were the sons of Shobal; Alvan, and Manahath, and Ebal, Shepho, and Onam. And these were the sons of Zibeon; both Ajah, and Anah. This was that Anah who found the mules in the wilderness, as he was feeding the asses of Zibeon his father. And these were the children of Anah; Dishon, and Aholibamah the daughter of Anah. And these were the sons of Dishon; Hemden, and Eshban, and Ithran, and Cheran. These were the sons of Ezer; Bilhan, and Zaavan, and Akan. These were the sons of Dishan; Uz, and Aran.* These were the sons of Seir the Horite, the inhabitants of the land, signifies truths thence in order: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Eber, and Dishan, signifies their quality: these were the dukes of the Horite, the sons of Seir, signifies the chief truths of good from the foregoing: in the land of Edom, signifies the Lord's Divine Human principle: and the sons of Lotan were Hori, and Heman; and Timna was the sister of Lotan, signifies another class of truths: and these were the sons of Shobal; Alvan, and Manahath, and Ebal, Shepho, and Onam, signifies a third class and their quality: and these were the sons of Zibeon; both Ajah, and Anah, signifies a third class and quality: this is that Anah who found the mules in the wilderness, signifies truths from scientifics: as he was feeding the asses of Zibeon his father, signifies when he was in scientifics: and these were the children of Anah; Dishon, and Aholibamah the daughter of Anah, signifies a third class and quality: and these were the sons of Dishon; Hemdan, and Eshban, and Ithran, and Cheran, signifies a fourth class and quality: these were the sons of Ezer; Bilhan, and Zaavan, and Akan, signifies a fourth class and quality: these were the sons of Dishan; Uz, and Aran, signifies a fifth class and quality.

4649. Verses 29, 30. *These were the dukes of the Horite; duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan. These were the dukes of the Horite, as to their dukes in the land of Seir.* These were the dukes of the Horite, signifies the chief of those which follow: duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Di-

shon, duke Ezer, duke Dishan, signifies their quality: these were the dukes of the Horite, as to their dukes in the land of Seir, signifies the chief in the successive principles.

4650. Verses 31 to 39. *And these were the kings who reigned in the land of Edom, before a king reigned over the sons of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah from Bozrah reigned in his stead. And Jobab died, and Husham from the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. And Hadad died, and Samlah from Masrekah reigned in his stead. And Samlah died, and Saul from Rehoboth by the river reigned in his stead. And Saul died, and Baal-Hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau, and the name of his wife Mehetabel, the daughter of Matred, the daughter of Mezahab.* These were the kings who reigned in the land of Edom, signifies principal truths in the Lord's Divine Human principle: before a king reigned over the sons of Israel, signifies when spiritual interior natural truth was not as yet risen: and Bela the son of Beor reigned in Edom, signifies the first truth: and the name of his city was Dinhabah, signifies doctrine thence: and Bela died, and Jobab the son of Zerah from Bozrah reigned in his stead, signifies what was thence derived as from its essential, and its quality: and Jobab died, and Husham reigned in his stead, signifies what was thence derived: from the land of the Temanites, signifies whence: and Husham died, and Hadad the son of Bedad reigned in his stead, signifies what was thence derived: who smote Midian in the field of Moab, signifies purification from the false: and the name of his city was Avith, signifies doctrinals thence: and Hadad died, and Samlah from Masrekah reigned in his stead, signifies what was thence derived, and its quality: and Samlah died, and Saul reigned in his stead, signifies what was thence: from Rehoboth by the river, signifies quality: and Saul died, and Baal-Hanan the son of Achbor reigned in his stead, signifies what was thence, and its quality: and Baal-Hanan the son of Achbor died, and Hadar reigned in his stead, signifies what was thence: and the name of his city was Pau, signifies doctrine: and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mezahab, signifies the good thereof.

4651. Verses 40 to 43. *And these are the names of the dukes of Esau, according to their families, as to their places, in their names; duke Timnah, duke Alvah, duke Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman,*

duke Mibzar, duke Magdiel, duke Iram. These were the dukes of Edom according to their habitations, in the land of their possession; Esau himself is the father of Edom. These are the names of the dukes of Esau, according to their families, as to their places, in their names, signifies the doctrinals of good derived from them, and their rise, state, and quality: duke Timnah, duke Alvah, duke Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram, signifies the quality of those doctrinals: these were the dukes of Edom, signifies chief doctrinals: according to their habitations, in the land of their possession, signifies as to truths and goods: Esau himself is the father of Edom, signifies the Lord's Divine Natural good in His Divine Human principle.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN, OR WITH HEAVEN; ESPECIALLY ON THE CORRESPONDENCE OF HEARING AND OF THE EARS WITH THAT MAN.

4652. *THE nature of the correspondence between the soul and the body, or between the things appertaining to the spirit which is within man, and those appertaining to the body, which are out of him, may appear manifest from the correspondence, influx, and communication of the thought and perception belonging to the spirit, with the speech and hearing belonging to the body. The thought of a man, whilst speaking, is nothing but the speech of his spirit, and the perception of speech is nothing but the hearing of his spirit; when man speaks, thought does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it; and when he hears, perception does not appear otherwise than as hearing in the ear. Hence it is, that the generality of people, who have not reflected, know no other than that all sense is in the organs of the body, and consequently that when those organs fall to decay by death, nothing of sense survives; when yet man, that is, his spirit, then comes into his veriest sensitive life. That it is the spirit which speaks and hears, was made manifest to me from discourses with spirits; when their speech was communicated to my spirit, it fell into my interior speech, and thence into the corresponding organs, and there closed in an effort, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times, when spirits have spoken with me in the midst of the company of men, some of them have supposed, because their speech was*

heard so sonorously, that they would be heard also by those who were there present; but reply was made, that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident how the spirit spake with the prophets, not as man with man, but as a spirit with a man, viz., in him, Zechariah i. 9, 13; ii. 3; iv. 1, 4, 5; v. 5, 10; vi. 4, *and in other places. But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body serves him for uses in the world; they who have confirmed themselves in such disbelief, are indeed unwilling to hear of any correspondence, and if they hear it, they reject it, because they are in a negative principle; yea, they are also made sad at the thought that any thing is taken away from the body.*

4653. *The spirits who correspond to the hearing, or constitute the province of the ear, are such as are in simple obedience, viz., who do not reason whether a thing be so, but who believe it to be so, because it is said to be so by others: hence they may be called obediences. They are of such a quality, because hearing is to speech, as the passive is to the active, or as he who hears a person speaking and acquiesces; hence also in common discourse,* TO GIVE EAR TO ANY ONE *is to be obedient, and* TO HEARKEN TO THE VOICE *is to obey; for the interior things of man's discourse for the most part have derived their origin from correspondence, because the spirit of man is amongst spirits in the other life, and thinks there; of which circumstance man is altogether ignorant, neither is the corporeal man willing to know it.*

There are several differences of the spirits who correspond to the ear, that is, to its functions and offices; some have reference to each of its little organs, to the external ear, to the membrane thereof which is called the drum of the ear, to the interior membranes called windows, to the hammer, the stirrup, the anvil, the cylinders, the cochlea; and some have reference to parts still more inward, even to those substantiated parts which are more proper to the spirit, and which at length are in the spirit, and at last are intimately conjoined with those who appertain to the internal sight, from whom they are distinguished by their not having so much discernment, but assenting to them as passive.*

4654. *There were spirits attendant upon me, who flowed very strongly into the thought, when things relating to Providence were treated of, especially when I thought that those things would not come to pass which I expected and desired; the angels said that they were spirits, who, whilst they lived in the body, and prayed for any thing, and did not obtain it, were indig-*

* These are the several interior parts and forms of the material ear, which are well known to anatomists, and have been abundantly described by them. See the author's *Animal Kingdom*, and the *Economy of the Animal Kingdom*.

nunt, and on that account they were led to entertain doubt concerning Providence; but still that, when they were out of that state, they exercised piety according to what others told them; thus that they were in simple obedience. It was said that such belong to the province of the external ear or auricle; they also appeared there when they spake with me.

4655. *Moreover, on many occasions I have observed spirits near about the ear, and also as it were within it; the reason of their being observed within, is, because it so appears, state in the other life being the cause of appearance. They were all simple and obedient.*

4656. *There was a spirit who spake with me at the left auricle, at its hinder part where are the elevating muscles* (musculi elevatores) *of the auricle; he said to me, that he was sent to say that he reflected nothing upon what others speak, provided he takes it in with his ears. When he spake, he as it were belched out the expression, and he said also that this was his manner of speaking. Hence it was given me to know that interior things were not in his speech, thus there was little of life in it, and that hence came such eructation. It was said, that such as attend but little to the sense of a thing, belong to the cartilaginous and bony part of the external ear.*

4657. *There are spirits, who have occasionally spoken with me, but in a kind of mutter, and this nearer to the left ear, as if they were desirous to speak in the ear so that no one might hear: but it was given me to tell them, that this is not proper in the other life, because it manifests that they were whisperers, and that hence also they have now contracted the habit of whispering; and that the greater part of them are of such a nature, that they observe the faults and failings of others, and tell them to their associates, out of the hearing of any one; or, whilst those others are present, by whispering into the ear; and that they see and interpret all things unfavourably, and prefer themselves to others; and that on this account they can in no wise be admitted into the company of good spirits, who are such that they do not conceal their thoughts. It was said, that such speech in the other life is heard more loudly than open speech.*

4658. *Those belong to the interiors of the ear, who have a sight of the interior hearing, obey what its spirit there dictates, and give apt expressions to its dictates; their nature and quality were also shown me. Something sonorous was perceived penetrating from beneath, near the left side even to the left ear; I observed that they who thus endeavoured to burst forth, were spirits, but of what quality they were, I could not know; but when they were burst forth, they spake with me, saying, That they were logicians and metaphysicians, and that they immersed their thoughts in such things without any other end than to be noted for their learning, and thereby to attain honours and*

riches; lamenting that now they spend a miserable life, because they had given in to such speculations without a view to any other use, and thus had not perfected their rational principle; their speech was slow and in a low tone of voice. In the mean while, there were two above the head speaking to each other, and when inquiry was made who they were, it was said, That one of them was a person of the highest reputation in the learned world, and it was given me to believe that he was Aristotle; who the other was, was not said; the former was then remitted into the state in which he was when he lived in the world, for every one can easily be remitted into the state of his life which he had in the world, inasmuch as he has every state of his life with him. But (which surprised me) he applied himself to the right ear, and there spake hoursely, but still sanely; from the sense of his speech I perceived that he was of a genius altogether different from those scholastics who first emerged, in that he produced from his own thought the things which he had written, and thence deduced his philosophy; so that the terms which he invented and imposed on the things of thought were formulæ by which he described interior things, also that he was excited to such things by the delight of affection and the desire of knowing the things appertaining to thought, and that he followed obediently what his spirit had dictated; on which account he applied himself to the right ear, contrary to the manner of his followers, called scholastics, who do not go from thoughts to terms, but from terms to thoughts, thus in a contrary way; and the generality of them do not even go to thoughts, but stick in terms only, which if they apply, it is to confirm whatsoever they will, and to impose on false principles an appearance of truth according to the desire of persuading; hence the things of philosophy are to them the means of becoming insane, rather than of growing wise, and hence they have darkness instead of light. I discoursed with him afterwards concerning the analytic science, and it was given me to say, that a child speaks more philosophically, analytically, and logically in the space of half an hour, than he could describe by volumes, because all things of the thought and thence of human speech are analytical, whose laws are from the spiritual world; and that he, who is desirous to think analytically from terms, is not unlike a dancer, who is desirous to learn to dance from the science of the moving fibres and muscles, in which if his mind was to*

* The term in the original here rendered *sanely* is *sane*, which is derived from the adjective *sanus*, denoting a person of a sound moral mind. We have no other English term which singly can so well express the idea here suggested. *Sensibly* approaches nearest to it, but does not appear to convey the author's meaning precisely. A *sensible* man is one who has acquired much knowledge of the things of *sense*, and from that knowledge can talk *sensibly* about them. But a *sane* man is one who has acquired knowledge of what is *just* and *equitable*, and from that knowledge can talk *sanely* about *justice* and *equity*.

trammel itself in dancing, he would scarce be able to stir a foot; and yet without that science he moves all the moving fibres throughout the whole body, and as occasion requires, the lungs, the diaphragm, the sides, the arms, the neck, and the rest of the members, for describing which volumes would not suffice; and that the case is similar with those who are desirous to think from terms. These observations he approved, saying, If they are taught in that way, they proceed in inverted order; and he added, If any one is willing to be infatuated, let him so proceed; but let him think continually concerning use, and from an interior principle. He next showed me what idea he had had concerning the Supreme Deity, viz., he represented Him to himself with a human face, and encompassed about the head with a radiant circle; and he now knows that the Lord is that very Man, and that the radiant circle is the Divine principle proceeding from Him, which not only flows into heaven, but also into the universe, and arranges and rules them. He added, He who arranges and rules heaven, also arranges and rules the universe, because the one cannot be separated from the other; and he further said, That he believed in only one God, whose attributes and qualities had been marked by as many names as there were gods worshipped by others. A woman was seen by me, who stretched out her hand, being desirous to stroke his cheek; at which when I wondered, he said, that whilst he was in the world, such a woman often appeared to him, who as it were stroked his cheek, and that her hand was beautiful. The angelic spirit said, that such women were sometimes seen by the ancients, and were called by them Pallases, and that such a one appeared to him from those spirits, who, when they lived men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy; and because such spirits were attendant upon him, and were delighted with him in consequence of his thinking from an interior principle, therefore they representatively exhibited such a woman. He lastly declared what kind of idea he had entertained concerning the soul or spirit of man, which he called pneuma, viz., that it was an unseen vital principle, like something ethereal; and he said that he knew his spirit would live after death, because it was his interior essence, which cannot die, because it can think; and further, that he could not think distinctly concerning it, but only obscurely, because he had not had any knowledge concerning it from any other source than from himself, and very little even from the ancients. Moreover, Aristotle is amongst sane spirits in the other life, and several of his followers are amongst the infatuated.

4659. *It was said in n.* 4652, *that man is a spirit, and that the body serves him for uses in the world; and in other places throughout this work, that the spirit is the internal of man, and*

the body his external. They who do not apprehend how the case is in regard to the spirit of man and his body, may hence suppose, that thus the spirit dwells within the body, and that the body as it were encompasses and clothes it; but it is to be noted, that the spirit of man is in the body, in the whole and in every part thereof, and that it is the purest substance thereof, both in its organs of motion and of sense, and every where else, and that the body is a material principle every where annexed to it, adapted to the world in which it then is: this is what is meant by man being a spirit, and the body clothing it for uses in the world; and by the spirit being the internal of man, and the body his external. Hence also it is manifest, that man after death is in like manner in active and sensitive life; and also in a human form, as in the world, but in a more perfect one.

4660. *The subject concerning correspondence with the Grand Man or heaven will be continued at the close of the following chapter, where the correspondence of the taste and of the tongue therewith will be treated of.*

GENESIS.

CHAPTER THE THIRTY-SEVENTH.

4661. AS a preface to the preceding chapter, a continuation was given of the explanation of what the Lord foretold concerning the last time of the church; and in that preface was explained what He had foretold in the parable of the ten virgis, Matt. xxv. 1 to 14. Next follows another parable, viz., of the servants, to whom a man, on going abroad, gave talents, to one five, to another two, and to a third one, that they might trade therewith; of which servants, he who had received five talents, gained by them other five, he who had received two, gained by them also two, and he who had received one, hid it in the earth. But as this parable involves nearly the same meaning as the parable of the ten virgins, we shall pass on to the concluding part of the same chapter, and explain that, which, from verse 31 to the end, is in the letter as follows:

4662. *When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them the one from the other, as a shepherd divideth the sheep from the goats; and he shall set the sheep on*

his right hand, and the goats on the left. Then shall the king say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a sojourner, and ye gathered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then will the just answer, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee to drink? when saw we thee a sojourner, and gathered thee? or naked, and clothed thee? when saw we thee sick, or in prison, and came to thee? But the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me. Then shall he say also unto those on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye did not give me to drink; I was a sojourner, and ye did not gather me; naked, and ye did not clothe me. Then will they also answer him, saying, When saw we thee hungry, or thirsty, or a sojourner, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the just into life eternal.

4663. He who is unacquainted with the internal sense, cannot suppose otherwise than that these words were spoken by the Lord concerning some last day, in which all in the universal orb of earths shall be gathered together before the Lord, and shall then be judged; and also that the process of the judgment will be altogether such as is described in the letter, viz., that He shall set them on the right hand and on the left, and shall so speak to them. But he who is acquainted with the internal sense, and who has learnt from other passages in the Word, that the Lord in no case judges any one to eternal fire, but that every one judges himself, that is, casts himself into it; and who has also learnt that every one's last judgment takes place when he dies, he may in some measure know what the above words in general involve; and he who knows the interior meaning of the expressions from the internal sense and from correspondence, may know what the words specifically signify, viz., that every one, according to his life in the world, receives reward in the other life. They who vaunt the salvation of man by faith alone, cannot explain the above words in any other sense than this, that the works of which the Lord speaks are the fruits of faith, and that He mentioned these fruits only for the sake of the simple, who are unacquainted with mysteries; but granting it to be according to their senti-

ments, still it is evident that the fruits of faith are what make man blessed and happy after death. The fruits of faith are nothing else than a life according to the precepts of faith; consequently a life according to those precepts is saving, but not faith without the life; for after death man carries with him all the states of his life, so that he is such as he had been in the body; as, for instance, he who in the life of the body had despised others in comparison with himself, in the other life also despises others in comparison with himself; he who in the life of the body had hated his neighbour, in the other life also hates his neighbour; he who in the life of the body had dealt deceitfully towards his companions, in the other life also deals deceitfully towards his companions; and so in other cases. In the other life, every one retains that nature which he had put on in the life of the body; and it is well known that nature* cannot be expelled, and if it be expelled, that nothing of life remains. Hence then it is, that works of charity alone are mentioned by the Lord; for he who is in the works of charity (or, what is the same thing, in the life of faith), is in the faculty of receiving faith, if not in the body, yet in the other life; but he who is not in the works of charity, or in the life of faith, is in no wise in any faculty of receiving faith, neither in the body nor in the other life; for evil never agrees with truth, but one rejects the other; and if they who are in evil speak truths, they speak them from the mouth, and not from the heart, and thus evil and truths are at the utmost distance from each other.

4664. But what those things, which the Lord here speaks concerning the last judgment, that is, concerning the last judgment of every one after death, involve in the internal sense, is too prolix to be explained before this chapter; wherefore, by the divine mercy of the Lord, it shall be explained in order before the chapters which follow.

CHAPTER XXXVII.

1. AND Jacob dwelt in the land of the sojournings of his father, in the land of Canaan.

2. These are the generations of Jacob. Joseph a son of

* It is to be observed, that by *nature* the author here means the life which man has contracted in the world, not the particular evil nature into which he is born. The evils of the latter, the author asserts over and over, may be expelled by a life in accordance with the dictates of heavenly wisdom; but it is impossible to expel the former without depriving man at the same time of the whole of his life, because every one's life must necessarily be that nature which he has contracted.

seventeen years, was feeding the flock with his brethren; and the boy was with the sons of Bilhah, and with the sons of Zilpah, his father's women: and Joseph brought an evil report of them unto their father.

3. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a coat of various colours.

4. And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not speak peaceably unto him.

5. And Joseph dreamed a dream, and told his brethren: and they hated him yet the more.

6. And he said unto them, Hear, I pray you, this dream which I have dreamed:

7. For behold! we were binding sheaves in the midst of a field, and, lo! my sheaf arose, and also stood upright; and, behold! your sheaves stood round about, and bowed themselves to my sheaf.

8. And his brethren said unto him, In reigning shalt thou reign over us? if having dominion shalt thou have dominion into us? And they added yet to hate him for his dreams, and for his words.

9. And he dreamed yet another dream, and told it to his brethren, and said, Lo! I dreamed yet a dream; and, behold! the sun, and the moon, and the eleven stars, bowed themselves to me.

10. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream which thou hast dreamed? Shall I, and thy mother, and thy brethren, coming come to bow down ourselves to thee, to the earth?

11. And his brethren envied him; but his father kept the word.

12. And his brethren went to feed their father's flock in Shechem.

13. And Israel said unto Joseph, Are not thy brethren feeding in Shechem? Go, and I will send thee to them. And he said unto him, Behold me!

14. And he said to him, Go, I pray thee, see the peace of thy brethren, and the peace of the flock; and bring me word again. And he sent him from the valley of Hebron, and he came to Shechem.

15. And a man (*vir*) found him, and, behold! he was wandering in the field; and the man asked him, saying, What seekest thou?

16. And he said, I am seeking my brethren: tell me, I pray, where they are feeding.

17. And the man said, They are departed hence: for I

heard them saying, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18. And they saw him afar off, and before he came near unto them, they conspired against him, to cause him to die.

19. And they said a man (*vir*) to his brother, Behold! that lord of dreams cometh.

20. Come now, and let us slay him, and let us cast him into one of the pits, and we will say, An evil beast hath devoured him: and we will see what his dreams will be.

21. And Reuben heard, and rescued him out of their hand, and said, Let us not smite his soul.

22. And Reuben said unto them, Shed not blood; cast him into that pit which is in the wilderness, and lay no hand upon him: that he might rescue him out of their hand, to deliver him to his father again.

23. And it came to pass, when Joseph was come to his brethren, that they stripped Joseph of his coat, the coat of various colours which was upon him:

24. And they took him, and cast him into the pit: and the pit was empty, there was no water in it.

25. And they sat down to eat bread; and lifted up their eyes and looked, and, behold! a company of Ishmaelites came from Gilead, and their camels bearing spices, and balm, and myrrh, going to carry down to Egypt.

26. And Judah said unto his brethren, What gain is it that we slay our brother, and cover his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh: and his brethren hearkened.

28. And there passed by men, Midianites, traders; and they drew out and caused Joseph to come up out of the pit, and they sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

29. And Reuben returned unto the pit; and, behold! Joseph was not in the pit: and he rent his garments.

30. And he returned unto his brethren, and said, The son is no more; and I, whither do I come?

31. And they took Joseph's coat, and they killed a he-goat of the she-goats, and dipped the coat in the blood:

32. And they sent the coat of various colours, and they brought it to their father, and said, This have we found: know, I pray, whether this be thy son's coat, or not.

33. And he knew it, and said, It is my son's coat: an evil beast hath devoured him: Joseph is without doubt torn to pieces.

34. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons rose up, and all his daughters, to com

fort him; but he refused to be comforted, and said, For I will go down into the grave unto my son, mourning. And his father wept for him.

36. And the Midianites sold him into Egypt, to Potiphar, Pharaoh's chamberlain, prince of the guards.

THE CONTENTS.

4665. THE subject treated of in this chapter in the internal sense is that the divine truths, from the Lord's Divine Human principle, were in process of time rejected in the church, and at length falses were received in their place. The subject specifically treated of is concerning those who are principled in faith separate from charity, that they are against the Lord's Divine Human.

THE INTERNAL SENSE.

4666. VERSES 1, 2, 3. *And Jacob dwelt in the land of the sojournings of his father, in the land of Canaan. These are the generations of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and the boy was with the sons of Bilhah, and with the sons of Zilpah, his father's women: and Joseph brought an evil report of them unto their father. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a coat of various colours.* Jacob dwelt in the land of the sojournings of his father, in the land of Canaan, signifies the Lord's Divine Natural principle, as being in agreement beneath Divine Rational good: these are the generations of Jacob, signifies those things which follow: Joseph signifies the Lord's Divine Human Spiritual principle: a son of seventeen years, signifies the state thereof: was feeding the flock with his brethren, signifies that he was present amongst those principled in faith who taught: and the boy was, signifies what is first: with the sons of Bilhah and with the sons of Zilpah, his father's women, signifies that he was rejected by them: and Joseph brought an evil report of them unto their father, signifies that from him it appeared what was their quality: and Israel loved Joseph more than all his sons, signifies the conjunction of the divine spiritual of the rational principle with the divine spiritual of the natural principle: because he was the son of his old age, signifies his own life in him: and he made him a coat of vari

ous colours, signifies the appearances of truth thence derived, whereby the spiritual of the natural principle is known and distinguished.

4667. Ver. 1. "And Jacob dwelt in the land of the sojournings of his father, in the land of Canaan."—That hereby is signified the Lord's Divine Natural principle, as being in agreement beneath Divine Rational good, appears (1.) from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451; (2.) from the representation of *Jacob*, as denoting in the supreme sense the Lord's Divine Natural principle, see n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4234, 4239, 4286, 4538, 4570; (3.) from the representation of *Isaac*, who is here the father, as denoting the Lord's Divine Rational principle as to good, see n. 1893, 2066, 2630, 3012, 3194, 3210; and (4.) from the signification of *the land of Canaan*, as denoting in the supreme sense the Lord's Divine Human principle, see n. 3038, 3705. Hence now it is, that by Jacob dwelling in the land of the sojournings of his father, in the land of Canaan, is signified the Lord's Divine Natural principle living together or being in agreement beneath Divine Rational good, in the Divine Human principle. The subject treated of above, in chap. xxxv., verses 22 to 26, was concerning the Lord's Natural principle, in that all things therein were now Divine, see n. 4602 to 4610; and in the following verses of the same chapter. 27, 28, 29, the subject treated of was concerning the conjunction of the Lord's Divine Natural principle with His Divine Rational, see n. 4611 to 4619; here now is the conclusion, viz., that the Divine Natural principle acted in agreement of life beneath Divine Rational good. It is said beneath Divine Rational good, because the natural principle lives beneath it; for the rational principle is superior or interior, or, according to a customary form of expression, is prior, whereas the natural principle is inferior or exterior, consequently posterior, thus the latter is subordinate to the former; yea, when they agree, the natural principle is nothing else but the common or general principle of the rational; for whatsoever the natural principle has, is not then its own, but belongs to the rational: the difference only is such as exists between particulars and their common or general principle, or between singulars and their form, in which singulars appear as one. It is known to the learned, that the end is the all in the cause, and the cause is the all in the effect; thus the cause is a formed end, and the effect a formed cause; and hence the effect altogether perishes if you take away the cause, and the cause altogether perishes if you take away the end, and moreover, the cause is beneath the end, and the effect beneath the cause; the case is similar in regard to the natural and the rational principles.

4668. Ver. 2. "These are the generations of Jacob."—That

hereby are signified those things which follow, appears from the signification of *generations*, as denoting the derivations of those things which are of the church, viz., of truth from good, or of faith from love; for no other generations are meant in the internal sense of the Word; these also are treated of in what follows, wherefore it is said, that the generations of Jacob are those things which follow. That such things are signified by generations, appears also from this consideration, that in what follows there is no mention made of any genealogical generations, or nativities, for the subject treated of is Joseph his dreams, the machinations of his brethren against him, and at length his being carried away into Egypt. That generations are the derivations of such things, may be seen in n. 1145, 1255, 1330, 3263, 3279, 3860, 3868, 4070.

4669. "Joseph."—That hereby is signified the Lord's Divine Human Spiritual principle, appears from the representation of *Joseph*, as denoting in the supreme sense the Lord as to the Divine Spiritual, see n. 3969. That the Lord is represented by Joseph, is a thing known in the church, for when the heavenly Joseph is mentioned, no other is meant; but what principle of the Lord is represented by Joseph, is not so known, for it is the Divine Spiritual which proceeds from His Divine Human principle, and is the Divine Truth, which is from Him in heaven and in the church; the spiritual [principle] in its essence being nothing else. The Divine Spiritual principle, or Divine Truth, is also what is called the Lord's regal principle, and is likewise signified by Christ or the Messiah, see n. 2015, 3009, 3670; and this being so, Joseph was made as a king in Egypt, to the intent that he might then represent those things which appertain to the Lord's regal principle.

4670. "A son of seventeen years."—That hereby is signified the state thereof, appears from the years of the ages of those who are mentioned in the Word, as signifying things and states in like manner as other numbers; that all numbers in the Word signify things and states, see n. 575, 647, 648, 1988, 2075, 2252, 3252, 4264, 4495; and that years also, see n. 487, 488, 493, 893. It appears indeed as if numbers of years, or years of ages, signify nothing else, because there is in them something more historical than in other numbers; but still they also involve things and states, as is evident from what has been explained in the fifth chapter of Genesis, and concerning the age of Abraham, Gen. xvii. 1; xxv. 7; and of Isaac, xxxv. 28; and moreover from this consideration, that there is not any historical in the Word, which does not involve that which is celestial, into which it is also changed in passing from the thought of the man who reads, to the angels who are attendant upon him, and through the angels to heaven, where a spiritual sense is obtained from every historical of the Word. But what Joseph's age of

seventeen years signifies, may appear from the signification of this number in other places, viz., as denoting a beginning, in the present case the beginning of the representation by Joseph; (that it denotes a beginning, and what is new, see n. 755, 853;) and besides, this number involves in the general and as it were in potency all the things represented by Joseph; for seven signify what is holy, and ten remains: that seven in the Word add a holiness, see n. 881, and that ten denote remains, see n. 576, 1906, 2284; that the remains appertaining to the Lord were divine and His own, by which He united the Human essence to the Divine, see n. 1906.

4671. "Was feeding the flock with his brethren."—That hereby is signified that he was present amongst those principled in faith who taught, appears from the signification of *feeding the flock*, as denoting to teach those who are in the church, specifically from doctrinals; he who feeds a flock, or a shepherd, is one who teaches, see n. 343, 3772, 3795: in the present case, it denotes that he was present amongst those who taught, because it is said, "feeding with his brethren;" for in this chapter his brethren represent the church which turned away from charity to faith, and at length to faith separate, and thereby to falses; as will be evident from what follows.

4672. "And the boy was."—That hereby is signified what is first, appears from the signification of a *boy*, when predicated of a new church, as denoting what is first or its first state, for the church is circumstanced as an infant, as a boy, as a man (*vir*), and at length as an old man, inasmuch as it passes through its ages like man (*homo*); the church also is as a man in common (or general), and likewise it is so called. In the church also, which from its age is called a boy, and which is such as quickly to turn away, the Lord at first is present, both with those who teach and with those who learn; but afterwards He is alienated from them, which is also represented by Joseph being cast by his brethren into a pit, and sold. Every church is such which commences from faith, but it is otherwise with the church which commences from charity: that which commences from faith, has no other regulator than the understanding, and the understanding has no other regulator than that which is hereditary to man, viz., self-love and the love of the world; these persuade the understanding to procure tenets from the Word to confirm their interests, and to interpret [in their favour] those which do not confirm. It is otherwise with the church which commences from charity: it has good for its regulator, and in good the Lord; for the good of charity and love passes between the Lord and faith, and without this intermediate principle no spiritual communication is given, as there is no effective influx without an intermediate; if evil be in the place of good, it drives away the Lord, and rejects or perverts all

those things which are of the Lord, thus all the things of faith, for faith is from Him through good.

4673. "With the sons of Bilhah, and with the sons of Zilpah, his father's women."—That hereby is signified that he was rejected by them, appears from the signification of *the sons of Bilhah*, and of *the sons of Zilpah*, as denoting exterior or inferior affections of truth serving for mediums, see n. 3849, 3931; thus "with the sons of Bilhah and with the sons of Zilpah," signifies that Divine Truth, which is Joseph, was rejected to inferior things, which respectively are for service. Divine Truth is said to be rejected to inferior things, when faith is preferred to charity, or when it is made antecedent in the heart, and charity is set after, and is made consequent. For all divine truth is from divine good, proceeding thence; and if it does not proceed in like manner with man, he is not in the Lord. This divine truth is the very holy principle itself of the Spirit which proceeds from the Lord, and is called "the Paraclete and Spirit of truth," John xiv. 16, 17.

4674. "And Joseph brought an evil report of them unto their father."—That hereby is signified, that from him it appeared what was their quality, appears (1.) from the representation of *Joseph*, as denoting the Divine Spiritual principle or Divine Truth from the Lord, see n. 4286, 4675; (2.) from the signification of *father*, as denoting good, see n. 3703, 3704, in the present case the good of the ancient church, which is represented by Joseph, as will be seen at the end of this chapter; and (3.) from the signification of *an evil report*, as denoting the blemishes and vices in those signified by Joseph's brethren, who are they of the church that turn away from good and truth, as was said above, n. 4671. Hence it is evident what is signified by the above words in the internal proximate sense, viz., that the blemishes and vices signified by the brethren of Joseph were exposed to view or rendered apparent by divine truth, in looking at them from the good of the ancient church; or, what is the same thing, that it appeared from him what was their quality. In regard to these things, the case is this: the falses and evils of the church (that is, of those who are in the church) do not appear to those who are therein; for falses are not viewed from falses, nor evils from evils, inasmuch as the principles of false entirely overshadow truths, and the life of evil extinguishes them: both the principles of false and the life of evil induce appearances as if falses were truths, and truths falses, and as if good was evil, and evil good; that this is the case is evident from manifold experience. But the church, or they who are in the church, appear altogether otherwise in heaven; for in heaven there is divine truth from the Lord, which in heaven is light, and in this light they appear according to their quality; for every man, as to his soul or spirit, is in some society either an-

gelical or diabolical, his thought is there, but his speech and actions are amongst men in their associations. How the case further is in this respect, viz., that they who are in the church appear from the divine truth, or in the divine light, according to their quality, may be manifest from the following particulars. Before those evil spirits, who are recently deceased, cast themselves into hell, they conceive more than other spirits that they may be received into heaven, as they believe that it consists in reception only, and that every one may be admitted into heaven by grace, without regard to his quality; but sometimes they are told, that heaven is not denied by the Lord to any, and that they may be admitted if they can abide there; some of them also are elevated into the first societies which are in the entrance to heaven: but when they come thither, they begin to be tormented, and almost to be suffocated, the life of their thought and will being thereby in distress, the life of the thought from principles of false, and the life of the will from the life of evil in the world; and when they view themselves in the light therein, they appear to themselves as devils, some as carcasses, and others as monsters: wherefore they cast themselves down headlong from that society, and from the light there into some infernal mist, where they receive their former respiration, and appear to themselves from phantasy as spirits not evil; thus they know of what quality they are. Hence now it is clear in what manner it is meant, that from him, viz., from divine truth, they appear according to their quality.

4675. Ver. 3. "And Israel loved Joseph more than all his sons."—That hereby is signified the conjunction of the divine spiritual of the rational principle with the divine spiritual of the natural principle, appears (1.) from the representation of Jacob as *Israel*, as denoting the divine spiritual of the natural principle, or the celestial of the spiritual from the natural, see n. 4286, 4598; (2.) from the representation of *Joseph*, as denoting the divine spiritual of the rational principle, or the celestial of the spiritual from the rational, see n. 4286, 4592; and (3.) from the signification of *loving*, as denoting to be conjoined, for love is spiritual conjunction. Hence it is evident, that by Israel loving Joseph, is signified the conjunction of the divine spiritual of the rational with the divine spiritual of the natural principle. Inasmuch as this conjunction is here treated of, therefore Jacob is not here called Jacob, as above, in verses 1 and 2, but Israel; it may also be concluded from the change of the name, that there is some arcanum here contained in the internal sense. But how the case is with this conjunction of the divine spiritual of the rational with the divine spiritual of the natural principle, cannot as yet be explained, because it is not treated of in this chapter, but in the following chapters, in which that arcanum will come to be explained as far as possible. We shall

here only observe, that what is spiritual is predicated both of the rational and of the natural principles, for what is spiritual is the divine truth which is from the Lord, which, when it shines in the rational principle or in the internal man, is called the spiritual of the rational; and when it shines in the natural principle or in the external man, it is called the spiritual of the natural.

4676. "Because he was the son of his old age."—That hereby is signified his own life in him, appears from the signification of *old age*, as denoting putting off a former state and putting on a new one, also as denoting a new principle of life, see n. 3492, 4620. For old age in the internal sense does not signify old age, because the internal man, or the spirit of man, does not know what old age is; but as the body or external man grows old, he passes into a new state of life, the spirit of man being perfected by age as his corporeal principle decays; and still more so in the other life, they who are in heaven being continually brought by the Lord into more perfect life, and at length into the flower of youth; this is the case also with those who have died in a good old age: hence it may appear manifest, that by old age, in the internal sense, is signified life. What is meant by his own life in him, has been explained above, n. 4667. It was said that the spirit of man, or the internal man, does not know what old age is; and yet it was said above, that it is this man who thinks in the body, also that the body has life from him: the reason why this his thought cannot be communicated to the body, and man thereby know that he lives after death, is, because so long as his spirit remains in the body, it cannot think otherwise than from principles which his natural man had imbibed; and when the principle and persuasion is, that only the body lives, and that when it dies, every principle of man dies also, in this case the influx of the above thought is not received. Nevertheless, the influx manifests itself by this, that the generality are solicitous about their funeral rites, about encomiums after death, and some about their future reputation; on which account also they erect for themselves magnificent monuments, to the intent that their memory may not perish. Into such things is the influx from heaven respecting the permanence of life changed, with those who in other respects believe nothing about it; for without that influx they would be altogether indifferent to whatever might regard their memory after they were dead.

4677. "And he made him a coat of various colours."—That hereby are signified the appearances of truth thence derived, whereby the spiritual of the natural principle is known and distinguished, appears (1.) from the signification of *coat*, as denoting truth of the natural principle, of which we shall speak presently; and (2.) from the signification of *various colours*, as

denoting the appearances of truth whereby the spiritual of the natural principle is known and distinguished. That these things are signified by various colours, cannot be known to any one, unless he knows that colours in the other life appear as in this world, and indeed in beauty and variety they much exceed colours in the world, and unless he knows also whence those colours are derived. The colours, which appear in the other life, are from the variegation of light in that world, and are (to use the expression) modifications of intelligence and wisdom; for the light which appears there is from the Divine Truth which is from the Lord, or it is the Divine Spiritual principle from Him; or what is the same thing, divine intelligence and wisdom; this appears as light before the eyes of angels and spirits. Hence it is evident what is signified by colours from that light, viz., they signify the qualities and thus the appearances of truth, and they appear from the affections of good and truth; concerning colours in the other life, see n. 1042, 1043, 1053, 1624, 3993, 4530. That the coat denotes the truth of the natural principle, was said above in n. 3301: but as it was not there shown to have such a signification, it may be expedient here to confirm it from other passages in the Word. As in the Jewish church kings represented the Lord as to the Divine Spiritual principle or the Divine Truth, n. 2015, 2069, 3009, 3670, therefore their daughters were clad in coats of various colours; for by daughters were signified the affections of good and truth, and thence of the church, n. 2362, 3963; concerning whom it is thus written in Book II. of Samuel, "There was upon Tamar, David's daughter, a *coat of various colours;* because with such robes were the king's daughters, who were virgins, appareiled," xiii. 18. And as the chief priests represented the Lord as to the Divine Celestial principle, or Divine Good, therefore Aaron was clad with garments which represented the divine truth from the divine good of the Lord, for divine good is in the Lord, but divine truth proceeds from Him; this was what was represented by garments. In like manner, when the Lord was transformed before Peter, James, and John, the divine good appeared as a sun, and the divine truth was exhibited by vestments which appeared as light, Matt. xvii. 2. Concerning the garments with which Aaron and his sons were clad, it is thus written in Moses, "*Thou shalt make for Aaron a coat of fine linen*, a mitre of fine linen, and thou shalt make a girdle of needle-work. And for the sons of Aaron thou shalt make *coats*, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty," Exod. xxviii. 39, 40. Each of these things signified some principle relating to the divine truth from the divine good of the Lord; the coat of fine linen specifically signifies the divine spiritual principle. In like manner in another place, "Thou shalt take the garments, and

shalt put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and shalt gird him with the girdle of the ephod: . . . afterwards thou shalt make his sons to approach, and *shalt put coats upon them*," xxix. 5, 8; xl. 14. What each of these things signifies, will be shown, by the divine mercy of the Lord, when we come to treat of them; that garments in general denote truths, may be seen in n. 297, 1073, 2576, 4545. The prophets also were clad with coats, but with coats of hair, because the prophets represented the Lord as to truths of doctrine; and as these are of the natural or external man, therefore they had coats of hair; for hair signifies the natural principle, see n. 3301. That coat signifies divine truth from the Lord, appears yet more manifestly from those passages where mention is made of coat in the New Testament; as in John, "The soldiers took his garments (and made four parts, to each soldier a part); and *also his coat:* but *the coat was without seam, woven from the top throughout.* They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They divided my garments to themselves, and upon *my coat* they did cast lots," xix. 23, 24. He who reads these words, may suppose that they involve nothing more concealed, than that the garments were divided amongst the soldiers, and that lots were cast upon the coat; when yet they were each representative and significative of divine things, as well as to the division of the garments into four parts, as to the coat not being divided, but lots being cast upon it, and especially as to the coat being without seam, and woven from the top throughout; for by the coat was signified the Lord's Divine Truth; as this Divine Truth is one only [*unicum*],* and derived from good, it was represented by the coat being without seam, and woven from the top throughout. The like was signified by Aaron's coat, which was woven, or the work of the weaver, as is evident from Moses, "They made *coats of fine linen, the work of the weaver*, for Aaron and for his sons," Exod. xxxix. 27. It was also represented, that the Lord did not suffer divine truth to be pulled asunder into parts, as was done with the inferior truths of the church by the Jews. Inasmuch as divine truth is one only [*unicum*], viz., which is derived from divine good, it was also enjoined the twelve disciples, when they were sent to preach the gospel of the kingdom, that they should not have two coats; as it is thus written in Luke, "Jesus sent the twelve disciples

* It is not easy in the English language to express the idea here intended to be conveyed by the Latin adjective *unicum*, and therefore (for want of a better expression) we have been compelled to render it by the terms *one only*. The English reader will be at no loss to apprehend the idea intended to be expressed, if he only keeps in mind that the Latin *unicum* is an adjective denoting the *one-ness* of that thing to which it is applied, in the present case denoting the *one-ness* of divine truth.

to preach the kingdom of God, . . . and said unto them, Take nothing for the way, neither staves, nor scrip, nor bread, nor silver; *neither have two coats apiece*," ix. 2, 3; and in Mark, "He commanded them that they should take nothing for the way, save a staff only; no scrip, nor bread, nor brass in their purses; but be shod with sandals, and *not put on two coats*," vi. 8, 9; and in Matthew, "Possess not gold, neither silver, nor brass in your purses; nor a scrip for the way, neither *two coats*, nor shoes, nor staves," x. 9, 10. Every single thing contained in these passages is representative of the celestial and spiritual things of the Lord's kingdom, which they were sent to preach; the reason why they were not to take gold, silver, brass, scrip, or bread with them, was, because those things signified goods and truths, which are from the Lord alone; viz., gold signifies good, n. 113, 1551, 1552; silver, truth thence derived, 1551, 2954; brass, natural good, n. 425, 1551; bread, the good of love, or celestial, n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217; but a coat, and a sandal, or shoe, signified the truths with which they were clad, and a staff the power of truth from good; that a staff denotes that power, may be seen in n. 4013, 4015; the shoe denotes the lowest natural principle, see n. 1748, in the above passages as to truth. But the coat denotes interior natural truth; and as these latter things ought not to be double, but single [*unica*], it was forbidden to have two staves, two pairs of shoes, and two coats. These are the arcana contained in the above command of the Lord, which cannot possibly be known, unless from the internal sense. All and each of the things which the Lord spake, were representative of divine things, consequently of the celestial and spiritual things of His kingdom, and thereby adapted to the apprehension of men, and at the same time to the understanding of spirits and of angels; wherefore those things which the Lord spake, filled and yet fill the universal heaven. Hence also it is manifest of what advantage and importance it is to be acquainted with the internal sense of the Word; without that sense also it is in the power of any one to confirm from the Word whatsoever doctrinal tenet he pleases, and as it appears to be confirmed to those who are in evil, they ridicule the Word on that account, and are disposed to believe any thing rather than that it is divine.

4678. Verses 4 to 11. *And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and told his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For behold! we were binding sheaves in the midst of a field, and lo! my sheaf arose, and also stood upright; and behold! your sheaves stood round about, and bowed themselves to my sheaf. And his brethren said unto him, In reign-*

ing shalt thou reign over us? if having dominion shalt thou have dominion into us? And they added yet to hate him for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Lo! I dreamed yet a dream; and, behold! the sun, and the moon, and the eleven stars, bowed themselves to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream which thou hast dreamed? Shall I, and thy mother, and thy brethren, coming come to bow down ourselves to thee, to the earth? And his brethren envied him; but his father kept the word. And his brethren saw, signifies those things which are of faith; in the proximate sense, the posterity of Jacob: that their father loved him more than all his brethren, signifies that he was conjoined with the divine natural principle; in the proximate sense, with the ancient church, which is the father: and they hated him, and could not speak peaceably unto him, signifies contempt and aversion: and Joseph dreamed a dream, signifies predication concerning himself: and told his brethren, signifies before those who are of faith separate from charity: and they hated him yet the more, signifies still greater contempt and aversion: and he said unto them, Hear, I pray you, this dream which I have dreamed, signifies the contents of the predication: for behold! we were binding sheaves in the midst of a field, signifies those who teach from doctrine: and lo! my sheaf arose and also stood upright, signifies the doctrinal tenet concerning the Lord's Divine Human principle: and, behold! your sheaves stood round about, signifies those who were in faith: and bowed themselves to my sheaf, signifies adoration: and his brethren said unto him, signifies those who are of faith separate from charity: in reigning shalt thou reign over us, if having dominion shalt thou have dominion into us? signifies were they to be subject as to the things of the understanding and of the will: and they added yet to hate him for his dreams and for his words, signifies still greater contempt and aversion by reason of the predication of the Word: and he dreamed yet another dream, signifies further predication: and told it to his brethren, and said, signifies in the presence of those who are of faith separate from charity: lo! I dreamed yet a dream, signifies the contents of predication: and behold! the sun and moon, signifies natural good and truth: and the eleven stars, signifies the knowledges of good and truth: bowed themselves to me, signifies adoration: and he told it to his father and to his brethren, signifies that it was given to know it: and his father rebuked him, and said unto him, What is this dream, which thou hast dreamed? signifies indignation; father, in this passage, is the Jewish religion derived from the ancient: shall I, and thy mother, and thy brethren, coming come to bow down ourselves to thee to the

earth? signifies must the church adore: and his brethren envied him, signifies their aversion: but his father kept the word, signifies that truth remained in their religious worship.

4679. Ver. 4. "And his brethren saw."—That hereby are signified those things which are of faith, and in the proximate sense the posterity of Jacob, appears (1.) from the signification of *seeing*, as denoting to perceive and understand, see n. 2150, 2325, 2807, 3764, 3863; and (2.) from the representation of *the brethren of Joseph*, as denoting those things which are of faith: for Joseph in this chapter represents the Divine Spiritual [principle] or Divine Truth of the Lord; and his brethren represent the church which turns aside from charity to faith, next to faith separate from charity, and finally to falses, see above, n. 4665, 4671. Hence it is, that by the brethren of Joseph are here signified those things which are of faith; and as the posterity of Jacob was such, therefore in the proximate sense that posterity is signified.

4680. "That their father loved him more than all his brethren."—That hereby is signified that he was conjoined with the divine natural principle, in the proximate sense, with the ancient church, which is the *father*, appears from what was explained above, n. 4675, where the like words occur. In the proximate sense, his conjunction with the ancient church is denoted, and that church is in that sense meant by father, because (as was said above, n. 4679), by the brethren of Joseph, in the proximate sense, are signified the posterity of Jacob, consequently the church which was represented amongst them; how this case is, has been occasionally shown above, but for the sake of the series of the things which follow, it may be expedient briefly to recapitulate it. The ancient church, which was established anew by the Lord after the flood, was a representative church; of such a nature, that all and each of its externals of worship represented the celestial and spiritual things of the Lord's kingdom, and in the supreme sense the divine things themselves of the Lord; but all and each of its internals of worship had reference to charity. That church was spread through a great part of the Asiatic world, and through several kingdoms therein; and although they differed as to doctrinals of faith, still the church was one, because all in every part of it made charity its essential; they who at that time separated faith from charity, and made faith the essential of the church, were called Ham. But in process of time this church turned away to idolatrous things, and in Egypt, Babel, and other places, to things of magic; for they began to worship external things without internal, and as thereby they receded from charity, heaven also receded from them, and in its place came spirits from hell, who led them. When this church was desolated, a certain new church commenced from Eber, which was

called the Hebrew church, and prevailed in Syria and Mesopotamia, and also amongst some nations in the land of Canaan; but this church differed from the ancient, for it placed the essential of external worship in sacrifices; it acknowledged indeed the internal of worship to be charity, but not so much in heart as the ancient church; nevertheless, this church also became idolatrous. At length it pleased the Lord to establish a new principle of a church amongst the posterity of Abraham descended from Jacob, and to introduce the externals of the worship of the ancient church amongst them; but that nation was such, that it could not receive any internal principle of a church, because their hearts were altogether against charity; wherefore the representative of a church only was instituted in that nation. Hence now it is, that in the proximate sense, the sons of Jacob or the brethren of Joseph signify such a church, and that Jacob their father signifies the ancient church; in several other parts of the Word also, especially the prophetic, by Jacob is meant the ancient church; and that church, viz., the ancient, is also occasionally called Father and Mother, father as to its good, and mother as to its truth. Hence now it is evident, that by their father loving Joseph more than all his brethren, is signified that the Divine Truth of the Lord was conjoined with the ancient church.

4681. "And they hated him, and could not speak peaceably unto him."—That hereby is signified contempt and aversion, viz., contempt for the divine truth represented by Joseph, and aversion from it, appears (1.) from the signification of *hating*, as denoting to despise; for hatred in the internal sense does not signify such hatred as prevails amongst men who are in hatred, for the signification of that expression grows mild as it ascends into heaven, because in heaven they do not know what hatred is, therefore it is contempt which is signified; and (2.) from the signification of *not being able to speak peaceably unto him*, as denoting to avert themselves. To speak peaceably, denotes to will well to any one: for by peace, the ancients meant in the supreme sense the Lord Himself; in the internal sense, His kingdom, and life in Him or salvation; but in the external sense, safety in the world, or health: the contrary thereof is, not to be able to speak peaceably unto him, that is, not to will well to any one; thus to avert oneself, in the present case from divine truth.

4682. Ver. 5. "And Joseph dreamed a dream."—That hereby is signified predication concerning himself, appears from the signification of *dreaming a dream*, as denoting to predicate; and as the dream treats of Joseph, it denotes to predicate concerning the Lord's Divine Human principle. The dream here signifies predication, because Joseph's two dreams contain in a summary all those things which were foreseen and provided

concerning Joseph; or in the internal sense, concerning divine truth within the church, such as is represented by Joseph's brethren, or commences from faith. Moreover, in old time divine truths were manifested either by speech, visions, or dreams, and from them were predications: hence in the Word, by prophets to whom divine truth was manifested either by speech, visions, or dreams, are signified they who teach truths; and in the abstract sense, truths of doctrine, n. 2534; and so in like manner by seeing visions and dreaming dreams, as in Joel, "I will pour out my Spirit upon all flesh, and your sons and your daughters *shall prophesy*, your old men *shall dream dreams*, *your young men shall see visions:* also upon the servants and the handmaids in those days will I pour out my Spirit," ii. 28, 29. To pour out the Spirit upon them, denotes to instruct concerning truths; to prophesy, denotes to teach and proclaim those truths, so likewise to dream dreams; old men, denote the wise; young men, the intelligent; servants, those who know. So in Jeremiah, "Thus saith Jehovah Zebaoth, Hearken not unto *the words of the prophets who prophesy unto you;* they make you vain: they speak a vision of their own heart, not from the mouth of Jehovah. . . I have heard what the *prophets* said, who *prophesied* lies in my name, saying, *I have dreamed*, *I have dreamed. . . . The prophet with whom is a dream*, shall relate *a dream;* but with whom is my word, shall relate my word in truth. . . . Behold! I am *against those who prophesy dreams of a lie*, saith Jehovah; they relate them, and seduce my people by their lies," xxiii. 16, 25, 28, 32. In this passage, to prophesy, also denotes to teach and predicate, but from dreams of a lie, from which is their predication; in like manner in other places, as in Jeremiah xxix. 8, 9; Zech. x. 2. So in Moses, "When there ariseth in the midst of thee a *prophet*, or a *dreamer of dreams*, who shall give thee a sign or a wonder, and the sign or wonder shall come to pass, which he spake to thee, saying, Let us go to other gods, whom thou hast not known, and let us serve them; thou shalt not obey *the words of that prophet*, or that *dreamer of dreams. . . .* And *that prophet*, or that *dreamer of dreams*, shall be slain, because he hath spoken revolt against Jehovah your God," Deut. xiii. 1, 2, 3, 5. Both the prophet, and the dreamer of a dream, denote one who teaches and predicates, in the above case falses.

4683. "And told his brethren."—That hereby is signified, before those who are of faith separate from charity, appears from the representation of *Joseph's brethren*, as denoting the church which turns away from charity to faith, or, in the abstract sense, the things of faith, see n. 4665, 4671, 4679. They here denote those who are of faith separate from charity, because it follows, that they hated him yet the more, by which words is signified still greater contempt and aversion. For the case with

such a church is this: at its first commencement charity is preached, but only from doctrinals, thus from the scientific principle, but not from charity itself, and consequently not from the affection of the heart; in process of time, as charity and its affection are obliterated in the heart, faith is preached; and at length, when there is no longer any charity, faith alone is preached, and this latter is said to be saving without works; then, also, works are no longer called works of charity, but of faith, and are named fruits of faith; they are indeed thus conjoined, but only from doctrine, not from life. As they who are in such a church thus place nothing of salvation in the life of faith, or in good, but only in faith, and yet they know plainly from the Word, and also from their intellectual principle, that doctrine is nothing without life, or that faith is nothing without fruits, they place the saving principle of faith in confidence, that thereby also they may recede from fruits; not knowing that all confidence derives its esse from the end of life (which man proposes to himself), and that genuine confidence cannot possibly have place except in good, whereas spurious and false confidence may have place in evil likewise. And, that they may separate faith still more from charity, they also persuade that the confidence of a single moment, even in the last moment of death, is saving, without any regard for the past life; although they are aware that every one's own life awaits him after death, and that every one will be judged according to the works of his life. From these few observations, it may appear what is the quality of faith separate from charity, consequently what is the quality of the church, which makes faith the essential, but not the life of faith. Concerning the falses which flow hence, as from their source, we shall, by the divine mercy of the Lord, speak in what follows.

4684. "And they hated him yet the more."—That hereby is signified still greater contempt and aversion, appears from what was said above, n. 4681, where similar words occur.

4685. Ver. 6. "And he said unto them, Hear, I pray you, this dream which I have dreamed."—That hereby are signified the contents of the predication, appears from the signification of *dreaming a dream*, as denoting predication, see above, n. 4682, in the present case the contents of predication, because it now follows what kind of dream he had.

4686. Ver. 7. "For, behold! we were binding sheaves in the midst of a field."—That hereby are signified those who teach from doctrine, appears (1.) from the signification of *sheaf*, as denoting doctrine, and hence of *binding sheaves*, as denoting to teach from doctrine; of which signification we shall speak presently; and (2.) from the signification of *field*, as denoting the church, see n. 2971, 3766, 4440, 4443; the midst of a field denotes interiority in the church, as are they who are principled

in the faith of any charity; for the midst, in the internal sense, denotes that which is interior and inmost, see n. 1074, 2940, 2973; for in every church there are those who are in the midst thereof, or who are inmost, and they are such as are principled in charity; in the present case, those who are in the faith of any charity. With such the Lord is present, because He is in charity, and through charity in faith, n. 4672; that such are signified, is evident also from what follows, that Joseph's sheaf arose, and the rest of the sheaves encompassed it; for by Joseph's sheaf is signified doctrine from the Lord's Divine Truth. A sheaf denotes doctrine, because the field is the church, as was just now said, and standing corn in a field denotes truth in the church; thus a sheaf, in which there is corn, denotes doctrine in which there is truth. The like is signified by sheaves in David, "They who sow in tears, shall reap with singing. Going he shall go with weeping, bearing the casting *seed;* but coming he shall come with singing, bearing *his sheaves*," Psalm cxxvi. 5, 6; speaking of those who have been in spiritual captivity, and are set at liberty; to bear the casting seed, denotes instruction in truths; to come with singing, denotes the gladness of the affection of truth; to bear sheaves, denotes the doctrinals of that truth.

4687. "And, lo! my sheaf arose, and also stood upright." —That hereby is signified the doctrinal tenet concerning the Lord's Divine Human principle, appears (1.) from the signification of *sheaf*, as denoting a doctrinal tenet, see just above; and (2.) from the signification of *arising and standing upright*, as denoting the supreme principle which was about to reign, and which they were about to adore. That this principle is the Lord's Divine Human, is evident from what follows, viz., that the eleven sheaves bowed themselves to that sheaf; and in the other dream, that the sun and moon and eleven stars bowed themselves to Joseph; by which is signified that the supreme principle should reign, and that they should adore it; wherefore also Jacob saith, "Shall I, and thy mother, and thy brethren, come to bow down ourselves to thee, to the earth?" The Divine Truth of the Lord is what is represented by Joseph, as was said above; its supreme principle is the Lord Himself, and the supreme amongst doctrinals that His Human principle is Divine. With this supreme of doctrinals the case is this: the most ancient church, which was celestial, and in preference to the rest was called Man, adored the Infinite Esse, and hence the Infinite Existing: and whereas they could not have any perception of the Infinite Esse, but could have some of the Infinite thence existing, from what was perceptible in their internal man, and sensible in their external, and likewise from what they were enabled to behold in the world, therefore they adored the Infinite Existing, in which is the Infinite Esse. The Infi[illegible]

Existing in which is the Infinite Esse, they perceived as a Divine Man, because they knew that the Infinite Existing was brought forth from the Infinite Esse through heaven; and as heaven is the Grand Man corresponding to all and each of the things in man (as has been shown at the close of the preceding chapters, and will be shown at the close of some of the subsequent ones), therefore they could not have any other idea of perception concerning the Infinite Existing from the Infinite Esse, than as of a Divine Man; for whatever passes through heaven as through the Grand Man from the Infinite Esse, has with it an image thereof, in all things, and in each of them. When that celestial church began to fall away, they foresaw that this Infinite Existing could no longer have an influx into the minds of men, and consequently that the human race would perish; therefore they were informed from revelation, that one should be born who should make the Human in Himself Divine, and thus should become the very Infinite Existing, such as had been before; and at length should become one with the Infinite Esse, as also had been before; hence their prophetic enunciation concerning the Lord, Genesis iii. 15. This is thus described in John, "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him; and without him was not any thing made which was made. In him was the life; and the life was the light of men. . . . And the Word was made flesh, and dwelt in us (and we saw his glory, as of the only-begotten of the Father), full of grace and truth," i. 1, 2, 3, 4, 14. The Word is the Divine Truth, which in its essence is the Infinite Existing from the Infinite Esse, and is the Lord Himself as to His Human principle; this is the very principle itself from which divine truth is now proceeding and flowing into heaven, and through heaven into human minds; consequently it is that principle which rules and governs the universe, as it has ruled and governed it from eternity, since it is the same and one with the Infinite Esse, for it conjoined the Human to the Divine, which it effected by making the Human principle in itself also Divine. Hence now it may appear that the supreme of Divine Truth is the Lord's Divine Human principle; and hence that it is the supreme tenet amongst the doctrinals of the church, that His Human is Divine.

4688. "And, behold! your sheaves stood round about."—That hereby are signified those who were in faith, viz., in the faith of some charity, appears (1.) from the signification of *standing round about*, as denoting here access to adore, for it follows that they bowed themselves to his sheaf, by which is signified adoration; and (2.) from the signification of *sheaf*, as denoting doctrine, see just above, n. 4686; in the present case all things of doctrine or of faith. The sheaves here signify such

things, because in the genuine sense by all the sons of Jacob all the things of faith are represented, see n. 3858, 3926; so likewise by the sheaves, because they were in the place of the sons of Jacob in the dream; and as this was seen in the midst of a field and by the midst of a field is signified what is interior, or they who are interior in the church, which is treated of, n. 4686, thus they who are in the faith of any charity, therefore these are the sheaves which stood round about, and bowed themselves to the sheaf of Joseph. That they who are exterior or more remote from the midst, who in the proper sense are here the brethren of Joseph, are not meant, is evident from the preceding and subsequent context, that they hated him more and more, that is, that they despised him and averted themselves; for by hating, not speaking peaceably, and envying, which are said of his brethren, are signified contempt and aversion.

4689. "And bowed themselves to my sheaf."—That hereby is signified adoration, appears (1.) from the signification of *bowing themselves*, as denoting the effect of humiliation, see n. 2153, consequently adoration; and (2.) from the signification of *Joseph's sheaf*, as here denoting the doctrinal concerning the Lord's Divine Human principle, see n. 4687; thus denoting the Divine Human principle which they who are in the interior of the church adored. But they who are exterior, that is, they who are of faith separate from charity, are the furthest possible from adoration; which is a necessary consequence of such a faith, because, as was said, the Lord is present in charity, and in faith only through charity, for charity is the conjoining medium. What is truth without good, and what is the intellectual principle without the will-principle? thus what is faith without charity, or what is confidence without its essence? That they who are in faith separate from charity, do not in the least adore the Lord's Divine Human principle, was manifested to me by spirits of this character who come into the other life from the Christian world, with several of whom I have discoursed; for in that life the heart speaks, and not the mouth as in the world; the thoughts of every one are there communicated much more openly than by any speech in the world, nor is it there allowed to speak otherwise than as they think, thus as they believe. Many of those who have even preached the Lord in the world, there altogether deny Him; and when it is inquired from what end or from what cause they preached Him, and paid Him holy adoration in the external form, it was found that they did so because it was enjoined them from their office, and because they gained honours and wealth thereby; those also who did not preach, but yet confessed Him, did so because they were born in the church, and because they would lose their reputation if they spake against religion. Not even one from the

Christian world knew that His Human principle is divine; and scarcely any one that He alone governs heaven and the universe, still less that his Divine Human principle is the all in heaven; that this is the case, could not openly be revealed, because it was foreseen by the Lord that the Christian church would turn away from charity to faith, consequently would separate itself from Him, and thereby would not only reject but also profane the holy principle which is from His Divine Human principle; for faith separate from charity cannot do otherwise. That faith is at this day separated from charity, is evident; for churches separate themselves according to their dogmas, and he who believes otherwise than as the dogma teaches, is cast out from their communion, and defamed also; but he who is guilty of theft, who without mercy deprives others of their goods (if he does not do so openly), who devises treacherous purposes against his neighbour, who brings disgrace upon works of charity, and who is guilty of adultery, such a one is still called a Christian, provided he only frequents sacred worship, and speaks from doctrine. Hence it is evident, that at this day it is doctrine which constitutes the church, but not life; and that the fruits which they adjoin to faith, are only in their doctrine, and nothing in their minds.

4690. Ver. 8. "And his brethren said unto him."—That hereby are signified they who are of faith separate from charity, appears from the representation of *Joseph's brethren*, as denoting a church which turns away from charity to faith, and at length separates faith from charity, see n. 4665, 4671, 4679; but they who are interior in that church are signified by the sheaves in the dream, n. 4686, 4688. The reason why the brethren of Joseph represent that church, is, because in the proximate sense they signify the representative of a church, or the religious worship, which was instituted amongst the posterity of Jacob; to those indeed who did not know any thing concerning the faith spoken of in the Christian church, but concerning truth, truth was the same as Christian faith, and also in the original each is expressed by the same term. But by truth, the Jewish church understood the precepts of the Decalogue, and also the laws, judgments, testimonies, and ordinances which were delivered by Moses; the interior things of truth they neither knew, nor were they willing to know. But the Christian church gives the name of faith to those doctrinals which are the interiors of the church, and are said to be necessary to be believed; for by faith the vulgar mean no other than the faith of creeds, or that which books of creeds teach; but they who think that the doctrinals of faith, or the science thereof, can save no one, and that few are in the life of faith, call faith confidence; these, however, are above the vulgar, and are more learned than others. From these considerations it may appear, that in the

internal sense, the subject here treated of is not only concerning the representative of a church, which was instituted amongst the posterity of Jacob, but also concerning the Christian church which succeeded: for the Word of the Lord is universal, and comprehends in general every church; as it was alike foreseen by the Lord, how the case would be with the Christian church, and with the Jewish church, but proximately with the Jewish; wherefore that sense is called the proximate sense, or the internal historical sense, and the other the internal sense.

4691. "In reigning shalt thou reign over us? if having dominion shalt thou have dominion into us?"—That hereby is signified were they to be subject as to the things of the understanding and of the will, appears (1.) from the signification of *reigning*, as denoting to be subject as to the things of the understanding; and (2.) from the signification of *having dominion*, as denoting to be subject as to those of the will. That to reign over them, and to have dominion into them, denotes to be made subject, is evident; but the reason why mention is made both of reigning and of having dominion, is, because one expression has respect to the things of the understanding, and the other to those of the will; it is common in the Word, especially the prophetic, to express one thing by two expressions. He who is not acquainted with the arcanum contained in this circumstance, cannot suppose otherwise than that it is merely a repetition for the sake of emphasis; this, however, is not the case; in each single thing of the Word there is a heavenly marriage of truth with good and of good with truth, as there is a marriage of the understanding and will in man; one expression relates to truth, and the other to good, thus one to the intellectual principle, for truth is of this principle, and the other to the will principle, good being of this; the expressions also in the Word consist of those terms which constantly signify such things. This is the arcanum which lies concealed in this circumstance, that one thing is expressed by two expressions, see n. 683, 793, 801, 2173, 2516, 2712, 4138; so also in this passage, to reign over them, and to have dominion into them; to reign also has respect to truth which is of the understanding; but dominion, to good which is of the will; kingdom likewise is predicated of truth, n. 1672, 2547, and dominion of good; as also in Daniel, where the Lord's Divine Human principle is likewise treated of, "To him was given *dominion*, and glory, and a *kingdom*, that all people, nations, and tongues should worship him. His *dominion* is an *eternal dominion* which shall not pass away, and his *kingdom* that which shall not perish," vii. 14; and in David, "Thy *kingdom* is the kingdom of all eternities, and thy *dominion* into every generation and generation," Psalm cxlv. 13.

4692. "And they added yet to hate him for his dreams and for his words."—That hereby is signified still greater contemp

and aversion by reason of the predication of truth, viz., in the present case concerning the Lord's Divine Human principle, appears (1.) from the signification of *adding*, as denoting what is greater; (2.) from the signification of *hating*, as denoting to despise and to avert themselves, see n. 4681; (3.) from the signification of *dream*, as denoting predication, see n. 4682, 4685; and (4.) from the signification of *words*, as denoting truths; the reason why words denote truths, is, because all the Word in heaven is from the Lord, therefore words in the internal sense signify truths, and the Word in general all divine truth. In regard to the essential thing here treated of, the case is this: it is the supreme amongst truths, which the church that has separated faith from charity chiefly despises, and from which it averts itself, viz., that the Human principle of the Lord is Divine. All who were of the ancient church, and did not separate faith from charity, believed that the God of the universe was a Divine Man, and that He was the Divine Esse; hence also they named Him Jehovah: this they knew from the most ancient people, and also from this circumstance, that He had appeared to several of their brethren as a man; they knew also that all the rituals and externals of their church represented Him. But they who were of faith separate from charity could not believe this, because they could not comprehend how the Human principle could be Divine, and that the divine love effected this; for whatsoever they did not comprehend from some idea received through the external sensual principles of the body, they conceived to be of no account. This is a persuasion which ever attends faith separate from charity; for the internal principle of perception is closed with those who are in that faith, inasmuch as there is no intermediate principle as a medium of influx. The Jewish church, which succeeded, believed indeed that Jehovah was Man, and also God, because he had appeared to Moses and the prophets as a man, wherefore they named every angel who appeared, Jehovah; but still they had no other idea of Him, than the Gentiles had of their gods, to whom they preferred Jehovah God, because He could do miracles, n. 4299; not knowing that Jehovah was the Lord in the Word, n. 2921, 3035, and that it was His Divine Human principle which all their rituals represented. Of the Messiah or Christ they had no other thought, than that he was to be the grand prophet, greater than Moses, and the grand king, greater than David, who would introduce them into the land of Canaan with stupendous miracles; they were not willing to hear any thing celestial concerning his kingdom, because they had no apprehension of any but worldly things, for they were separated from charity. But the Christian church adores indeed the Lord's Human principle as Divine in the external worship, especially in the Holy Supper, because He had said that the bread in that

supper is His body, and the wine His blood; but they do not make His Human principle Divine in doctrine, for they distinguish between the Divine nature and the Human nature; this also is because the church had turned away from charity to faith, and at length to faith separate; and whereas they acknowledge the Lord's human principle as not divine, many scandalize themselves (*scandalizant se**) and deny Him in heart, n. 4689; when yet the case is this, that the Lord's Divine Human principle is the Divine Existing from the Divine Esse, spoken of above, n. 4687, and that He is the Divine Esse; for the Divine Esse and the Divine Existing are one, as also the Lord manifestly teaches in John, "Jesus said to Philip, Have I been so long time with you, and hast thou not known me? He that hath seen me, hath seen the Father; . . . believest thou not that I am in the Father, and the Father in me? . . . Believe me that I am in the Father, and the Father in me," xiv. 9, 10, 11, and also in other places; for the Divine Existing is the very Divine principle itself proceeding from the Divine Esse, and in image is a man, because heaven, of which it is the all, represents a Grand Man, as was said above, in n. 4687, and has been shown at the close of the chapters, speaking of the correspondence therewith of all things appertaining to man. The Lord indeed was born like another man, and had an infirm human principle from the mother, but He totally expelled this human principle, so that He was no longer the son of Mary, and made the Human in Himself Divine, which is meant by His being glorified; and He also showed to Peter, James, and John, that He was a Divine Man, when He was transformed.

4693. Ver. 9. "And he dreamed yet another dream."—That hereby is signified further predication, appears from the signification of *dream*, as denoting predication, see above, n. 4682.

4694. "And told it to his brethren, and said."—That hereby is signified in the presence of those who were of faith separate from charity, appears from the representation of *Joseph's brethren*, as denoting those who were of faith separate, see above, n. 4665, 4671, 4679, 4690.

4695. "Lo! I dreamed yet a dream."—That hereby are signified the contents of predication, appears from what was said above, n. 4685.

4696. "And, behold! the sun and the moon."—That hereby are signified natural good and truth, appears (1.) from the signification of *sun*, as denoting celestial good, see n. 1529, 1530, 2120, 2441, 2495, 3636, 3643, 4060; and (2.) from the signification of *moon*, as denoting spiritual good, or truth, see n. 1529, 1530, 2495. In the supreme sense, the sun signifies the

* The idea here intended to be suggested by the expression *they scandalize themselves*, appears to be this, that they cause offences or stumbling-blocks to themselves, which have no ground but in the perversities of their own spirits.

Lord, because He appears as a sun to those in heaven who are in celestial love; and in this sense, the moon also signifies the Lord, because He appears as a moon to those in heaven who are in spiritual love; the all of light in heaven is also hence derived; the light therefore from the sun in heaven is the celestial principle of love, or good, and the light from the moon in heaven is the spiritual principle of love, or truth. In the present case, therefore, the sun denotes natural good, and the moon natural truth, because they are predicated of Jacob and Leah; as is evident from verse 10, where Jacob saith, "Shall I, and thy mother, and thy brethren, coming come to bow down ourselves to thee, to the earth?" for by Jacob is represented natural good, and by Leah natural truth, as has been shown above throughout. The Divine principle which comes from the Lord, is, in the supreme sense, the Divine principle in Himself; but in the respective sense, it is the Divine principle from Him; the divine good which is from Him is called celestial, and the divine truth which is from Him is called spiritual. When the rational principle receives those principles, the good and truth of the rational principle are signified; but when the natural principle receives them, the good and truth of the natural principle are signified; in the present case they are the good and truth of the natural principle, because they are predicated of Jacob and Leah.

4697. "And the eleven stars."—That hereby are signified the knowledges of good and truth, appears from the signification of *stars*, as denoting the knowledges of good and truth. Stars have this signification in the Word, because they are small luminaries which shine in the night, and emit sparks of light from themselves into our atmosphere, in like manner as knowledges emit those things which are of good and truth. That by stars are signified those knowledges, may appear from several passages in the Word; as in Jeremiah, "Thus saith Jehovah, who giveth *the sun for the light of the day, the ordinances of the moon and of the stars for the light of the night*, who moveth the sea together, that the waves thereof are tumultuous," xxxi. 35; speaking of a new church, where by giving the sun for the light of the day, is signified the good of love and of charity; and by the ordinances of the moon and of the stars for the light of the night, are signified truth and knowledges. In like manner in David, "Jehovah who made *great luminaries; the sun for dominion in the day; the moon and stars for dominion in the night*," Ps. cxxxvi. 7, 8, 9. He who is not acquainted with the internal sense of the Word, will believe that by sun is here meant the sun of the world; and by moon and stars, the moon and stars; but hence no spiritual and celestial sense results, when yet the Word in every part is celestial; whence also it is evident, that the goods

of love and charity, and the truths of faith, with the knowledges thereof, are the things signified. In like manner in the first chapter of Genesis, speaking of the new creation of the celestial man, "God said, Let there be *luminaries* in the expanse of the heavens, to distinguish between the day and the night; and they shall be for signs and for stated times, and for days and for years; and they shall be for *luminaries* in the expanse of the heavens, to give light upon the earth; and it was so. And God made *two great luminaries, the greater luminary to rule by day, and the smaller luminary to rule by night, and the stars;* and God set them in the expanse of the heavens to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness," verses 14 to 18; see n. 30 to 38. So in Matthew, "Immediately after the tribulation of those days, *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven*, and the powers of the heavens shall be shaken," xxiv. 29; that by the sun and moon are here signified love and charity, or good and truth, and by the stars knowledges, may be seen in n. 4060; and as the subject there treated of is concerning the last day, or the last state of the church, by the sun being obscured, and the moon not giving her light, is signified that at that time the good of love and charity shall perish; and by the stars falling from heaven, is signified that the knowledges of good and of truth shall also perish. That such things are signified, is evident from the prophetic parts of the Word, where similar things are said of the last state of the church; as in Isaiah, "Behold, the day of Jehovah shall come, cruel, . . . to lay the land desolate, and shall destroy sinners out of it; *for the stars of the heavens and the constellations thereof* shall not shine with their light, *the sun shall be darkened in his rising, and the moon shall not cause her light to shine*," xiii. 9, 10. And in Joel, "The day of Jehovah is near, . . . *the sun and the moon* are darkened, *and the stars* have withdrawn their shining," iii. 14, 15. And in Ezekiel, "When I shall extinguish thee, I will cover the heavens, and *darken the stars thereof; I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light* in the heaven will I darken over thee, and I will give darkness upon thy land," xxxii. 7, 8. And in the Apocalypse, "The fourth angel sounded, and *the third part of the sun* was smitten, and *the third part of the moon*, and *the third part of the stars*, so that the third part of them was *darkened;* and the day shone not for a third part of it, and the night likewise," viii. 12. Moreover, that stars denote the knowledges of good and truth, is evident from these passages: "Out of one horn of the he-goat, came forth one horn from a little one, and it increased exceedingly towards the

south, and towards the east, and towards gracefulness; and it increased even to *the host of the heavens*, and cast down to the earth *some of the host, and of the stars*, and stamped upon them," Dan. viii. 9, 10. And in the Apocalypse, "The great dragon with his tail drew *a third part of the stars of heaven* and cast them down to the earth," xii. 4. That in these passages, stars are not meant, is manifest, for in Daniel and in the Apocalypse the state of the church in the last times is treated of. In like manner in David, "Jehovah numbereth the number of *the stars*, he calleth them all by their names," Psalm cxlvii. 4. Again, "Praise Jehovah, ye *sun and moon;* praise him, all ye *stars of light*," cxlviii. 3. And in the Apocalypse, "A great wonder was seen in heaven, a woman encompassed with *the sun*, and *the moon* under her feet, and upon her head a crown of *twelve stars*," xii. 1. Inasmuch as by stars are signified the knowledges of good and truth, by them are signified the doctrinals of the church, for these are knowledges. The doctrinal respecting faith separate from charity in the last times, is thus described by a star in the Apocalypse: "The third angel sounded, and *there fell from heaven a great star* burning as a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters; *the name of the star is called Wormwood*, . . . and many men died in the waters, because they were made bitter," viii. 10, 11; the waters, which were made bitter by that star, are truths, and the rivers and fountains of waters are intelligence thence and wisdom from the Word. That waters are truths, see n. 2702, 3058, 3424; that rivers are intelligence, n. 3051; and that fountains are wisdom from the Word, n. 2702, 3424.

4698. "Bowed themselves to me."—That hereby is signified adoration, appears from the signification of *bowing themselves*, as denoting adoration, see above, n. 4689.

4699. Ver. 10. "And he told it to his father and to his brethren."—That hereby is signified that it was given to know it, may appear without explanation.

4700. "And his father rebuked him, and said unto him, What is this dream that thou hast dreamed?"—That hereby is signified indignation, appears from the signification of *rebuking*, as denoting to be indignant, and this by reason of the predication of truth concerning the Lord's Divine Human principle, which is signified by dreaming a dream, see n. 4682, 4693, 4695. The father and brethren of Joseph here denote the Jewish religion derived from the ancient; the external of that religion was for the most part like the external of the ancient church; but with those who were of the ancient church, there was an internal principle in their externals, whereas this was not the case with those who were of the Jewish church; because the Jews did not acknowledge any internal principle, neither

do they acknowledge any at this day; nevertheless, there was still an internal principle in their externals. This external with its internal principle is what is here called father, and the external without the internal principle is what is called brethren; hence it follows, that his brethren envied him, but his father kept the word; by the former expression is signified the aversion of those who are in external things without an internal principle; and by the latter, that truth still remained in their religious worship. The case is similar in the Christian church, where they who are in externals without an internal principle, eat bread and drink wine in the Holy Supper, and think no further than that this is to be done because it was commanded, and has been a received ceremony in the church; some of them believe that the bread and the wine are holy; but not that there is a holy principle in the bread and wine, in consequence of bread being the holy principle of love and charity in heaven, and of wine being the holy principle of charity and faith there, see n. 3464, 3735; whereas they who are in external worship, and at the same time in internal, do not adore the bread and wine, but the Lord, whom they represent, from whom is the holy principle of love, of charity, and of faith; and this, not from doctrine, but from love, charity, and faith, appropriated to the life.

4701. "Shall I, and thy mother, and thy brethren, coming come to bow down ourselves to thee, to the earth?"—That hereby is signified, must the church adore, appears (1.) from the signification of *coming to bow*, as denoting being about to adore, see n. 4689, 4698; and (2.) from the signification of *father*, who is here *I*, of *mother*, and of *brethren*, as denoting the church, in the present case the Jewish church, as was just now shown.

4702. Ver. 11. "And his brethren envied him."—That hereby is signified their aversion, appears from the signification of *envying*, as denoting aversion, like hating and not speaking to him peaceably, as above, n. 4681; for in the original tongue the expression to envy also signifies to emulate and to quarrel; and as emulation and quarrelling are effects of hatred, by the same expression aversion is also signified.

4703. "But his father kept the word."—That hereby is signified that truth remained in their religious worship, appears (1.) from the signification of *father* in this passage, as denoting the Jewish religion derived from the ancient, see n. 4700; (2.) from the signification of *keeping*, as denoting to preserve within, thus to remain; and (3.) from the signification of *word*, as denoting truth, see above, n. 4692. What is further meant by truth remaining in their religious worship, may be seen above, n. 4700.

4704. Verses 12 to 17. *And his brethren went to feed the*

flock of their father in Shechem. And Israel said unto Joseph, Are not thy brethren feeding in Shechem? Go, and I will send thee to them. And he said unto him, Behold me. And he said to him, Go, I pray thee, see the peace of thy brethren, and the peace of the flock; and bring me word again. And he sent him from the valley of Hebron, and he came to Shechem. And a man (vir) *found him, and, behold! he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I am seeking my brethren; tell me, I pray, where they are feeding. And the man said, They are departed hence: for I heard them saying, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.* His brethren went to feed the flock, signifies those who teach from faith: of their father, signifies of the ancient and primitive church: in Shechem, signifies the first rudiments: and Israel said unto Joseph, signifies perception from the Divine Spiritual principle: Are not thy brethren feeding in Shechem? signifies that they are teaching: go, and I will send thee unto them, signifies that he should teach divine spiritual goods: and he said unto him, Behold me, signifies affirmation: and he said to him, Go, I pray thee, see the peace of thy brethren, signifies every coming of the Lord, and perception how the case was with those who taught: and the peace of the flock, signifies how the case was with those who learnt, or the church: and bring me word again, signifies knowledge: and he sent him from the valley of Hebron, signifies from the Divine Natural and Sensual principles: and he came to Shechem, signifies the knowledge of common or general doctrinals: and a man found him, and, behold! he was wandering in the field, signifies that they were fallen from common or general truth of the church: and the man asked him, saying, What seekest thou? signifies foresight: and he said, I am seeking my brethren; tell me, I pray, where they are feeding, signifies knowledge how the case was, and in what state they were: and the man said, They are departed hence; for I heard them saying, Let us go to Dothan, signifies that they betook themselves from common or general principles to special or particular things of doctrine: and Joseph went after his brethren, and found them in Dothan, signifies that they were in the special or particular things of false principles.

4705. Ver. 12. "And his brethren went to feed the flock."—That hereby are signified those who teach from faith, appears (1.) from the signification of *Joseph's brethren*, as denoting those in the church who are of faith, see above, n. 4665, 4671, 4679, 4690; and (2.) from the signification of *feeding the flock*, as denoting to teach; see n. 343, 3767, 3768, 3772, 3783.

4706. "Of their father."—That hereby is signified of the ancient and primitive church, appears from the signification in

this passage of *father*, or *Jacob*, as denoting the ancient church, see above, n. 4680; that the primitive Christian church is also signified, may be seen in n. 4690. By the primitive church is meant the Christian in its beginning. Four churches, distinct from each other, are treated of in the Word; the first is that which was before the flood, and was called Man, this is what is called the most ancient church; the next is that which was after the flood, this is called the ancient church; then succeeded that which was instituted amongst the posterity of Jacob, which was not a church, but the representative of a church, which representative also is called religious; and the fourth is that which was established after the Lord's coming, and is called the Christian church; this, in its beginning, is called the primitive church.

4707. "In Shechem."—That hereby are signified the first rudiments, appears from the signification of *Shechem*, as denoting truth from the ancient divine stock, see n. 4399, 4454, and as denoting doctrine, n. 4472, 4473; in the present case, it denotes the first rudiments of the doctrine of faith; for the predication of a name is according to the subject treated of in its series. First rudiments are also the common or general principles of doctrinals; these general principles are first received, and special or particular principles follow afterwards.

4708. Ver. 13. "And Israel said unto Joseph."—That hereby is signified perception from the divine spiritual principle, appears (1.) from the signification of *saying*, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509; and (2.) from the representation of *Joseph*, as denoting the divine spiritual principle, see n. 4669.

4709. "Are not thy brethren feeding in Shechem?"—That hereby is signified that they are teaching, appears (1.) from the signification of *feeding*, as denoting to teach, see just above, n. 4705; and (2.) from the signification of *Shechem*, as denoting the first rudiments of the doctrine of faith, see just above, n. 4707.

4710. "Go, and I will send thee unto them."—That hereby is signified that he should teach divine spiritual goods, appears from the representation of *Joseph*, as denoting the Lord's Divine Spiritual principle, see n. 4669, 4708. When this is said to be sent, it is to teach divine spiritual goods; for in the internal sense, to be sent is to go forth and proceed, n. 2397, and also at the same time to teach; in the present case, therefore, to teach the divine spiritual goods which proceed from the Lord's Divine Spiritual principle. Divine spiritual goods are those which are of love and charity, but divine spiritual truths are those which are of faith thence derived; he who teaches the former, teaches the latter also, for the latter are from the former and treat of them. That to be sent, in the internal sense of the

Word, is to proceed and teach, may appear from many passages in the Word, where it is frequently said that the Lord was sent by the Father, whereby is signified that he proceeded from Him, that is, from the Divine Good; and also that the Lord sends the Comforter or Spirit of truth, whereby is signified that holy truth proceeds from Him. The prophets likewise were sent; and thereby is signified that they taught what proceeds from the Lord. Every one may confirm these things from the Word, for they frequently occur therein.

4711. "And he said unto him, Behold me."—That hereby is signified affirmation, may appear without explanation.

4712. Ver. 14. "And he said to him, Go, I pray thee, see the peace of thy brethren."—That hereby is signified every coming of the Lord, and perception how the case was with those who taught, appears (1.) from the signification of *saying*, as denoting perception, see just above, n. 4708; (2.) from the signification of *peace*, as denoting safety, n. 4681, thus how the case was; and (3.) from the representation of *brethren*, as here denoting those who teach from faith, see above, n. 4705. Hence it is evident, that by the above words is signified perception how the case was with them who taught. The reason why every coming of the Lord is also signified, is, because by Joseph the Lord is represented as to the Divine Spiritual principle, n. 4669, 4708, 4710; wherefore when it is said, that Joseph should go and see the peace of his brethren, His coming is signified. It is said, every coming, when truth from the Word flows into the thought.

4713. "And the peace of the flock."—That hereby is signified how the case was with those who learnt, or the church, appears (1.) from the signification of *peace*, as denoting how the case was, see above, n. 4712; and (2.) from the signification of *flock*, as denoting those who learn: for the shepherd, or he who feeds, is one who teaches and leads to the good of charity; and the flock is he who learns and is led, see n. 343, thus it is the church likewise.

4714. "And bring me word again."—That hereby is signified knowledge, appears from the signification of *bringing word again*, as denoting to relate how the case was, thus denoting knowledge.

4715. "And he sent him from the valley of Hebron."—That hereby is signified from the Divine Natural and Sensual principle, appears (1.) from the signification of being *sent*, as denoting to proceed and teach, see above, n. 4710; (2.) from the signification of *valley*, as denoting those things which are beneath, see n. 1723, 3417; and (3.) from the signification of *Hebron*, as denoting the Lord's church as to good, see n. 2909. Thus by the above words is signified that he taught those things of the church which are inferior, and this because they did not

comprehend superior things; for he who teaches faith and not charity, cannot possibly perceive the superior or interior things of the church, since he has not any thing which guides and dictates whether this be of faith, or true; but if he teaches charity, he then has good, which is to him a dictate, and guides him, for all truth is from and treats of good, or, what is the same thing, the all of faith is from and treats of charity; every one may know from mere natural light, that the all of doctrine has respect to life. That by the above words is signified from the Divine Natural and Sensual principle, is a superior sense; for the inferior things of the church are said to be from the Lord's Divine Natural and Sensual principle; not that these things are inferior in the Lord, for in Him and in His Divine Human principle all is infinite, inasmuch as He is Jehovah as to each essence, n. 2156, 2329, 2921, 3023, but because it is so with man. For they who are sensual men, have a sensual apprehension of those things which are in and from the Lord, and they who are natural have a natural apprehension; the above form of expression is used, owing to the quality of those who receive the Word. But they who are celestial men, and thence truly rational, have a perception of interior things; and it is said of them, that they are taught from the Lord's Divine Rational principle; this is the superior sense, as was said, which is signified by the above words. That a valley denotes the inferior things of the church, may appear from other passages in the Word, as in Isaiah, "*The prophecy of the valley of vision.* What aileth thee here, that thou hast wholly gone up to the tops of the houses? . . . A day of tumult, and of treading under foot, and of perplexity by the Lord Jehovah Zebaoth, *in the valley of vision*," xxii. 1, 5; the valley of vision denotes phantasies concerning spiritual things arising from sensual principles, thus from lower things. Again, in the same prophet, "*The choice of thy valleys* have been filled with chariots, and horsemen have set themselves in array at the gate," xxii. 7; the choice of valleys denotes goods and truths in the natural or external man. Again, "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make plain in the desert a highway for our God; *every valley* shall be exalted," xl. 3, 4; where valley denotes the lowly. So in Jeremiah, "How canst thou say, I am not polluted, I have not gone after Baalim? *See thy way in the valley*, acknowledge what thou hast done," ii. 23; valley denotes scientific and sensual things, which are the inferiors, by which they perverted truths. Again, "I am against thee, O *inhabitant of the valley*, rock of the plain, saith Jehovah; ye who say, Who shall come down against us?" xxi. 13; inhabitant of the valley and rock of the plain, denote faith wherein is no charity. Again, "The spoiler shall come upon every city, and no city shall escape; but *the valley shall perish*, and the

plain shall be destroyed," xlviii. 8; where the like is signified. Again, "Thou shalt not glory *in the valleys, thy valley* hath flowed down, O perverse daughter," xlix. 4; valley denotes the externals in worship, which are also the lowest. So in Ezekiel, "I will give unto Gog a place for a sepulchre in Israel, *the valley of them that pass by*. . . . There they shall bury Gog, and all his multitude; whence they shall call it *the valley of the multitude of Gog*," xxxix. 11, 15; Gog denotes those who are in external worship without internal, n. 1151, hence his sepulchre is called the valley of them that pass by, and the valley of his multitude. So in David, "Also when I shall walk in *the valley of shade*, I will fear no evil to myself," Psalm xxiii. 4; where the valley of shade denotes inferior things, which respectively are in a shade. As valleys were amongst mountains and hills, and beneath them, therefore the inferior or exterior things of the church are signified by valleys, because its superior or interior things are signified by hills and mountains; by hills, the things of charity, and by mountains those of love to the Lord, n. 795, 1430, 2722, 4210; and as by the land of Canaan the Lord's kingdom and church are signified, therefore that land is called "*a land of mountains and valleys*, drinking in waters at the rain of heaven," Deut. xi. 11. The reason why Joseph is here said to be sent forth from the valley of Hebron, is, because he was sent to those who taught concerning faith, n. 4705; for they who are in faith, and not in charity, are in inferior things, since with them faith is only in the memory and thence in the mouth, but not in the heart and thence in the work.

4716. "And he came to Shechem."—That hereby is signified the knowledge of common or general doctrinals, appears from the signification of *Shechem*, as denoting first rudiments, or what is the same thing, the general principles of doctrinals.

4717. Ver. 15. "And a man found him, and behold! he was wandering in the field."—That hereby is signified that they were fallen from the common or general truth of the church, appears from the signification of *wandering in a field*, as denoting to fall from the general truth of the church; for field denotes the church as to good, n. 2971, 3196, 3766, and a man of the field denotes the good of life derived from doctrinals, n. 3310; it is said *a man*, because by man (*vir*) is signified truth which is of the church, n. 3134. They are said to fall from the general truth of the church, who acknowledge the Lord, but not His Divine Human principle; and also they who acknowledge faith as essential, but not charity. Each is a general truth of the church, from which when the man of the church recedes, he falls from general truth; and he who falls from this, falls also afterwards from the specific truths which are treated of in the sequel; as where any one commences from a false principle, and deduces consequent principles from it, they become false,

because the beginning or first principle rules in those which follow: and by these consequent principles the first false principle is also corroborated.

4718. "And the man asked him, saying, What seekest thou?"—That hereby is signified foresight, may appear from the series; for it involves foresight.

4719. Ver. 16. "And he said, I am seeking my brethren: tell me, I pray, where they are feeding."—That hereby is signified knowledge how the case was, and in what state they were; proximately according to the words, how the case was with those who taught from faith, and that he knew their state; appears from the signification of each expression. For by *brethren* are signified those who teach from faith, n. 4712; by *seeking*, or seeking their peace, is signified how the case was with them, n. 4712, 4713; by *where* is signified state, for all place, in the internal sense, is state, n. 2625, 2837, 3356, 3387, 4321; and by *feeding* are signified those who teach, n. 343, 3767, 3768, 3772, 3783.

4720. Ver. 17. "And the man said, They are departed hence: for I heard them saying, Let us go to Dothan."—That hereby is signified that they betook themselves from common or general principles to special or particular things of doctrine, appears (1.) from the signification of *departing*, as denoting to betake themselves; (2.) from the signification of *from Shechem*, which in this case is *from hence*, as denoting from general principles of doctrine, n. 4707, 4716; and (3.) from the signification of *Dothan*, as denoting special principles of doctrine. That Dothan has this signification, cannot so well be confirmed from other passages in the Word, because it is mentioned only in the second book of the Kings, vi. 13, where it is related, that the king of Syria sent chariots and horses and a great army to Dothan, to take Elisha, and that they were smitten with blindnesses, and were led by Elisha to Samaria. As all the historicals of the Word are representative of the celestial and spiritual things of the Lord's kingdom, so it is in this case; and by the king of Syria are represented those who are in the knowledges of truth, n. 1232, 1234, 3249, 3664, 3680, 4112, and in the opposite sense those who are in the knowledges of what is not true. By Elisha is represented the Word of the Lord, n. 2762; by Dothan, doctrinals from the Word; by the chariots and horsemen, and the great army which the king of Syria sent, are signified the falses of doctrine; by the mountain full of horses and chariots of fire round about Elisha, seen by his boy, are signified the goods and truths of doctrine from the Word, n. 2762; and by the blindnesses, with which those who were sent thither by the king of Syria were smitten, are signified the falsities themselves, n. 2383; and by their being led by Elisha to Samaria, where their eyes were opened, is signified instruc-

tion by the Word. Such are the things involved in the above historical relation; and by Dothan, where Elisha was, are signified the doctrinals of good and truth from the Word; in like manner in the present passage, for the special things of doctrine are nothing else; but in the present case it denotes the special things or particulars of false principles, because the subject treated of is concerning the church commencing from faith, which it thus separates from charity immediately from the beginning. The doctrinals, which are afterwards framed, favour all the things of the common [or general] first principles, thus of faith without charity; whence come the falsities, which are the particulars of false principles. Every church in its beginning is acquainted only with the general things of doctrine, for it is then in its simplicity, and as it were in its childhood; in process of time it adds particulars, which are partly confirmative of general principles, partly additions, which however are not repugnant to the general principle, and also explanatory that open contradictions may be reconciled, and no outrage be committed against the dictates of common sense. All these are the particulars of false principles; for all things of every doctrine have a mutual respect to each other as in a kind of society, and are joined together as in consanguinity and affinity, which acknowledge the common principle as a father; hence it is evident, that when the common or general principle is false, all things have a taint of the false.

4721. "And Joseph went after his brethren, and found them in Dothan."—That hereby is signified that they were in the special or particular things of false principles, appears (1.) from the representation of *Joseph*, as denoting the Lord as to Divine Truth, see n. 4669; (2.) from the representation of *his brethren*, as denoting the church which turns away from charity to faith, and at length to faith separate, see n. 4665, 4671, 4679, 4680, 4690; and (3.) from the signification of *Dothan*, as denoting the particulars of false principles, see just above, n. 4720. Hence it is evident that by those words is signified, that he found them in the particulars of false principles. In order to show what is meant by the particulars of false principles, let us take for the sake of illustration some doctrinals of a church which acknowledges faith alone for a principle; viz., that man is justified by faith alone; that in this case all his sins are wiped away; that he may be saved by faith alone, even in the last hour of his life; that salvation is merely admission into heaven from grace; that infants also are saved by faith; that the Gentiles are not saved, because they have not faith, besides several others; these and similar doctrinals are the particulars of the principle concerning faith alone. But if the church would acknowledge the life of faith for a principle, it would acknowledge charity towards the neighbour and love to the Lord, and

hence the works of charity and love: and in this case all the above particulars would fall to the ground, and instead of justification it would acknowledge regeneration; concerning which the Lord saith in John, "Except a man be born again, he cannot see the kingdom of God," iii. 3; and that regeneration is effected by the life of faith, but not by faith separate. Neither would man acknowledge that in such case all his sins are wiped away; but that he is withheld from them by the Lord's mercy, and is kept in good and thence in truth; and thus that all good is from the Lord, and all evil from himself. Neither would he acknowledge that he may be saved by faith in the last hour of his life; but by the life of faith, which abides with him. Neither would he acknowledge that salvation consists merely in admission into heaven from grace; for heaven is not denied by the Lord to any one, but if a man's life is not such that he can be with the angels, he quits them of his own accord, n. 4674. Neither would he acknowledge that infants are saved by faith; but that in the other life they are instructed in the goods of charity and truths of faith by the Lord, and are thereby received into heaven, n. 2289 to 2308; nor would he acknowledge that the Gentiles, because they have not faith, are not saved; but that their life equally remains with them, and that they who have lived in mutual charity, are instructed in the goods of faith, and are alike received into heaven. They who are principled in the good of life, are also willing that it should be so, and they believe that it is the case, see n. 2589 to 2604; so likewise in several other cases. The church which acknowledges faith alone for a principle, cannot possibly know what charity is, nor even what the neighbour is, thus not what heaven is; and will wonder that any one should ever assert that the happiness of the life after death, and the joy in heaven, is the divine principle which flows into the principle of well-willing and well-doing to others, and that the happiness and blessedness thence derived exceed all perception, and that the reception of this influx cannot possibly have place with any one who had not lived the life of faith, that is, who had not been principled in the good of charity. That the life of faith saves, the Lord also plainly teaches in Matthew, xxv. 31 to the end, and also in several other places; and hence also the creed, which is ascribed to Athanasius, teaches at the end, "Every one shall render an account of his works: he who had done well shall enter into life eternal; but he who had done evil, into eternal fire."

4722. Verses 18 to 22. *And they saw him afar off, and before he came near unto them, they conspired against him to cause him to die. And they said, a man* (vir) *to his brother, Behold! that lord of dreams cometh. Come now, and let us slay him, and let us cast him into one of the pits, and we will*

say, An evil beast hath devoured him; and we shall see what his dreams will be. And Reuben heard, and rescued him out of their hand, and said, Let us not smite his soul. And Reuben said unto them, Shed not blood; cast him into that pit which is in the wilderness, and lay no hand upon him; that he might rescue him out of their hand, to deliver him to his father again

They saw him afar off, signifies a perception of the Lord's Divine Human principle remotely: and before he came near unto them, they conspired against him to cause him to die, signifies that they willed to extinguish the Divine Spiritual principle which is from the Lord's Divine Human: and they said, a man to his brother, signifies their mutual thoughts: Behold! that lord of dreams cometh, signifies that those things were vain: come now, and let us slay him, signifies the extinction of the essential of doctrine concerning the Lord's Divine Human principle: and let us cast him into one of the pits, signifies amongst falses: and we will say, An evil beast hath devoured him, signifies a lie from the life of lusts: and we shall see what his dreams will be, signifies that the predications concerning Him would thereby be false, and would be seen: and Reuben heard, signifies confession of the faith of the church in general: and rescued him out of their hand, signifies deliverance: and he said, Let us not smite his soul, signifies that it ought not to be extinguished, because it is the life of religion: and Reuben said unto them, signifies exhortation: Shed not blood, signifies that they should not violate what is holy: cast him into that pit which is in the wilderness, signifies that they should hide it in the mean while amongst their falses: and lay no hand upon him, signifies that they should not violate it: that he might rescue him out of their hand, to deliver him to his father again, signifies that he might claim it for the church.

4723. Ver. 18. "And they saw him afar off."—That hereby is signified a perception of the Lord's Divine Human principle remotely, appears (1.) from the signification of *seeing*, as denoting perception, n. 2150, 3764; (2.) from the signification of *afar off*, as denoting remotely; and (3.) from the signification of *Joseph*, whom they saw from afar, as denoting the Lord as to Divine Truth, see n. 4669. The reason why it is the Lord's Divine Human principle which is here meant by Joseph, is, because that principle is the supreme of divine truth: there are two essentials which constitute the church, and hence two principals of doctrine; the one, that the Lord's Human principle is Divine; the other, that love to the Lord and charity towards the neighbour constitute the church, but not faith separate from love and charity; as these are the primaries of divine truth, they are represented by Joseph. He who represents divine truth in general, represents also the things of divine truth specifically; but what is specifically represented is manifest from the series.

4724. "And before he came near unto them, they conspired against him to cause him to die."—That hereby is signified that they willed to extinguish the Divine Spiritual principle which is from the Lord's Divine Human, appears (1.) from the signification of *conspiring*, as denoting to will from a depraved mind, for what any one wills from a depraved mind, that he contrives: (2.) from the signification of *causing to die*, as denoting to extinguish; and (3.) from the representation of *Joseph*, as denoting the Divine Spiritual principle or the Divine Truth, spoken of occasionally above; as the divine truth proceeds from the Lord's Divine Human principle, therefore it is said the Divine Spiritual which is from His Divine Human principle. The case herein is this: all the divine truth, which is in the universal heaven, proceeds from no other source than from the Lord's Divine Human principle; what is from the Divine principle itself, cannot in any way flow-in immediately to any angel, for it is infinite, but mediately through the Lord's Divine Human principle; which is also meant by these words of the Lord, "No one hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath declared him,"* John i. 18; hence also the Lord as to the Divine Human principle is called the Mediator. This principle also was from eternity; for the Divine Esse, without influx through heaven, and being thence made the Divine Existing, could not be communicated to any angel, still less to any spirit, and least of all to any man; that the Lord as to the Divine principle itself, is the Divine Esse, and as to the Divine Human principle, the Divine Existing, may be seen in n. 4687. Neither could the Lord's Human principle itself have received any influx from the Divine Esse, unless it had been made in Him the Divine Human principle, for that which receives the Divine Esse must be Divine. From these few considerations it may appear, that divine truth does not proceed immediately from the Divine itself, but from the Lord's Divine Human. This principle also they extinguish within themselves, who contend in favour of faith alone, and do not live the life of faith; for they believe that the Lord's Human principle is purely human, not unlike the human principle of another man; whence also several of them deny the Lord's Divine principle, howsoever they profess it with the mouth. But they who live the life of faith, adore the Lord with bended knees and humble hearts as God the Saviour, thinking nothing at the time from doctrine concerning the distinction between the Divine and the Human natures; in like manner in the Holy Supper; hence it is evident that with these the Lord's Divine Human is in their hearts.

* The word in the original Greek, which is here rendered *hath declared*, our author has very properly translated by the Latin *exposuit*, denoting rather the *bringing into outward manifestation.*

4725. Ver. 19. "And they said, a man to his brother."—That hereby are signified their mutual thoughts, appears (1.) from the signification of *saying*, as denoting to perceive and to think, see n. 3395; and (2.) from the signification of *a man to his brother*, as denoting mutually. It was a customary form of speech with the ancients to say, A man to a brother, when what is mutual was signified, because a man (*vir*) signified truth, n. 3134, 3459, and a brother good, n. 4121, between which the most essential mutuality intercedes, for the conjunction of truth with good and of good with truth is effected mutually and reciprocally, n. 2731.

4726. "Behold! that lord of dreams cometh."—That hereby is signified that those things were vain, appears from the signification of *dreams*, as denoting predications, see n. 4682, in the present case predications of divine truth, because it is said of Joseph; but whereas divine truth, as to its essentials, is rejected by those who are in faith alone, as was shown concerning the Lord's Divine Human principle and charity, therefore by dreams are here signified vain things; for to such persons falses appear as truths, and truths as falses, and if not as falses, yet as vain things. The "lord of dreams," is their predicator. That divine truths appear to such persons as vain things, may be manifest from several cases; as for example, it is a divine truth, that the Word is holy, and divinely inspired as to every tittle, and that its holiness and divine inspiration is in consequence of every part of it being representative and significative of the celestial and spiritual things of the Lord's kingdom; but when the Word is opened as to the internal sense, and the representation and signification of every single particular in its contents are taught, then such as are in faith alone reject those things as vain, saying that they are not of any use: although celestial and spiritual things would affect the internal man with satisfaction, far more than worldly things affect the external man; in like manner in many other cases.

4727. Ver. 20. "Come now, and let us slay him."—That hereby is signified the extinction of the essential of doctrine concerning the Lord's Divine Human principle, appears (1.) from the signification of *slaying*, as denoting to extinguish; and (2.) from the signification of *Joseph*, whom they willed to slay, as denoting the Divine Truth of the Lord, and specifically the doctrinal concerning His Divine Human principle, n. 4723; that this is the essential of doctrine, may be seen in the same number. That the church, which acknowledges faith alone, has extinguished that essential truth, is a known thing: for who amongst them believes the Lord's Human principle to be Divine? Do they not hold in aversion the very mention of such a doctrine? When yet in the ancient churches it was believed that the Lord, Who was to come into the world, was a Divine Man;

and also when He was seen by them, He was called Jehovah, as is evident from several passages in the Word; but let it suffice for the present to adduce this passage in Isaiah, "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*, make plain in the desert a highway for *our God*," xl. 3; that these words were spoken of the Lord, and that the way was prepared and a highway made plain for Him, is evident from the evangelists, Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23; and moreover from the Lord's own words, that He was one with the Father, and the Father in Him, and He in the Father; also that all power was given unto Him in the heavens and in the earths: and likewise that judgment appertained to Him. He who has the smallest knowledge concerning power in heaven and in earth, and concerning judgment, may know that they are nothing, unless He was Divine even to His Human principle. Nor can they who are principled in faith alone, know what makes man new, or sanctifies him, still less what made the Lord's Human principle Divine; for they know nothing about love and charity: for love to the Lord and charity towards the neighbour make man new and sanctify him; but the Divine Love itself made the Lord Divine: for love is the very esse of man, and hence his principle of life; it forms man according to an image of itself, just as the soul of man, which is his interior essence, creates as it were, or effigies the body to an image of itself; and indeed in such a sort, that through the body it acts and is sensible altogether as it wills and thinks; thus the body is as the effect, and the soul as the cause in which is the end, consequently the soul is all in the body, as the cause of the end is all in the effect. He who had Jehovah Himself for a soul, as the Lord had (for He was conceived of Jehovah), could not have any other Human principle, when it was glorified. From these considerations it is evident how much they are mistaken, who make the Lord's Human principle, after it was glorified, like the human principle of man, whereas it is divine; from His Divine Human principle proceeds all wisdom, all intelligence, and also all light in heaven; whatsoever proceeds from Him is holy; a holy principle, which is not from the divine, is not holy.

4728. "And let us cast him into one of the pits."—That hereby is signified amongst falses, appears from the signification of *pits*, as denoting falses. The reason why pits denote falses, is, because men, who have been in false principles, after death are kept for some time in the lower earth, until falses are removed from them, and as it were cast aside; the places in that earth are called pits; they who come thither are those who must be in the vastation spoken of, n. 1106 to 1113, 2699, 2701, 2704; hence it is, that by pits, in the abstract sense, are signified falses. The lower earth is proximately beneath the feet,

and the region round about to a small distance; in that earth are several after death, before they are elevated into heaven; mention is made also of this earth in the Word throughout; beneath it are the places of vastation, which are called pits; below those places, and round about to a great extent, are hells. Hence it is in some measure evident, what is meant by hell, what by the lower earth, and what by pit, when they are mentioned in the Word; as in Isaiah, "Thou wast let down to *hell* to the *sides of the pit*; . . . thou wast cast forth out of thy grave, like an abominable branch; the garment of the slain, of the thrust through with the sword, *who go down to the stones of the pit*," xiv. 15, 19; speaking of the king of Babel, or Babylon, by whom is represented the profanation of truth, for king is truth, n. 1672, 2015, 2069, 3009, 4581, and Babel profanation, n. 1182, 1326; hell is where the damned are, their damnation is compared to an abominable branch, and to the garment of the slain and of the thrust through with the sword, going down to the stones of the pit; the garment of the slain is truth profaned; the thrust through with the sword are those in whom truth is extinguished; the pit is the false principle which is to be vastated; the stones are borders, hence also they are called sides, for round about the pits are hells; that garment denotes truth, see n. 2576, the garment of the slain is truth profaned, for the blood with which the garment is tinged denotes that which is profane, n. 1003; that the thrust through with the sword are those in whom truth is extinguished, see n. 4503. From these considerations it is evident, that without the internal sense it cannot possibly be known what these things mean. So in Ezekiel, "When I shall cause thee to go down *with them that descend into the pit*, to the people of old time, and shall cause thee to dwell *in the lower parts of the earth, in desolations of old, with them that go down to the pit*, that thou be not inhabited, then will I give gracefulness in the land of the living," xxvi. 20; they who go down into the pit, denote those who are sent into vastation; to dwell with them who go down to the pit, denotes not to be delivered from falses. Again, "To the end that none of all the trees of the waters may lift up themselves by reason of their height, nor put forth their branch amongst the thick boughs, neither stand upon them by reason of their height, all that drink waters; they all shall be delivered unto death to the *lower earth* in the midst of the sons of man, *to them who go down to the pit*. . . . I will make the nations to tremble at the sound of his ruin, *when I shall cause him to go down into hell with them who go down to the pit*; and all the trees of Eden, the choice and chief of Lebanon, all that drink the waters, shall comfort themselves *in the lower earth*," xxxi. 14, 16; speaking of Egypt, by which is signified science which of itself enters into the mysteries of faith, that

is, they who do so, see n. 1164 1165, 1186. From what has been said above, it is plain what is signified by hell, by the pit, and by the lower earth, which are here mentioned by the prophet; nor does it appear from any other source than from the internal sense, what is signified by the trees of waters, by the trees of Eden, by the branch put forth amongst the thick boughs, by the choice and chief of Lebanon, and by those who drink waters. Again, "Son of man, wail over the multitude of Egypt, and *cause her* and the daughters of the famous nations *to go down to the earth of lower things, with them who go down to the pit.* . . . Ashur is there, . . . to whom were given graves *in the sides of the pit*, . . all thrust through with the sword," xxxii. 18, 23; what is here meant, may appear from what has been explained above. So in David, "O Jehovah, thou hast caused my soul to come up *out of hell*, thou hast made me alive *from them who go down to the pit*," Psalm xxx. 3. Again, "I am counted *with them who go down to the pit;* I am reputed as a man (*vir*) who hath no strength; . . . thou hast set me in the *pit of lower things*, in darkness, in depths," lxxxviii. 4, 6. And in Jonah, "I went down to the *cuttings off of the mountains*, the bars of the earth were over me for ever, nevertheless *thou madest life to ascend out of the pit*," ii. 6, speaking of the Lord's temptations, and deliverance from them; the cuttings off of the mountains denote where are the most damned, for the dark thick mists which appear around them, are the mountains. That pit denotes the vastation of the false, and in the abstract sense, the false, further appears from Isaiah, "They shall be gathered with the gathering of the bound to the pit, and they shall be shut up in prison, yet after a multitude of days they shall be visited," xxiv. 22. Again, "Where is the anger of the oppressor? he shall hasten leading forth to open, and he shall not die *at the pit*, neither shall bread fail," li. 13, 14. And in Ezekiel, "Behold, I bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall profane thy brightness: *they shall let thee down into the pit*, and thou shalt die by the deaths of those who are thrust through in the heart of the seas," xxviii. 7, 8; speaking of the prince of Tyre, by whom are signified such as are principled in false. And in Zechariah, "Exult exceedingly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee, just, . . . lowly, and riding upon an ass, and upon a colt, the foal of an ass. . . . By the blood of the covenant *I will send forth thy bound ones out of the pit in which is no water*," ix. 9, 11; the pit in which is no water, denotes the false principle in which is nothing true; as it is also said in what follows, that they cast Joseph into a pit, and the pit was empty, there was no water in it, verse 24. And in David, "Unto thee do I cry, O Jehovah, my rock, be not

silent from me; lest if thou be silent from me, I become like them who go down into the pit," Psalm xxviii. 1. Again, "Jehovah *hath caused me to come up out of the pit of* VASTATION, out of the mire of the clay, and hath set my feet upon a rock," xl. 2. Again, "Let not the waves of waters overwhelm me, let not the deep swallow me up, *neither let the pit shut her mouth upon me*," lxix. 15. Again, "He sent his Word and healed them, and *delivered them out of their pits*," cvii. 20; out of pits denotes out of falses. Again, "Make haste, answer me, Jehovah, my spirit is consumed; hide not thy faces from me, for I am become *like unto them who go down into the pit*," cxliii. 7. Inasmuch as pit signifies that which is false, and the blind those who are in falses (n. 2383), therefore the Lord saith, "Suffer them, they are blind leaders of the blind; for if the blind lead the blind, *they shall both fall into the pit*," Matt. xv. 14; Luke vi. 39. A principle similar to that represented by Joseph, was also represented by Jeremiah the prophet; on which subject he thus writes, "They took Jeremiah, and cast him into the pit, which was in the court of the guard, and let down Jeremiah by ropes *into the pit where was no water*," xxxviii. 6; that is, they rejected divine truths amongst falses in which is nothing of truth.

4729. "And we will say, An evil beast hath devoured him." —That hereby is signified a lie from the life of lusts, appears from the signification of a *beast*, as denoting affection and lust, see n. 45, 46; for in the genuine sense, beast denotes what is alive, n. 774, 841, 908, hence by *an evil beast* is here signified the life of lusts; that it is a lie, is manifest. This has relation to what goes before, viz., that they rejected divine truth amongst falses, which was a lie from the life of lusts; for there are three origins of false, one from the doctrine of the church, another from the fallacy of the senses, a third from the life of lusts. The origin from the doctrine of the church affects only the intellectual part of the man, for he is persuaded from infancy that it is so, and confirming arguments afterwards corroborate it; but that which is from the fallacy of the senses does not so affect the intellectual part, for they who from the fallacy of the senses are principled in false, have but little intuition from the intellect, since they think from the lower and sensual principles. But the false principle derived from the life of lusts, originates in the will itself, or (what is the same thing) in the heart; for what man wills from the heart, this he desires; this false principle is the worst of all, because it inheres, and is not eradicated except by new life from the Lord. There are, as is well known, two interior faculties of man, viz., the understanding and the will; that which the understanding draws in and imbibes, does not on that account pass into the will; but that which the will draws in and imbibes, passes into the understand

ing, for what a man wills, he thinks; wherefore, when he wills evil from lust, he then thinks and confirms it: the principles confirmative of evil by the thought are what are called false principles derived from the life of lusts. These falses appear to him as truths; and when he has confirmed them in himself, truths appear to him as falses, for then he has precluded the influx of light through heaven from the Lord; but if he has not confirmed those falses in himself, in this case the truths which his understanding had before imbibed, oppose and do not permit their confirmation.

4730. "And we shall see what his dreams will be."—That hereby is signified that the predications concerning Him would be thereby false, and would be seen, appears (1.) from the signification of *dreams*, as denoting predications, see n. 4682, and since these in their eyes appeared as falses, see n. 4726, 4729, therefore by dreams are here signified predications concerning Divine Truth, especially that the Lord's Human principle is Divine, which were false according to their opinion; that they were also seen by them as falses, is signified by their saying, "We shall see what they will be." That predications concerning the Lord's Divine Human principle appeared, and still appear, as falses to those who are in faith alone, may be manifest from what was said above, n. 4729, at the end; for the things which are confirmed from the life of lusts have no other appearance. A further reason why falses are confirmed from the life of lusts, is, because it is not known what heaven and hell are, nor what love towards the neighbour is, nor what self-love, and the love of the world; if those things were known, yea, if men were only willing to know them, they would think altogether otherwise. Who at this day knows any thing further, than that neighbourly love consists in a man's giving what he has to the poor, in relieving every one out of his purse, and in doing good to his neighbour by every possible method, without distinction whether he be good or evil? And as by these means he would be deprived of his wealth, and would himself become poor and wretched, he therefore rejects the doctrinal of charity, and embraces the doctrinal of faith: and next, he confirms himself against charity by several considerations, viz., by thinking that he was born in sins, and hence cannot do any good of himself, and that if he does works of charity or piety, he must needs place merit in them. When he thinks thus on one part, and from the life of lusts on the other, he betakes himself to the part of those who say that faith alone saves; when he is in this faith, he confirms himself still more, until he believes that works of charity are not necessary to salvation; and when these works are excluded, he falls into this new opinion, that in consequence of man's being of such a quality, there has been provided by the Lord a means of salvation, which is called

faith; and at length into this, that he might be saved, if from confidence or trust he says (even in the hour of death) that God has mercy upon him in consequence of looking at the Son, and at what He has suffered for him; not considering what the Lord has said in John, i. 12, 13, and in a thousand other places. Hence now it is that faith alone has been acknowledged as the essential in churches; but the reason why it has not been every where acknowledged in like manner, is, because church-rulers can gain nothing by faith alone, but by the preaching of works. But if these persons had known what charity towards the neighbour is, they would never have fallen into the above false principle of doctrine; the fundamental of charity is to act rightly and justly in every thing relating to any duty or office: as for example; if he who is a judge punishes a malefactor according to the laws, and from zeal, he is then in charity towards his neighbour, for he wills his amendment, thus his good, and also wills well to society and his country, by preventing the malefactor from committing any further mischief; thus he can love him if he amends, as the father the son whom he chastises; and thus he loves societies and his country, which are his neighbour in general. The case is similar in all other instances. But of these, by the divine mercy of the Lord, we shall treat more fully elsewhere.

4731. Ver. 21. "And Reuben heard."—That hereby is signified confession of the faith of the church in general, appears from the representation of *Reuben*, as denoting faith in the understanding, or doctrine, which is the first of regeneration, in the complex the truth of doctrine by which the good of life may be attained, see n. 3861, 3866; in the present case, therefore, confession of the faith of the church in general. The reason why Reuben here interposes, is, because the church which commences from faith would cease to be a church, unless this divine truth remained in it, viz., that the Lord's Human principle is Divine, for this is the supreme or inmost truth of the church. On this account, Reuben willed to rescue Joseph (by whom that truth is here represented) out of the hand of his brethren, to restore him to his father; by which is signified, that he willed to claim that truth for the church: and further, when Reuben returned to the pit, and saw that Joseph was not there, he rent his garments, and said to his brethren, "The son is no more; and I, whither do I come?" verses 29, 30, by which is signified that there was no longer any faith in the Lord, and thus no church. This supreme or inmost truth, that the Lord's Human principle is Divine, is denied by those in the church who are in faith alone; but still, as they know from the Word that the Lord hath the Divine principle, and do not apprehend how His Human principle can be Divine, therefore they attribute each principle to the Lord, distinguishing be-

tween His Divine and Human nature. But they who are in the life of faith or charity, adore the Lord as their God and Saviour; and when they are in adoration, they think of the Lord's Divine principle, not separating it from the Human, and thus in heart they acknowledge all in the Lord to be Divine; but when they think from doctrine, inasmuch as they likewise cannot comprehend how the Human can be Divine, they speak from doctrinals.

4732. "And rescued him out of their hand."—That hereby is signified deliverance, appears without explanation.

4733. "And he said, Let us not smite his soul."—That hereby is signified that it ought not to be extinguished, because it is the life of religion, appears (1.) from the signification of *smiting*, as denoting to extinguish; and (2.) from the signification of *soul*, as denoting life, see n. 1000, 1005, 1436, 1742, in the present case, the life of religion. That the acknowledgment and adoration of the Lord's Divine Human principle is the life of religion, is evident from what was said just above, n. 4731; and also from this consideration, that the nature of man is such, that he is willing to worship that of which he can have some perception and thought; yea, the sensual worship that of which they can have some sense, nor are they willing to worship unless the divine principle be therein. This feeling is common to the human race; hence the Gentiles worship idols, in which they believe there is a divine principle; but others, men deceased, whom they believe to be either gods or holy; for nothing can be excited with man, unless there be something to affect his senses. They who say that they acknowledge a Supreme Being, of whom they have no idea or perception, for the most part acknowledge no God, but nature in His stead; and they acknowledge nature, because they apprehend her; very many of the learned amongst Christians are of this character, and this also because they do not believe the Lord's Human principle to be Divine. The Divine principle itself therefore willed to assume the Human, and to make it Divine; lest men, who have removed themselves so far from the Divine Being, and are become in so great a degree corporeal, should worship wood and stones, or any deceased man, and thereby under him some devil, and not God Himself, because they were not able in any manner to perceive Him, and thereby all of the church should perish, and with the church the human race. Let the learned therefore take heed to themselves, lest they think of the Lord's Human principle, and do not at the same time believe it to be Divine; for in so doing they scandalize themselves, and at length believe nothing.

4734. "And Reuben said unto them."—That hereby is signified exhortation, in the proximate sense confession of the faith of the church in general (which is Reuben, n. 4731), exhort-

ing or dictating that they should not violate, appears from the sequel.

4735. "Shed not blood."—That hereby is signified that they should not violate what is holy, appears from the signification of *blood*, as denoting what is holy, of which we shall speak presently; hence to shed blood is to violate what is holy. All that is holy in heaven, proceeds from the Lord's Divine Human principle, and hence all that is holy in the church; wherefore to prevent its violation, the Holy Supper was instituted by the Lord; and there it is said in express words, that the bread therein is His flesh, and the wine therein is His blood, thus that it is His Divine Human principle from which the holiness is derived. With the ancients, flesh and blood signified the proper human principle, because this consists of flesh and blood; hence the Lord said to Simon, "Blessed art thou, for *flesh and blood* hath not revealed unto thee, but my Father who is in the heavens," Matt. xvi. 17; the flesh therefore and blood, signified by the bread and wine in the Holy Supper, is the Lord's proper Human principle; the Lord's proper principle itself, which He acquired to Himself by His own proper ability, is Divine; His proper principle from conception was that which He had from Jehovah, His Father, and was Jehovah Himself; hence the proper principle which He acquired to Himself in the Human, was Divine; this proper Divine principle in the Human is what is called flesh and blood; flesh is its divine good, n. 3813, blood is the divine truth of divine good. The Lord's Human principle, after it was glorified or made Divine, cannot be conceived as human, but as the Divine Love in a human form; and this more than the angels, who, when they appear, as they have been seen by me, appear as forms of love and charity under a human shape, and this from the Lord; for from the divine love the Lord made His Human principle Divine; as by celestial love man is made an angel after death, that he may appear as a form of love and charity under a human shape, as has been said above. Hence it is evident that by the Lord's Divine Human principle, in the celestial sense, is signified the Divine Love itself; which is love towards the universal human race, in that it wills to save them, and make them blessed and happy to eternity, and appropriate to them its own Divine principle, so far as men are capable of receiving it. In the present case, love, and the reciprocal love of man to the Lord, and also neighbourly love, are what are signified and represented in the Holy Supper, the divine celestial love by flesh, or the bread, and the divine spiritual love by blood, or the wine. From these considerations now it may be manifest what is meant in John, by eating the Lord's flesh, and by drinking His blood, as it is expressed in these words, "I am the *living bread*, which came down from heaven: if any one

eat *of this bread*, he shall live for ever. But *the bread*, which I shall give, is *my flesh*. . . . Verily, verily, I say unto you, *Except ye eat the flesh of the Son of Man, and drink his blood*, ye shall have no life in you. He who *eateth my flesh, and drinketh my blood*, hath eternal life; and I will raise him up in the last day. For *my flesh* is meat indeed, and *my blood* is drink indeed. He who *eateth my flesh*, and *drinketh my blood*, abideth in me, and I in him. . . . This is *that bread* which came down from heaven," vi. 50 to 58. As by flesh and blood are signified the divine celestial and the divine spiritual from the Lord's Divine Human principle, as was said, or, what is the same thing, the divine good and divine truth of His love, by eating and drinking is signified to appropriate those principles to oneself; appropriation is effected by the life of love and charity, which also is the life of faith. That to eat is to appropriate good to oneself, and to drink is to appropriate truth, may be seen in n. 2187, 3069, 3168, 3513, 3596, 3734, 3832, 4017, 4018. As blood, in the celestial sense, signifies the divine spiritual, or the divine truth, proceeding from the Lord's Divine Human principle, therefore it signifies the holy principle; for the divine truth, proceeding from the Lord's Divine Human, is the holy principle itself; there is no other holy principle, nor does that which is holy come from any other source. That blood is this holy principle, may be manifest from several passages in the Word, of which we shall adduce the following: "Son of man, thus saith the Lord Jehovih, Speak unto every bird of the heaven, to every beast of the field, Gather yourselves together and come, gather yourselves together from every side unto my sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel, that *ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and ye shall drink the blood of the princes of the earth*, rams, lambs, and he-goats, all fatlings of Bashan. And ye shall eat fat till ye be full, and *ye shall drink blood*, even to drunkenness, of my sacrifice which I will sacrifice for you. Ye shall be filled at my table with the horse, and chariot, the mighty one, and every man of war. Thus will I give my glory amongst the nations," Ezek. xxxix. 17 to 21; speaking of the calling together of all people to the Lord's kingdom, and specifically of the establishment of the church amongst the Gentiles; by eating flesh, and drinking blood, is signified to appropriate to themselves divine good and truth, thus the holy principle which proceeds from the Lord's Divine Human principle. Who cannot see that by flesh in this passage is not meant flesh, nor by blood, blood; as where it is said, that they should eat the flesh of the mighty, and drink the blood of the princes of the earth, and that they should be filled with the horse, the chariot, the mighty one, and every man of war? In like manner in John, "I saw an angel stand-

ing in the sun, who cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come ye, gather yourselves together unto the supper of the great God; that ye may eat the *flesh* of kings, and the *flesh* of captains of thousands, and the *flesh* of the mighty, and the *flesh* of horses, and of them who sit on them, and the *flesh* of all, free and bond, small and great," Apoc. xix. 17, 18. Who can at all understand these words, unless he knows what is signified in the internal sense by flesh, and what by kings, captains of thousands, the mighty, horses, them who sit on them, the free, and the bond? So in Zechariah, "He shall speak peace to the nations; his dominion shall be from sea even to sea, and from the river even to the ends of the earth. Also thou, by *the blood of thy covenant*, I will send forth thy bound ones out of the pit," ix. 10, 11, speaking of the Lord; the blood of the covenant is the divine truth proceeding from His Divine Human principle, and is the holy principle itself, which, after He was glorified, came forth from Him; this holy [principle] is what is also called the Holy Spirit, as is evident from John, "Jesus said, If any man thirst, let him come unto me and *drink;* whosoever believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. This he said of the Spirit, which they who believed in him should receive; for the Holy Spirit was not yet, because Jesus was not yet glorified," vii. 37 to 39; that the holy principle proceeding from the Lord is Spirit, may be seen in John vi. 63. Moreover, that blood denotes the holy principle proceeding from the Lord's Divine Human, is plain from David, "He shall redeem their soul from deceit and violence, and *precious shall their blood be* in his eyes," Psalm lxxii. 14; precious blood denotes the holy principle which they should receive. And in the Revelation, "These are they who come out of great tribulation, and have washed their robes, and made them white in *the blood of the Lamb*," vii. 14; again, "They overcame the dragon by *the blood of the Lamb*, and by the word of his testimony; and they loved not their soul even to death," xii. 11; the church at this day knows no otherwise than that the blood of the Lamb here signifies the Lord's passion, because it is believed that they are saved solely by what the Lord suffered, and that for this purpose He was sent into the world; but let this be for the simple who cannot apprehend interior arcana. The Lord's passion was the last state of His temptations, by which He fully glorified His Human principle, Luke xxiv. 26; John xii. 23, 27, 28; xiii. 31, 32; xvii. 1, 4, 5; but in the above passages, the blood of the Lamb is the same as the divine truth, or the holy principle proceeding from His Divine Human; thus the same thing with the blood of the covenant spoken of above; concerning which it is also written in Moses, "Moses took the book of the covenant and read in the ears of the peo-

ple ; and they said, All that Jehovah hath spoken, we will do and hear. Then Moses took the *blood*, and sprinkled it upon the people, and said, Behold the *blood of the covenant* which Jehovah hath established with you upon all these words," Exod. xxiv. 7, 8 ; the book of the covenant was the divine truth which they had at that time; which was confirmed by blood, testifying that it was from His Divine Human principle. In the rituals of the Jewish church nothing else was signified by blood, than the holy [principle] proceeding from the Lord's Divine Human, wherefore when they were sanctified, this was effected by blood; as when Aaron *was sanctified* and his sons, *blood* was sprinkled upon the horns of the altar, the remainder at the foundation of the altar, also upon the tips of their right ears, the thumbs of their right hands, and the great toes of their right feet, and upon their garments, Exod. xxix. 12, 16, 20 ; Levit. viii. 15, 19, 23, 30. And when Aaron entered within the vail to the propitiatory, *blood* was also to be sprinkled with the finger on the propitiatory seven times towards the east, Levit. xvi. 12 to 15 ; in like manner in the rest of the sanctifications, as well as in the expiations and cleansings, concerning which see Exod. xii. 7, 13, 22 ; xxx. 10 ; Levit. i. 5, 11, 15 ; iii. 2, 8, 13 ; iv. 6, 7, 17, 18, 25, 30, 34 ; v. 9 ; vi. 27, 30 ; xiv. 14 to 19, 25 to 30 ; xvi. 12 to 15, 18, 19 ; Deut. xii. 27. As by blood, in the genuine sense, is signified the holy principle, so in the opposite sense by blood and bloods are signified those things which occasion violence to it ; and this, because by shedding innocent blood is signified to violate what is holy ; on which account also wicked principles of life and profane principles of worship were called blood. That blood and bloods have such a signification, is evident from the following passages : " When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged *the bloods of Jerusalem* from the midst thereof, by the spirit of judgment, and by the spirit of expurgation," Isaiah iv. 4. Again, "The waters of Dimon are full *of blood*," xv. 9. Again, "Your hands are defiled *with blood*, and your fingers with iniquity ; . . . their feet run to evil, and hasten *to shed innocent blood ;* their thoughts are the thoughts of iniquity," lix. 3, 7. So in Jeremiah, " Also in thy wings *were found the blood* of the souls of the poor innocents," ii. 34. Again, " For the sins of the prophets, the iniquities of the priests, *shedding the blood of the just* in the midst of Jerusalem ; they wandered blind in the streets, *they were polluted with blood*, those things which they cannot, they touch with garments," Lam. iv. 13, 14. And in Ezekiel, " I passed by thee, and saw thee trodden under foot *in thy bloods*, and I said unto thee *in thy bloods*, Live ; I said unto thee *in thy bloods*, Live thou. . . . I washed thee with waters, and I washed away *thy bloods* from upon thee ; and I anointed thee with oil," xvi.

6, 9. Again, "Thou son of man, wilt thou dispute with the *city of bloods?* Make known to her all her abominations. . . . Thou art made guilty *by thy blood which thou hast poured out*, and thou art defiled by the idols which thou hast made. . . . Behold, the princes of Israel, every one according to his arm have been in thee, and *have shed blood:* . . . men of slanders have been in thee *to shed blood*, and in thee they have eaten together upon the mountains," xxii. 2, 4, 6, 9. And in Moses, "If any man shall sacrifice elsewhere than upon the altar at the tent, *there shall be blood*, and as if *he had shed blood*," Levit xvii. 1 to 9. Falsified and profaned truth is signified by the following passages concerning blood: "I will show wonders in the heavens and in the earth, *blood*, and fire, and pillars of smoke; the sun shall be turned into thick darkness, and *the moon into blood*, before the great and terrible day cometh," Joel ii. 30, 31. And in the Apocalypse, "The sun became black as sackcloth of hair, and *all the moon was made as blood*," vi. 12. Again, "The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and *a third part of the sea was made blood*," viii. 8. Again, "The second angel poured out his vial upon the sea, and *it was made as the blood of a dead* [man], whence every living soul died in the sea. The third angel poured out his vial upon the rivers, and fountains of waters, and *they were made blood*," xvi. 3, 4. In like manner where it is written that the rivers, gatherings together, and lakes of waters were turned *into blood* in Egypt, Exod. vii. 15 to 22; for by Egypt is signified the science which of itself enters into heavenly arcana, and hence perverts, denies, and profanes divine truths, n. 1164, 1165, 1186; all the miracles in Egypt, being divine, involved such things. That the rivers, which were turned into blood, denote the truths of intelligence and wisdom, see n. 108, 109, 3051; waters denote the same, n. 680, 2702, 3058; also fountains, n. 2702, 3096, 3424; seas denote scientific truths in the complex, n. 28; the moon, of which also it is said that it should be turned into blood, denotes divine truth, n. 1529, 1530, 1531, 2495, 4060. Hence it is evident, that by the moon, the sea, fountains, waters, and rivers being turned into blood, is signified truth falsified and profaned.

4736. "Cast him into that pit which is in the wilderness."—That hereby is signified that they would hide it in the mean while amongst their falses, that is, that they would consider it as false, but would still retain it as being of advantage to the church, is evident (1.) from the signification of *pit*, as denoting falses, see above, n. 4728; and (2.) from the signification of *wilderness*, as denoting where there is not truth. For wilderness is a term of wide signification, denoting what is uninhabited, thus what is not cultivated, which, when predicated of the church,

denotes where there is no good, and consequently no truth, n. 2708, 3900, thus by "the pit in the wilderness" are here meant falses in which there is no truth, because no good. It is said in which there is no truth, because no good; for when faith is believed to save without works, truth indeed may be given, but still with him who so believes, it is not truth, because it has not respect to good, neither is it from good; this truth is not vital, because it has in it a principle of false; consequently with him who is in possession of such truth, it is no other than false from the principle which rules therein: the ruling principle is like the soul, from which the rest of the principles derive their life. On the other hand, there are falses which are received as truths, when good is in them, especially if it be the good of innocence, as amongst the Gentiles, and also amongst several within the church.

4737. "And lay no hand upon him."—That hereby is signified that they should not violate it, may appear without explanation.

4738. "That he might rescue him out of their hand, to deliver him to his father again."—That hereby is signified, that he might claim it for the church, appears (1.) from the signification of *rescuing out of their hand*, as denoting to set at liberty, as above, n. 4732; and (2.) from the signification of *delivering to his father again*, as denoting to claim for the church; for by Jacob, who in this case is the father, is represented the Jewish religion derived from the ancient church, as mentioned above, n. 4700, 4701. That which he would claim for the church is the divine truth concerning the Lord's Divine Human principle, for by Joseph that truth is specifically signified, as was said above. As to what further concerns this truth, it is to be noted that the ancient church, and also the primitive Christian church, acknowledged it; but after the papal chair had grown up even to establishing dominion over all human souls, and had exalted itself as is said of the king of Babel in Isaiah, "Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, and I will sit in the mount of the congregation; . . . I will ascend above the heights of the cloud, I will become like the Most High," xiv. 13, 14, then the Divine principle was taken from the Lord's Human; or a distinction was drawn between His Divine and Human nature: how this was decreed in a certain council, has also been revealed to me. There appeared to me certain spirits in front towards the left at the plane of the sole of the foot, at some distance from me; they discoursed with each other, but I did not hear on what subject: it was told me that they were some of those who were together in the council, when a decree was passed concerning the Lord's two natures, the Divine and Human. Presently it was also given me to speak

with them; they said, that they who had the greatest influence in the council, and who prevailed over the rest in dignity and authority, assembled together on this occasion in an obscure chamber, and concluded that both a Divine and Human principle should be attributed to the Lord, principally on the account, that otherwise the papal chair would not subsist. For if they had acknowledged the Lord to be one with the Father, as He Himself saith, it would have been impossible that any vicar of His should be acknowledged on earth; for at that time there existed schisms, whereby the papal power might have been brought to decay and dissipated, unless they had drawn this distinction: to corroborate the above decree, they sought confirming proofs from the Word, and persuaded the rest (of the council). They added, that hereby they could have dominion in heaven and on earth, because they had [information] from the Word, that to the Lord was given all power in the heavens and in the earth; which could not be attributed to any vicar, if the Human principle was also acknowledged to be Divine: for they knew that no one was allowed to make himself equal to God, and that the Divine principle had the above power of itself, but not the Human, unless it was given to it, as also afterwards to Peter. They said, that the schismatics at that time were men of much discernment and ingenuity, and that thus they could keep them quiet; and that hereby also the papal power was confirmed. Hence it is evident, that the above distinction was invented only for the sake of dominion; and therefore they were not willing to know that the power given to the Lord's Human principle in the heavens and in the earths, manifestly shows that it also is Divine. And that by Peter, to whom the keys of the heavens were given by the Lord, is not meant Peter, but the faith of charity; which, as being from the Lord alone, is the power of the Lord alone, see the preface to the twenty-second chapter of Genesis.

4739. Verses 23 to 30. *And it came to pass, when Joseph was come to his brethren, that they stripped Joseph of his coat, the coat of various colours which was upon him; and they took him and cast him into the pit: and the pit was empty, there was no water in it. And they sat down to eat bread; and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, and their camels bearing spices, and balm, and myrrh, going to carry down to Egypt. And Judah said unto his brethren, What gain is it that we slay our brother, and cover his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh: and his brethren hearkened. And there passed by men, Midianites, traders; and they drew out, and caused Joseph to come up out of the pit, and they sold Joseph to the Ishmaelites for twenty [pieces] of silver; and they brought*

Joseph into Egypt. And Reuben returned unto the pit; and behold! Joseph was not in the pit: and he rent his garments. And he returned unto his brethren, and said, The son is no more; and I, whither do I come? And it came to pass, when Joseph was come unto his brethren, signifies when predication was made concerning him: that they stripped Joseph of his coat, signifies that they shook off the appearances of truth and annihilated them: the coat of various colours, which was upon him, signifies the quality of appearances as to truths derived from good: and they took him, and cast him into the pit, signifies amongst falses: and the pit was empty, there was no water in it, signifies that there was then nothing true: and they sat down to eat bread, signifies the appropriation of evil derived from the false [principle]: and they lifted up their eyes and looked, signifies further thought: and, behold! a company of Ishmaelites came from Gilead, signifies those who are in simple good, such as prevails amongst the Gentiles: and their camels bearing spices, and balm, and myrrh, signifies interior natural truths: going to carry down to Egypt, signifies instruction in scientifics: and Judah said unto his brethren, signifies the depraved in the church, who are against all good whatsoever: What gain is it that we slay our brother, and cover his blood? signifies that hence would be nothing profitable, and no elevation, if this should be altogether extinguished: come, and let us sell him to the Ishmaelites, signifies that they who are in simple good acknowledge him: and let not our hand be upon him, signifies that they may be without blame: for he is our brother, our flesh, signifies because what is from them is accepted: and his brethren hearkened, signifies condescension: and there passed by men, Midianites, traders, signifies those who are in the truth of that good: and they drew out, and caused Joseph to come up out of the pit, signifies aid from them that he might not be amongst falses: and they sold Joseph to the Ishmaelites, signifies reception by those who are in simple good, and alienation by those who are in faith separate from charity: for twenty pieces of silver, signifies estimation: and they brought Joseph into Egypt, signifies consultation from scientifics: and Reuben returned unto the pit, signifies the faith of the church in general: and, behold! Joseph was not in the pit, signifies that there was no longer any faith: and he rent his garments, signifies mourning: and he returned to his brethren, signifies those who teach: and said, The son is no more, signifies that there was no faith in him: and I, whither do I come? signifies where now is the church.

4740. Ver. 23. "And it came to pass, when Joseph was come unto his brethren."—That hereby is signified when predication was made concerning him, appears from the representation of *Joseph*, as denoting Divine Truth, especially concerning

the Lord's Divine Human principle. When this is said to come to them, it denotes that it is predicated to them; for his brethren represent the church which is in faith separate from charity, to whom it is predicated.

4741. "That they stripped Joseph of his coat."—That hereby is signified that they shook off the appearances of truth, and annihilated them, appears (1.) from the signification of *stripping*, when predicated of Divine Truth, which in this case is Joseph, as denoting to shake off, and also to annihilate; and (2.) from the signification of the *coat*, because it was of various colours, as denoting the appearances of truth, see n. 4677. The shaking off and annihilating the appearances of truth is effected after the truth itself has been rejected; for the truth itself from itself shines forth in the minds; and howsoever it is extinguished, appears, especially with those who are in good. This also is clearly seen by those who have annihilated truth in themselves, wherefore also they endeavour to shake off and annihilate those appearances. The case may be illustrated by the following instance: Who does not see that to will well and to do well constitutes the very essential Christian life? And if any one be told that this is charity, he cannot but affirm it; yea, they who affirm it to be charity will say that they know that it is, because it is of the life: but to think that this or that is truth, even from confidence, as they are willing to do who are in faith separate from charity, of this they will say that they do not know what it is, for they have no other perception concerning it, than as of smoke which vanishes away. As faith alone, and consequent confidence, appears of such a nature to all persons whomsoever who think seriously about it, and especially to the good, therefore they labour to shake off and annihilate those appearances also, by thus removing whatsoever touches nearer [*propius tangit*], and whatsoever is in the circuit; this is signified by stripping Joseph of the coat which was upon him. The same persons also believe that those are wiser than the rest of mankind, who by various arguments can confirm a doctrinal tenet once received, whatsoever be its quality, and by various reasonings make it appear like the truth: but this is very far from the part of a wise man, as it is in the power of every one to do so who is distinguished by any talent for ingenuity; yea, the wicked can do it with more subtlety than the well-disposed; for the rational man does not act in this manner, because he can see, as from a superior principle, whether that which is confirmed be true or false; and as he sees this, he makes no account of the confirmatives of the false, and regards them in himself as no otherwise than ludicrous and vain things, howsoever another person believes them to be selected and brought from the school of wisdom itself. In a word, nothing is less the part of a wise man, yea, nothing is

less rational, than to be able to confirm falses; for it is the part of a wise man, and it is rational, first to see that a thing is true, and next to confirm it; because to see truth, is to see from the light of heaven, which is from the Lord; whereas to see false as truth, is to see from a delusive light, which is from hell.

4742. "The coat of various colours, which was upon him." —That hereby is signified the quality of appearances as to truths derived from good, appears, from the signification of *the coat of various colours*, as denoting the appearances of truth, whereby the spiritual principle of the natural is known and distinguished, see n. 4677; in the present case, therefore, it denotes the quality of appearances; wherefore also mention is twice made of the coat, "They stripped Joseph of his coat, the coat of various colours." That the quality of appearances is according to the truths derived from good, may be manifest from the appearances of truth, when presented to view in the light of heaven, that is, in the other life; where there is no other light than that which comes through heaven from the Lord, and which exists from His Divine Truth; for before the eyes of the angels this appears as light, see n. 2776, 3190, 3195, 3222, 3339, 3340, 3636, 3643, 3993, 4302, 4413, 4415. This light is varied with every one according to its reception; all the thought of the angels is effected by the variation of that light, as also is the thought of man, notwithstanding man's ignorance of it; because with man that light falls into material images or ideas, which, being derived from the light of the world, are in his natural or external man. Hence that light is obscured in man to such a degree, that he scarce knows that his intellectual light and sight is thence derived; but in the other life, when the sight of the eye is no longer in the light of the world, but in the light of heaven, it then manifests itself that his thought is from thence. When this light passes from heaven into the world of spirits, it is there presented under the appearance of various colours, which, in beauty, variety, and pleasantness, immensely exceed the colours from the light of this world; see what was adduced above from experience concerning colours, n. 1053, 1624, 3993, 4530, 4677. As colours in the other life exist from this source, they are in their origin nothing else than the appearances of truth from good; for truth of itself is not lucid, because in it singly there is nothing flaming; but it is lucid from good, for good is like flame from which light is derived: such,, therefore, as the good is, such does the truth thence appear; and such as the truth is, in such manner and degree is it lucid from good. Hence it is evident what is signified in the internal sense by a coat of various colours, viz., the quality of the appearances of truth from good: for by Joseph, to whom the coat belonged, is represented the Divine Truth, as has been shown above.

4743. Ver. 24. "And they took him and cast him into the pit."—That hereby is signified amongst falses, appears from what was said above, n. 4728, 4736, where similar words occur.

4744. "And the pit was empty, there was no water in it."—That hereby is signified that there was then nothing true, appears (1.) from the signification of *pit*, as denoting falses, see n. 4728; (2.) from the signification of *empty*, as denoting where there is nothing true, because nothing good, of which we shall speak presently; and (3.) from the signification of *water*, as denoting truth, see n. 680, 739, 2702, 3058, 3424. That "empty" denotes where there is nothing true, because nothing good, appears also from other passages in the Word; as from Jeremiah, "Their nobles have sent their little ones for *waters:* they came to *the pits*, and did not find *waters:* they returned with their *vessels empty:* they were ashamed and confounded, they covered their head," xiv. 3; empty vessels denote truths in which there is not truth from good. Again, "He hath devoured me, Nebuchadnezzar the king of Babel hath disturbed me, he hath made me an *empty vessel*, he hath swallowed me up," li. 34; an empty vessel denotes where there is no truth; Babel denotes those who vastate, that is, deprive others of truths, n. 1327. Again, "I beheld the earth, and, lo, it was *void* and *empty;* and the heavens, and they had no light," iv. 23. And in Isaiah, "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell therein: and they shall stretch over it the *line of emptiness*, and *the plumb-line of vacuity*," xxxiv. 11. Again, "*The city of emptiness* shall be broken; every house shall be shut up, that no man may come in. There shall be a cry over wine in the streets; the joy of the earth shall be banished, what is left in the city shall be desolation," xxiv. 10, 11, 12; in this passage emptiness is expressed by another term in the original tongue, which yet involves a like signification: that emptiness denotes where there is no truth because no good, is evident from each of the things mentioned in the internal sense, viz., from the signification of a city, of a house, of a cry, of wine, and of streets. So in Ezekiel, "The Lord Jehovah saith, Wo to the city of bloods! even I will make a great fire, . . . placing the *pot empty* upon the coals, that the brass of it may grow warm and hot, and the uncleanness of it may melt in it, the scum of it may be consumed," xxiv. 9, 11; in this passage it is evident what is meant by empty; an empty pot is that in which is uncleanness and scum, that is, evil and false. In like manner, in Matthew, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth none. Then he saith, I will return into my house from whence I came out; and when he cometh, he findeth it *empty*, swept, and garnished. Then he goeth, and taketh to himself seven other

spirits more wicked than himself, and they enter in and dwell there," xii. 43, 44, 45; the unclean spirit denotes uncleanness of life in man, and also the unclean spirits who are attendant upon him, for unclean spirits dwell in the uncleanness of man's life; dry places, or where are no waters, denote where are no truths; the house being empty denotes the interiors of man again replete with uncleannesses, that is, with falses derived from evil. So in Luke, "God hath filled the hungry with good things, and *the rich he hath sent empty away*," i. 53; the rich denote those who know several things, for riches in the spiritual sense are scientifics, doctrinals, and the knowledges of good and truth; they are called the empty rich, who know those things, and do not do them; for truths to such are not truths, because without good, n. 4736.

4745. Ver. 25. "And they sat down to eat bread."—That hereby is signified the appropriation of evil derived from the false principle, appears (1.) from the signification of *eating*, as denoting appropriation, see n. 3168, 3513, 3596, 3832; and (2.) from the signification of *bread*, as denoting the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735; and also as denoting in general all food, n. 2165; but here bread denotes the contrary, viz., evil; for it is a known thing, that they who eat bread in the Holy Supper unworthily, do not appropriate to themselves good, but evil; hence it is evident, that by eating bread, in the contrary sense, is signified the appropriation of evil. Amongst the ancients, when they made any remarkable decree, which was confirmed by the rest, it was customary on such occasions to eat together; by which was signified that they approved, and thereby that they appropriated it to themselves; as in Ezekiel, "Behold, the princes of Israel, every one according to his arm, have been in thee, and have shed blood. . . . Men of slanders have been in thee to shed blood; and in thee *they have eaten together upon the mountains*," xxii. 6, 9. Moreover, it is to be noted, that there are in general two origins of evil, one from life, the other from doctrine; that which is derived from the doctrine of false, is called evil originating in false; this is the evil which is here meant.

4746. "And they lifted up their eyes and looked."—That hereby is signified further thought, appears from the signification of *lifting up the eyes and looking*, as denoting intention and thought, or intense thought, see n. 2789, 2829, 3198, 3202, 4339; that it here denotes further thought, is evident from the series.

4747. "And, behold! a company of Ishmaelites came from Gilead."—That hereby are signified those who are in simple good, such as prevails amongst the Gentiles, appears (1.) from the representation of the *Ishmaelites*, as denoting those who are

in simple good as to life, and thence in natural truth as to doctrine, see n. 3263; and (2.) from the signification of *Gilead*, as denoting exterior good, by which man is first initiated when he is regenerating, see n. 4117, 4124. Hence it is evident, that by a company of Ishmaelites from Gilead, is signified such good as prevails amongst the Gentiles; that is, those who are in such simple good. How this case is, may appear from what has been already said, and from the sequel. Only it may be expedient to premise, that those within the church who have confirmed themselves against divine truths, especially against these, that the Lord's Human principle is Divine, and that works of charity contribute to salvation, if they have confirmed themselves against these tenets, not only by doctrine but also by life, have reduced themselves to such a state as to the interiors, that afterwards they cannot by any means be brought to receive those truths; for the things which are once confirmed by doctrine, and at the same time by life, remain for ever. They who do not know the interior state of man, may suppose that every one, howsoever he had confirmed himself against the above truths, might yet afterwards easily receive them, if he was only convinced; but that this is impossible, it has been given me to know from such in the other life by abundant experience. For that which is confirmed by doctrine, gives a taint to the intellectual principle; and that which is confirmed by life, gives a taint to the will-principle; and that which is rooted into each life of man (viz., the life of his understanding, and the life of his will), cannot be rooted out, since the very soul of man, which lives after death, is formed thereof, and is such as in no case to recede from them. This also is the reason why the lot of those within the church, with whom this is the case, is worse than the lot of those who are out of the church; for the latter, who are called Gentiles, have not confirmed themselves against those truths, because they have not known them; wherefore such of them as have lived in mutual charity, easily receive divine truths, if not in the world, yet in the other life; see what was adduced from experience concerning the state and lot of the Gentiles and people in the other life, n. 2589 to 2604. Hence, when any new church is established by the Lord, it is not established amongst those who are within the church, but amongst those who are without; that is, amongst the Gentiles, who therefore are frequently treated of in the Word. These things are premised in order that it may be known what is involved by Joseph being cast into a pit by his brethren, and drawn out from thence by the Midianites, and sold to the Ishmaelites; for Joseph's brethren represent those within the church who have confirmed themselves against the Divine Truth, especially against these two truths, that the Lord's Human principle is Divine, and that works of charity contribute to salvation; and

this not only by doctrine, but also by life; but the Ishmaelites represent those who are in simple good, and the Midianites those who are in the truth of that good; it is related, that the latter drew Joseph out of the pit, and that the former bought him. But what is signified by their bringing him down into Egypt, and there selling him to Potiphar, Pharaoh's chamberlain, will be shown by what follows.

4748. "And their camels bearing spices, and balm, and myrrh."—That hereby are signified interior natural things, appears (1.) from the signification of *camels*, as denoting in general, those things of the natural man which are serviceable to the spiritual, and specifically general scientifics in the natural man, see n. 3048, 3071, 3114, 3143, 3145, 4156; and (2.) from the signification of *spices*, *balm* or *resin*, and *myrrh*, as denoting interior natural truths conjoined to good in the natural principle, of which we shall speak presently. Amongst the ancients, things of a sweet fragrance were used in their sacred worship, whence came their incenses and perfumes; similar things were also mixed in the oils with which they were anointed; but at this day it is not known in what this custom originated; because it is not known that the things used in worship amongst the ancients derived their origin from spiritual and celestial things, which are in the heavens, and that they corresponded thereto: man has removed himself so far from those things and immersed himself so much in natural, worldly, and corporeal things, that he is in an obscure principle, and many are in a negative principle, respecting the existence of any thing spiritual and celestial. Incenses and perfumes were applied by the ancients to sacred purposes, because an odour corresponds to perception, a fragrant odour, as of spices of various kinds, to a grateful and agreeable perception, such as is that of truth grounded in good, or of faith, grounded in charity; yea, such is the correspondence, that perceptions themselves in the other life, as often as it pleases the Lord, are changed into odours; see what was shown from experience on this subject, in n. 925, 1514, 1517, 1518, 1519, 3577, 4624 to 4634. What is here specifically signified by spices, balm, and myrrh, may appear from other passages where they are mentioned; in general they signify interior truths in the natural principle, but which are from good in that principle, for truths by themselves do not constitute that principle, but good through truths; hence its varieties are according to the quality of truth conjoined with good, consequently according to the quality of good, for good has its quality from truths. As by Gilead is signified exterior good, such as that of the things of sense, and what is called pleasurable (n. 4117, 4124), and as by Egypt in a good sense are signified scientifics, which are the external truths of the natural man corresponding to that good, or agreeing with it (n. 1462),

therefore by the Ishmaelites from Gilead carrying those spices to Egypt upon camels, is signified that they carried their interior truths, derived from their scientifics, to the scientifics signified by Egypt, of which we shall speak presently. Interior truths are conclusions from exterior truths or scientifics, for the scientifics of the natural man are means serviceable for forming conclusions upon, and thereby viewing interior things; in the same way as any one views the mind [*animum*] of another in his countenance, in the vibration of the light of his eyes, in the life of the tone of his speech in speaking, and of his gestures in acting. As such truths are the means whereby man's natural principle is purified and improved, therefore healing is ascribed to spices of this sort, as to balm, in Jeremiah, "*Is there no balm in Gilead?* Is there no physician there? Why then doth not the health of the daughter of my people go up?" viii. 22. Again, "Go up into *Gilead*, and take balm, O virgin *daughter of Egypt:* in vain hast thou multiplied medicines; there is no healing for thee," xlvi. 11. Again, "Babel fell suddenly, and was broken to pieces: howl over her; take balm for her pain, if so be she may be healed," li. 8. That similar things have a spiritual signification, is very manifest in the Revelation, "The merchants of the earth shall weep, and mourn over Babylon, for no man buyeth their merchandise any more; merchandise of *gold*, and *silver*, and *precious stones*, and *pearls*, and *fine linen*, and *purple*, and *silk*, and *scarlet*, and all *thyine wood*, and every vessel of *ivory*, and every vessel of *most precious wood*, and of *brass*, and *iron*, and *marble*, and *cinnamon*, and *perfumes*, and *ointments*, and *frankincense*, and *wine*, and *oil*, and *fine flour*, and *wheat*, and *beasts*, and *sheep*, and *horses*, and *chariots*, and the bodies and souls of men," xviii. 11 to 13. These things would never have been enumerated so specifically, unless they had each of them signified such things as are in the Lord's kingdom and in his church; for without such a signification, they would have been unmeaning expressions. It is well known, that by Babylon are signified those who have turned aside all worship of the Lord to the worship of self, and who in consequence thereof are in a profane internal principle whilst they are in a holy external principle; wherefore by their merchandise are signified those things which they have studiously and artfully invented, with a view to self-worship; also the doctrinals and knowledges of good and truth from the Word, which they have perverted in favour of themselves: thus by each of the things enumerated above, such things are specifically signified; and by cinnamon, perfumes, ointments, and frankincense, are signified truths derived from good, but in this case truths perverted and falses derived from evil. In like manner as to what is said of the wares of Tyre in Ezekiel, "Judah and the land of Israel were thy traders in wheat of Minnith, and

Pannag, in honey, and oil, and *resin*, they gave thy trading," xxvii. 17; in this passage also by resin, or balm, is signified truth grounded in good. To him who does not believe in the internal sense of the Word, all the above things will be bare expressions, thus vessels containing nothing within; when yet divine, celestial, and spiritual things are in them.

4749. "Going to carry down to Egypt."—That hereby is signified instruction in scientifics, appears from the signification of *Egypt*, as denoting scientifics, see n. 1164, 1165, 1462; and as by spices, balm, and myrrh, are signified interior truths grounded in the scientifics of those who are in simple good, such as prevails amongst the Gentiles, therefore by *going to carry down thither* is signified to be instructed. The case herein is this: the scientifics, signified by Egypt, are scientifics which conduce to spiritual life, and correspond to spiritual truths; for formerly the ancient church was in Egypt, but after it was there turned into magic, the scientifics which pervert spiritual things were signified by Egypt. Hence it is that scientifics in a good sense, and in the opposite, are signified in the Word by Egypt, see n. 1164, 1165, 1462; in the present case, in a good sense. The scientifics from which the interior truths are derived, which are signified by the Ishmaelites carrying spices, balm, and myrrh, on their camels, are such as are not of the church, but prevail amongst the Gentiles; these truths derived from these scientifics are improved and healed no otherwise than by the scientifics of the genuine church, thus by instruction therein. These are the things which are here signified.

4750. Ver. 26. "And Judah said unto his brethren."—That hereby are signified the depraved in the church who are against all good whatsoever, appears (1.) from the representation of *Judah*, as denoting, in a good sense, the good of celestial love, see n. 3654, 3880, 3881, but in the opposition sense denoting contrary to all good whatsoever, of which representation we shall speak presently; and (2.) from the signification of *his brethren*, as denoting those in the church who are in faith separate from charity. The reason why those who are against all good whatsoever, are here represented by Judah, is, because in a good sense, by Judah in the Word, those who are in the good of celestial love are represented; celestial love is love to the Lord, and hence love towards the neighbour. Those who are principled in this love are most conjoined to the Lord, and thus in the inmost heaven, where they are in a state of innocence, in consequence of which they appear to the rest as infants, and altogether as loves in form; no others can approach near them, wherefore when they are sent to others, they are surrounded by other angels, by whom the sphere of their love is tempered; otherwise this sphere would cause those to whom they are sent to fall into a swoon, for the sphere of their love pervades even

to the medullaries. As this love, or this good of love, which is called celestial, is here represented by Judah in a good sense, therefore in the opposite sense such a principle is represented by him as is contrary to celestial good, thus contrary to all good whatsoever. Most expressions in the Word have a two-fold sense, viz., a good sense and a sense opposite thereto; from their good sense it is known what is their opposite sense, for the things in the opposite sense are diametrically opposite to those in the good. The goods of love are in general two, viz., the good of celestial love, and the good of spiritual love; against the good of celestial love in the opposite is the evil of self-love, and against the good of spiritual love in the opposite is the evil of the love of the world; they who are in the evil of self-love, are against all good whatsoever, but not so they who are in the evil of the love of the world. In the Word, those who are in self-love are represented by Judah in the opposite sense; and those who are in the love of the world, by Israel in the opposite sense; the reason is, because the Lord's celestial kingdom was represented by Judah, and His spiritual kingdom by Israel. The hells also are distinct according to those two loves; as those who are in self-love are against all good whatsoever, they are in the deepest and hence in the most grievous hells: but they who are in the love of the world are in hells not so deep, and hence in less grievous, because they are not so contrary to all good whatsoever. The evil of self-love is not, as it commonly appears, the external elation called pride, but it is hatred against the neighbour, and hence a burning desire of revenge, and the delight of cruelty; these are the interiors of self-love, its exteriors are contempt of others in comparison with itself, and aversion towards those who are in spiritual good, and this sometimes with a manifest elation or pride, and sometimes without it: for he who holds his neighbour in such hatred, interiorly loves himself alone, and only others whom he regards as one with himself, thus them in himself, and himself in them, with a view to himself alone as the end. Such are they who are represented by Judah in the opposite sense; the Jewish nation also has been principled in such love from the earliest times, for they have regarded all in the universe as the vilest slaves, and as of no account in respect to themselves; they have also held them in hatred, and what is more, when self-love and the love of the world have not joined them mutually together, they have persecuted even their companions and brethren with similar hatred. This disposition still continues in that nation, but as they now live a precarious life in the hands of strangers, they conceal it deep within themselves.

4751. "What gain is it that we slay our brother, and cover his blood?"—That hereby is signified that hence there would be nothing profitable and hence no elevation, if this should be

altogether extinguished, appears (1.) from the signification of *what gain*, as denoting that hence there would be nothing profitable, and also that there would be no elevation, of which we shall speak presently; (2.) from the signification of *slaying*, as denoting to extinguish, in the present case to extinguish divine truth, specifically the divine truth concerning the Lord's Human principle, which is meant by the *brother*, viz., Joseph; and (3.) from the signification of *covering blood*, as denoting altogether to hide holy truth; that blood denotes holy truth, see n. 4735. How this case is, is evident from what follows. The reason why gain here signifies not only what is profitable, but also elevation, or that by the expression, "What gain is it," is signified, that hence there would be nothing profitable and no elevation, is, because it was said from lust or avarice; for the lust of gain and avarice is of such a nature, that it wishes not only to possess the whole world, but also for the sake of gain to plunder every one whomsoever, yea, even to commit murder; and it likewise would commit murder for a trifle, if the laws did not oppose it. Moreover, in the gold and silver which such a man possesses, he regards himself as the greatest in power, howsoever he appears to do otherwise in the external form; hence it is evident, that in avarice there is not only the love of the world, but also self-love, and indeed the most filthy self-love; for with the sordidly avaricious, elation of mind or pride is not so conspicuous outwardly, since in some cases they are not concerned about wealth for the sake of ostentation, neither is it that kind of self-love which is usually connected with pleasures, for they have little concern about the body, and its food and clothing; but it is a love altogether earthly, having nothing for its end but money, wherein it believes itself to be above all others, not in act but in ability. Hence it may be evident, that in avarice there is the lowest and the vilest of all self-love; wherefore in the other life the avaricious appear to themselves to be among swine (n. 939); and they are, above all others, contrary to all good whatsoever. Hence they are in such thick darkness that they cannot in any way see what is good and true; they do not at all comprehend that man has any internal principle which lives after death, and in heart they deride those who assert the existence of such a principle. The Jewish nation had been such from the beginning; wherefore it was impossible for any internal thing to be discovered manifestly to them, as is evident from the Old Testament; and whereas they are rooted in that worst kind of self-love, they would defile interior truths and goods, and would thereby profane them above all other people, unless by avarice they were so far removed from internal things, and were thence kept in thick darkness, for they cannot profane so long as they do not acknowledge; see n. 1008, 1010, 1059, 2051, 3398, 3402, 3489,

3898, 4289, 4601. Hence it is, that the Lord saith of them in John, "Ye are of your father the devil, and the lusts of your father ye will to do: he was a murderer from the beginning," viii. 44; and of Judas Iscariot, who represented the Jewish church, "Have not I chosen you twelve, but one of you is a devil," vi. 70; by him also, in that he sold the Lord, the same was represented as here by Judah, who said, Come and let us sell Joseph.

4752. Ver. 27. "Come, and let us sell him to the Ishmaelites."—That hereby is signified that they who are in simple good acknowledge him, appears (1.) from the signification of *selling*, as denoting to alienate from themselves, thus to be received by others, see n. 4098, which, when predicated of truth, as in the present case, denotes to be acknowledged by them; and (2.) from the representation of *the Ishmaelites*, as denoting those who are in simple good, see above, n. 4747. That they who are in simple good acknowledge divine truth, especially concerning the Lord's Divine Human principle, has been shown above.

4753. "And let not our hand be upon him."—That hereby is signified that they may be without blame, appears from the signification of the expression, *Let not a hand be upon any one*, as denoting that violence should not be committed, as above, n. 4737; and as the preventing of violence denotes the preventing of blame, this also is signified by the above words.

4754. "For he is our brother, our flesh."—That hereby is signified because what is from them is accepted, appears (1.) from the signification of *brother*, as denoting consanguinity from good, see n. 3815; and (2.) from the signification of *flesh*, as denoting the selfhood (*proprium*) in each sense, n. 3813; thus that it was accepted, because it was accepted by those who are of the church, in consequence of its being accepted by those who are in simple good: for the Ishmaelites represent those who are in simple good, and Joseph's brethren represent the church which is in faith separate from charity. They who are in simple good, acknowledge that the Lord's Human principle is Divine, and also that works of charity ought to be done, that man may be saved; they who are in faith separate from charity know this, wherefore they do not eagerly insist on this faith before every one, and scarcely at all before those who are in simple good, principally because they dare not oppose common sense, and because they would thereby derogate from their own dignity and gain. For if they denied the above truths, those who are in simple good would say that they were infatuated; for they know what love is, and what the works of love, but they do not know what is separate therefrom; argumentations in favour of faith against works, and concerning the distinction between the Lord's Human principle and the Divine, they would call sophisms which they do not comprehend.

Wherefore they willingly concede, that they and what is from them may be accepted; for if those truths were extinguished, they would have no profit and no elevation, see n. 4751.

4755. "And his brethren hearkened."—That hereby is signified condescension, appears without explanation.

4756. Ver. 28. "And there passed by men, Midianites, traders."—That hereby are signified those who are in the truth of that good, appears (1.) from the representation of *Midianites*, as denoting those who are in the truth of simple good, see n. 3242; and (2.) from the signification of *traders*, as denoting those who have the knowledges of good and truth, for these in the spiritual sense are riches, wealth, and wares; hence to trade, is to procure and communicate those knowledges, n. 2967, 4453; in the present case the knowledges of good are not signified, but the knowledges of truth, for the Midianites are they who are in the truth of simple good, as was said above; hence they are also called *men* (*viri*), for they are so called who are in truth, n. 3134, 3309. From the historical series it is here evident, that Joseph was sold to the Ishmaelites, but that he was drawn out of the pit by the Midianites, and was also sold by the Midianites into Egypt to Potiphar; for in the last verse of this chapter it is said, "And the Midianites sold him into Egypt, to Potiphar, Pharaoh's chamberlain." It may be conjectured, inasmuch as Joseph was sold to the Ishmaelites, that he was sold into Egypt by them, and not by the Midianites; but still it was so done for the sake of the representation of those things which are in the internal sense: for Joseph, that is, Divine Truth, cannot be sold by those who are in good, but by those who are in the truth of that good; the reason will be seen in the explanation of the last verse of this chapter.

4757. "And they drew out and caused Joseph to come up out of the pit."—That hereby is signified aid from them, that he may not be amongst falses, appears (1.) from the signification of *drawing out and causing to come up*, as denoting to liberate, consequently to bring aid, of which we shall speak presently; and (2.) from the signification of *pit*, as denoting falses, see n. 4728, thus that he may not be amongst falses. To draw out and cause to come up, here denotes to bring aid, because it is truth which brings aid to good; for power is ascribed to truth, inasmuch as good exercises power by truth, see n. 3091, 3563; and moreover it is truth whereby the false principle is known, thus whereby aid is brought to prevent being amongst falses. Hence it is the Midianites who drew out and caused Joseph to come up out of the pit; and the Ishmaelites who bought him.

4758. "And they sold Joseph to the Ishmaelites."—That hereby is signified reception by those who are in simple good, and alienation by those who are in faith separate from charity,

appears from the signification of *selling*, as denoting to alienate, as to those who are in faith separate from charity, who here are Joseph's brethren, for these sold him; and as denoting to be received, as to those who are in simple good, who are here the Ishmaelites, for these bought him; that the Ishmaelites are they who are in simple good, was shown above, n. 3263, 4747. Concerning these, see what was said above, n. 4756.

4759. "For twenty [pieces] of silver."—That hereby is signified estimation, appears from the signification of *twenty*, as denoting good and truth stored up in the interior man by the Lord, which are called remains, see n. 2280, thus denoting holy good or truth; in the present case holy truth, because it is said twenty [pieces] of silver, for *silver* denotes truth, see n. 1551, 2954; the same number also signifies what is not holy, since most of the expressions used in the Word have an opposite sense also. In the present case, twenty denotes what is not holy, in those who alienated divine truth, or sold Joseph (n. 4758), but what is holy, in those who received or bought it; thus what is not holy as to Joseph's brethren, or those in the church who are in faith separate from charity; but what is holy in respect to the Ishmaelites, or those who are in simple good; these are the things which are understood by estimation. Twenty also signifies what is not holy, because this number denotes remains, as was said above: with those who have no remains of good and truth in their interior man, but instead thereof evil and false, what is holy is not holy, but is either defiled or profaned according to the kind of evil and false. That twenty also denotes what is not holy, is evident in Zechariah, "I saw, and behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *twenty* cubits, the breadth thereof ten cubits. And he said unto me, This is the *curse* going forth over the faces of the whole earth," v. 1, 2, 3. And in Haggai, "When he came to the wine-press to draw fifty from the wine-press, it was *twenty*. I have smitten you with blasting, and all the work of your hands with mildew," ii. 16. And in Ezekiel, "Thy food which thou shalt eat by weight, *twenty shekels* a day; from time to time shalt thou eat it. . . . And as a cake of barley shalt thou eat it; thou shalt bake it before their eyes, with dung of the ordure of man. For thus, saith Jehovah, shall the children of Israel eat their unclean bread amongst the nations," iv. 10, 12, 13. In the above passages twenty denotes that which is unholy, unclean, and profane. That all who were above *twenty years of age*, should die in the wilderness, Numb. xiv. 29; xxxii. 11, represented also what was holy in respect to those who were beneath those years, and what was not holy in respect to those who were above. That all numbers in the Word signify things, may be seen in n. 482,

487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 4264, 4495, 4670. That remains are good and truth stored up in the interior man by the Lord, see n. 468, 530, 560, 561, 576, 660, 798, 1050, 1738, 1906, 2284.

4760. "And they brought Joseph into Egypt."—That hereby is signified consultation from scientifics, appears from the signification of *Egypt*, as denoting scientifics, see n. 1164, 1165, 1186, 1462; when the divine truth is brought to these scientifics, it denotes to consult them, for by Joseph as was shown above, is represented the divine truth. It may be expedient briefly to explain how the case is with consultation about divine truth from scientifics: to consult scientifics concerning divine truth is to see from them whether it be so; but this is done in one way by those who are in the affirmative principle that truth is truth, and in another way by those who are in the negative principle; when the former consult scientifics they confirm the truth by them, and thereby corroborate faith; but when the latter consult scientifics they cast themselves the more into falses, for with the latter a negative principle rules, but with the former, an affirmative. Moreover, the case herein is according to every man's intellectual faculty: if they who have not superior or interior intuition, consult scientifics, they do not see any confirmation of truth in them, wherefore they are carried away by scientifics into the negative principle; but they who have superior or interior intuition, see confirmations, by correspondence at least, if not otherwise. As for example, in the case of this truth, that man lives after death; when they who are in the negative that this is true, consult scientifics, they confirm themselves against it by numberless considerations, such as these, that the brute animals live in like manner, have like senses, act in like manner, and in many cases with more subtlety than man, and that the thinking principle with which man is gifted above the brutes, is such as he procures by coming later to mature age, and that man is an animal of this sort; and they confirm these id as from a thousand other considerations. Hence it is evident, that if they who are in the negative principle consult scientifics, they cast themselves the more into falses, and at length to such a degree that they believe nothing at all concerning eternal life. But when they consult scientifics, who are in the affirmative, that it is true that man lives after death, they confirm themselves thereby, and this also by innumerable considerations; for they see that every single thing in nature is beneath man, and that the brute animals act from instinct, and man from reason; and that the brutes cannot do otherwise than look downwards, but that man can look upwards, and by thought comprehend those things which are of the spiritual world, and also be affected with them; yea, he may by love be conjoined to God Himself, and thereby appro-

priate to himself life from the Divine; and that he may be led and elevated thither, is the reason why he is so late in coming to maturity; and besides he sees confirmations in every thing else appertaining to nature; and at length in universal nature he sees the representative of the heavenly kingdom. It is a common and known thing, that the learned have less belief in a life after death than the simple, and that in general they see divine truths less than the simple: the reason is, because they consult scientifics, which they possess in greater abundance than others, from a negative principle, and thereby destroy in themselves intuition from a superior or interior principle; and when this is destroyed, they no longer see any thing from the light of heaven, but from the light of the world, for scientifics are in the light of the world, and if not illuminated by the light of heaven, they induce darkness, howsoever it appears otherwise to themselves. Hence it was that the simple believed in the Lord, but not the Scribes and Pharisees, who were the learned in the Jewish nation; as is evident from these words in John, "Many of the people heard the Word, and said, Of a truth, this is the Prophet. Others said, This is the Christ (Messiah) . . . . The Pharisees answered him, have any of the rulers or of the Pharisees believed in him?" vii. 40. 47, 48.

And in Luke, "Jesus said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, but has revealed them unto infants," x. 21; infants denote the simple. Also in Matthew, "Therefore speak I to them by parables; because seeing they see not, and hearing they hear not, neither do they understand," xiii. 13.

4761. Ver. 29. "And Reuben returned unto the pit."—That hereby is signified the faith of the church in general, appears (1.) from the representation of *Reuben*, as denoting confession of the faith of the church in general, see n. 4731, 4734; and (2.) from the signification of *pit* as denoting falses, see n. 4728. Hence, by Reuben returning to the pit, is signified, that the faith of the church in general came to view the falses which were of faith separate from charity.

4762. "And behold, Joseph was not in the pit."—That hereby is signified that there was no longer any faith, appears from the representation of *Joseph*, as denoting the divine truth, and when this appeared amongst falses, signified by the *pit*, n. 4728, there is no longer any faith.

4763. "And he rent his garments."—That hereby is signified mourning, appears from the signification of *rending the garments*, as denoting mourning, viz., on account of truth destroyed, or because there was no faith. In the Word, especially in the historical parts, mention is frequently made of rending the garments; but it is not known at this day in what the expression is grounded, and it is also unknown that rending the

garments was representative of grief on account of truth being lost. This representative derived its origin from this circumstance, that garments signified truths, as may be seen in n. 4545; in the latter part of this chapter it is also said, that when Jacob recognised his son's coat, *he rent his garments* (verse 34), by which is signified mourning on account of truth destroyed. In like manner in other parts of the Word, as when Rabshakeh was sent by Sennacherib king of Assyria, and spake reproachfully against Jerusalem, then Eliakim who was over the king's house, and Shebna the scribe, and Joah the recorder, *having rent their garments*, told those things to king Hezekiah; and when he had heard, the king also *rent his garments*, and covered himself with sackcloth, Isaiah xxxvi. 22; xxxvii. 1; 2 Kings xviii. 37; xix. 1; the reproaches which he spake were against God, the king, and Jerusalem, thus against divine truth, as more clearly appears from the internal sense of the passage; hence the garments were rent through mourning. When Jehudi had read the roll of the book before the king, which Jeremiah wrote, it is said that he cast it into the fire, and the king and his servants who heard all those words, *did not rend their garments*, Jer. xxxvi. 23, 24; the reason why they did not rend their garments, was, because they did not mourn on account of divine truth not being received. When the spies spake evil concerning the land of Canaan, and Joshua the son of Nun, and Caleb the son of Jephunneh, *rent their garments*, and spake against them, Numb. xiv. 6, the like is involved; for the land of Canaan signifies the Lord's kingdom, to speak against which, is to speak false against Divine Truth. When the ark of God was taken by the Philistines, and both the sons of Eli were dead, and when a man *(vir)* ran from the army to Shiloh with his *garments rent* and dust upon his head, 1 Sam. iv. 11, 12, it signified mourning over the lost Divine truth and good; for as the ark represented the Lord's kingdom, and in the supreme sense the Lord Himself, and hence the holy principle of the church, rent garments signified mourning over lost Divine truth, and dust upon the head over Divine good. It is written concerning Samuel and Saul, "When Samuel turned himself to go away, Saul laid hold of the *skirt of his mantle, which rent*: wherefore Samuel said unto him, Jehovah had rent the kingdom of Israel from upon thee to-day, and hath given it to thy companion. . . . I will not return with thee; because thou hast rejected the Word of Jehovah, and Jehovah hath rejected thee from being king over Israel," 1 Sam. xv. 27, 28, 29; Saul's rending the skirt of Samuel's mantle, represented what Samuel said, viz., that the kingdom should be cut off from him, and that he should no longer be king of Israel; for in the internal sense, kingdom signifies divine truth, n. 1672, 2547, 4691: the like is signified also by king and kingly, n. 1672, 1728, 2015.

2069, 3009, 3670, 4575, 4581; and by the king and the kingdom of Israel specifically, because by Israel was represented the Lord's royal or kingly principle. In like manner what is related of Jeroboam and the prophet Ahijah, "When Jeroboam went forth out of Jerusalem, the prophet Ahijah found him in the way, when he was covered with a new garment: and they two were alone in the field. *And Ahijah laid hold of the new garment* which was upon him, and *rent it into twelve pieces*, and said unto Jeroboam, Take to thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee," 1 Kings xi. 29, 30, 31. In like manner the rending of garments when Saul was slain in battle; of which it is thus written in the second book of Samuel, "When Saul was slain in battle, a man came out of the camp on the third day, *whose garments were torn*. . . . And when David heard of the death of Saul, *David laid hold of his garments, and rent them*; and all the servants who were with him," i. 2, 11; whereby also was represented mourning on account of divine truth being lost, and cast away by those who were in faith separate from charity; for by the kingly principle was signified divine truth, as was said above; and by the Philistines, by whom Saul was slain, were represented they who were in faith separate from charity, see n. 1197, 1198, 3412, 3413; which is also evident from David's lamentation over him in the same chapter, verse 18 to 27. When Absalom had smitten his brother Ammon, and the report came to David that Absalom had smitten all the king's sons, "*he rent his garments*, and lay on the earth; and all his servants were *standing with their garments rent*," 2 Sam. xiii. 28, 30, 31; this also was done for the sake of representing that the truths from the Divine were destroyed; the king's sons, in the internal sense, signify those truths. In like manner when David, flying on account of Absalom, was met by Hushai the Archite *with his coat rent*, 2 Sam. xv. 32; for by a king, especially by David, in the Word, is represented Divine Truth. In like manner also, when Elijah spake to Ahab king of Israel, the words of Jehovah, that he should be extirpated on account of the evil which he had done, then *Ahab rent his garments*, and put sackcloth upon his flesh, 1 Kings xxi. 27, 28, 29. That rending or tearing garments represented mourning on account of lost truth, is further manifested from the following passages: "Hilkiah the priest found the book of the law in the house of Jehovah; when Shaphan read it before king Josiah. And when the king heard the words of the book of the law, *he rent his garments*," 2 Kings xxii. 11, manifestly on account of the Word, that is, Divine truth, being so long lost, and obliterated in heart and life. When the Lord confessed that he was the Christ the Son of God, and the high priest *rent his garments*,

saying, that he had spoken blasphemy, Matt. xxvi. 63—65· Mark xiv. 63, 64, it signified that the high priest believed no other than that the Lord spake against the Word, and thereby against Divine Truth. In like manner, when Elijah went up in a whirlwind, "And Elisha seeing, . . . *laid hold of his garments and rent them into two pieces.* And he took up the *mantle* of Elijah, which fell from upon him, and smote the waters, . . . and they were divided hither and thither; and Elisha passed over," 2 Kings ii. 11 to 14; Elisha rending his garments into two pieces, was on account of mourning that the Word, that is, Divine Truth, was lost; for by Elijah is represented the Lord as to the Word, that is, Divine Truth, n. 3752; the mantle falling from Elijah, and taken up by Elisha, represented that Elisha continued the representation; that a mantle or coat denotes divine truth, may be seen in n. 4677; wherefore also the garment which was torn in such mourning was the coat, as is evident from some of the passages above cited. Inasmuch as garment signified the truth of the church, and in the supreme sense the Divine Truth, therefore it was reproachful to go with torn garments, except in the mourning above described; as is evident from what was done to the servants of David by Hanun the king of the sons of Ammon, in that "he cut off half of their beards, and *their garments in the midst, even to their buttocks;*" wherefore they were not admitted to David, 2 Sam. x. 4, 5.

4764. Ver. 30. "And he returned unto his brethren."—That hereby are signified they who teach, appears from the representation of *Joseph's brethren,* as denoting those who are in faith separate from charity; and as they were shepherds, they also denote those who teach from faith, as above, n. 4705.

4765. "And said, The son is no more."—That hereby is signified that there was no faith in him, appears from the signification of *son,* as denoting the truth of faith, for by son is signified truth, n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, so by the son, who here is Joseph, and who represents the Divine Truth, as hath been already shown: and whereas all truth is of faith (for what in the ancient churches was called true or truth, in the new is called faith, n. 4690), hence by the son being no more, is signified that there was no faith in him.

4766. "And I, whither do I come?"—That hereby is signified where now is the church, appears from the representation of *Reuben,* as denoting the faith of the church in general, see n. 4731, 4734, 4761; and whereas Reuben says of himself, "And I, whither do I come?" hereby is signified, where is now the faith of the church, or, what is the same thing, where is now the church. That the church is not, where the celestial Joseph is not, that is, the Lord as to Divine Truth, specifically as to the divine truth that the Lord's Human principle is Divine,

and that charity is an essential of the church, consequently the works of charity, may appear from what has been shown in this chapter concerning each. If this divine truth is not received, that the Lord's Human principle is Divine, it necessarily hence follows that there is a trinity which is to be adored, but not a unity; and also that half of the Lord is to be adored, viz., His Divine principle, but not His Human; for who adores that which is not divine? And is the church any thing, where a trinity is adored, one principle separately from the other; or what is the same thing, where three are equally worshipped? For although three are called one, still the thought distinguishes and makes three, and only the discourse of the mouth saith one. Let every one weigh this with himself, when he says that he acknowledges and believes one God, whether he does not think of three; and when he says that the Father is God, the Son is God, and the Holy Spirit is God, and they are also distinguished into persons, and distinguished as to offices, whether he can think that there is one God, except so that three distinct amongst each other make one by concordance, and also by condescension so far as one proceeds from another. When therefore three gods are adored, where is the church? But if the Lord alone be adored, in Whom there is a perfect trinity, in Whom is the Father and the Father in Him, as He Himself saith, "If ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in the Father," John x. 38. "He who hath seen me, hath seen the Father. . . . Believest thou not, Philip, that I am in the Father, and the Father in me? . . . Believe me that I am in the Father, and the Father in me," xiv. 9, 10, 11. "He who seeth me, seeth him who sent me," xii. 45. "All mine are thine, and thine are mine," xvii. 10, in this case there is a Christian church, and when it abides in this adoration, the Lord's word is fulfilled where He said, "The chief of all the commandments is, Hear, O Israel, *The Lord our God is one Lord*: therefore thou shalt love *the Lord thy God* with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the chief commandment. And the other is like unto it, namely this, Thou shalt love thy neighbour as thyself. *There is no other commandment greater than these*," Mark xii. 29, 30, 31; that the Lord our God is the Lord, may be seen in Matt. iv. 7, 10; xxii. 43, 44; Luke i. 16, 17; John xx. 28; and that Jehovah in the Old Testament is called the Lord in the New, n. 2921. If also this divine truth be not received both in doctrine and life, that love towards the neighbour, that is, charity, is essential to the church, and hence that works of charity are essential, it necessarily follows, that to think truth is essential to the church, but not to think good; and hereby that the thought of the man of the church may be in contradiction and

opposition together, viz., in thinking evil, and at the same time thinking truth and thus by thinking evil, be with the devil, and by thinking truth, be with the Lord; when yet truth and evil never can agree together, according to the Lord's words, "No one can serve two masters, for either he will hate the one, and love the other," Luke xvi. 13. When faith separate from charity establishes such a tenet, and also confirms it in life, however it speaks of the fruits of faith, where in that case is the church?

4767. Verses 31 to 35. *And they took Joseph's coat, and they killed a he-goat of the she-goats, and dipped the coat in the blood: and they sent the coat of various colours, and they brought it to their father, and said unto him, This have we found: know, I pray, whether this be thy son's coat, or not. And he knew it, and said, It is my son's coat: an evil beast hath devoured him: Joseph is without doubt torn to pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons rose up, and all his daughters, to comfort him; but he refused to be comforted, and said, For I will go down into the grave unto my son, mourning. And his father wept for him.* And they took Joseph's coat, signifies appearances: and they killed a he-goat of the she-goats, signifies external truths grounded in delights: and dipped the coat in the blood, signifies that they defiled with falses grounded in evils: and they sent the coat of various colours, signifies appearances thus defiled: and they brought it to their father, signifies collation with the goods and truths of the ancient and primitive church: and said unto him, This have we found, signifies that it so appears to them: know, I pray, whether this be thy son's coat or not, signifies whether there be a similitude: and he knew it, signifies that indeed it was: and he said, It is my son's coat, signifies that it was the truth of the church: an evil beast hath devoured him, signifies that the lusts of evil have extinguished: Joseph is without doubt torn to pieces, signifies that from falses he is such that altogether he is not: and Jacob rent his garments, signifies mourning on account of truth destroyed: and put sackcloth upon his loins, signifies mourning on account of good destroyed: and he mourned for his son many days, signifies state: and all his sons rose up, signifies those who are in falses: and all his daughters, signifies those who are in evils: to comfort him, signifies that they might interpret from the sense of the letter of the Word: but he refused to be comforted, signifies that he was not able: and he said, For I will go down into the grave unto my son, mourning, signifies that the ancient church would perish: and his father wept for him, signifies interior mourning.

4768. Ver. 31. "And they took Joseph's coat."—That hereby are signified appearances, appears from the signification

of *coat*, in the present case a coat of various colours, as denoting appearances of truth, see n. 4677, 4741, 4742. The subject treated of in the following verses is the exculpation of the atrocious deed which they perpetrated; in the internal sense, the confirmation of false in opposition to the divine truth spoken of above, n. 4766, and this by appearances, which are presented by reasonings from the sense of the letter of the Word. The confirmations of the false by interpretations grounded in the sense of the letter of the Word, are all appearances whereby the simple are wont to be seduced, and the false to be presented as true, and the truth as false; these appearances are treated of in the internal sense of the following verses.

4769. "And they killed a he-goat of the she-goats."—That hereby are signified external truths grounded in delights, appears from the signification in the Word of *a he-goat of the she-goats*, as denoting natural truths, that is, truths of the external man, from which the delights of life are derived; it also denotes external truths grounded in delights, of which we shall speak presently. The truths of the external man, from which the delights of life are derived, are divine truths such as are those of the literal sense of the Word, in which the doctrinals of a genuine church are grounded; these are properly signified by he-goat, and the delights thence derived are signified by she-goats; thus by he-goat of the she-goats, in the genuine sense, are signified they who are in such truths and consequent delights. But in the opposite sense, by the he-goat of the she-goats, are signified they who are in external truths (that is, in appearances of truth derived from the sense of the letter), which are agreeable to the delights of their life, like those which are agreeable to the delights of the body, in general called pleasures, and to the delights of the mind [*animus*], which in general are honours and gains. Such persons are signified by the he-goat of the she-goats, in the opposite sense; in a word, by the he-goat of the she-goats, in this sense, are signified they who are in faith separate from charity, for these take out no other truths from the Word, than those which agree with the delights of their life, that is, which favour the loves of self and of the world; the rest of the truths they bring down thereto by interpretations, and hence they present falsities as appearances of truth. That the he-goat of the she-goats signifies those who are in faith separate from charity, may appear from Daniel, "Behold, a *he-goat of the she-goats* came from the west over the faces of all the earth, and he did not touch the earth; and *this he-goat* had a horn of sight between his eyes. . . . Out of one of the four horns came forth one horn from a little one, and it grew exceedingly towards the south, and towards the east, and towards honourableness; because it grew even to the host of the heavens, and cast down to the

earth of the host, and of the stars, and stamped upon them, . . . and cast forth truth to the earth," viii. 5, 9, 10, 12; the subject treated of in this passage is the state of the church in general, not only of the Jewish church, but also of the succeeding church, which is the Christian; for the Word of the Lord is universal. The he-goat of the she-goats, in respect to the Jewish church, signifies those who made light of internal truths, but accepted external truths so far as they favoured their loves, which were that they might be the greatest and the most wealthy; hence they acknowledged the Christ, or the Messiah, whom they expected, no otherwise than as a king, who would exalt them above all nations and people in the universal world, and would subject these nations and people to them as the vilest slaves and this was the ground or source of their love to him. What love towards the neighbour is, they were altogether ignorant, unless it was conjunction by a participation of the aforesaid honour, and by gain. But the he-goat of the she-goats, in respect to the Christian church, signifies those who are in external truths grounded in delights, that is, who are in faith separate from charity; for these also have no concern for internal truths, and if they teach them, it is only with a view to their own reputation, that they may be raised to honours, and arrive at gain, these being the delights of their hearts whilst truths are in their mouths; and moreover, by sinister interpretations they bend those truths, which are of genuine faith, to favour their loves. Hence it is manifest what is signified in the internal sense by the above words in Daniel, viz., by the he-goat of the she-goats, those who are in faith separate from charity; the he-goat coming from the west, denotes that it was from evil; the west denotes evil, see n. 3708; his coming over the faces of the whole earth, and not touching the earth, denotes that he came over the whole church; for by earth, in the Word, nothing else is meant but the land where the church is, thus the church, see n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4453, 4447; the horns which he had, denote powers from false, n. 2832; the horn of sight, or aspect, between the eyes, denotes power derived from ratiocination concerning the truths of faith, as may appear from what was shown concerning the eye, n. 4403 to 4421, 4523 to 4534; the one horn which grew towards the south, the east, and honourableness, denotes power derived from faith separate from charity, even towards those things which relate to the state of the light of heaven, and to that of good and truth; the south denotes a state of light, see n. 3708; the east denotes a state of good, n. 1250, 3249, 3708; honourableness, or gracefulness [*decus*], denotes a state of truth, as is manifest from the Word throughout; its growing even to the army of the heavens, and casting down to the earth of the host,

and of the stars, and stamping upon them, denotes it did so with the knowledges of good and truth; the host of the heavens and the stars denote the knowledges of good and truth, see n. 4697. Hence it is known what is meant by casting forth truth to the earth, viz., the casting forth essential faith, which in itself is charity; for faith has respect to charity, because it proceeds from charity; what in the ancient church was called truth, in the new church is called faith, n. 4690. The like is signified by he-goat in Ezekiel, "Behold, I judge between cattle and cattle, between the rams and the he-goats. Is it a small thing to you that ye eat up the good pasture, and the remainder of your pastures ye trample down with your feet? Ye drink the sediment of the waters, the remainder ye disturb with your feet. . . . With your horns ye strike all the infirm, until ye have scattered them abroad," xxxiv. 17, 18, 21: in this passage also, by he-goats are signified those who are in faith separate from charity, that is, who set doctrine above life, and at length are careless about life; when yet the life constitutes the man, and not the doctrine separate therefrom, and the life remains after death, but not the doctrine, except so far as it partakes of the life: of these it is said that they eat up the good pasture, and trample down with their feet the remainder of the pastures, that they drink the sediment of the waters, and disturb the rest with their feet, also that with their horns they strike the infirm, until they have dispersed them. From the above passages, it is now evident who are they that are meant by the goats, and who by the sheep, spoken of by the Lord in Matthew, "Before him shall be gathered all nations; and he shall separate them the one from the other, as a shepherd divideth the *sheep from the goats;* and he shall set the *sheep* on the right hand but *the goats on the left*," &c., xxv. 32, 33; that the sheep are they who are in charity, and thence in the truths of faith, and that the goats are they who are in no charity, although in the truths of faith, that is, who are in faith separate from charity, is clear from each of the things there described. Who they are, and of what quantity, who are in faith separate [from charity], and are meant by goats, may appear from the two following passages: "*Every tree which beareth not good fruit, shall be hewn down*, and cast into the fire. Wherefore *by their fruits ye shall know them.* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens; *but he who doeth the will of my Father* who is in the heavens. Many will say unto me in that day, Lord, Lord, have we not *prophesied in thy name? and by thy name cast out demons? and by thy name done many wonderful works?* but then will I profess unto them, I never knew you: *depart from me, ye workers of iniquity*," Matt. vii 19 to 23; and in Luke, "Then shall ye begin to stand without, and to knock at the door, say-

ing, Lord, Lord, open unto us; but he shall answer and say unto you, *I know you not whence ye are.* Then shall ye begin to say, *We have eaten and drunk in thy presence, and thou hast taught in our streets.* But he shall say, I say unto you, *I know you not whence ye are: depart from me, all ye workers of iniquity,*" xiii. 25, 26, 27; these are they who are in faith separate from charity, and are called he-goats. But what he-goats signify in a good sense, as when they were used in sacrifices, and are mentioned in the prophets throughout, by the divine mercy of the Lord, will be shown elsewhere.

4770. "And dipped the coat in the blood."—That hereby is signified that they defiled with falses grounded in evils, appears from the signification of *dipping in blood*, as denoting to defile with falses, for blood in the opposite sense denotes truth falsified, n. 4735. As it was the blood of a he-goat (by which are signified external truths derived from delights, such as appertain to those who are in faith separate from charity), it is plain that they are falses grounded in evils; as is also manifest from the sequel, where Jacob says, "An evil beast hath devoured him: Joseph is without doubt torn in pieces;" for by those words is signified that the lusts of evil caused his extinction, and thereby that from falses he was made such that to all intents and purposes he was not. That there are three origins of false, viz., the doctrine of the church, the fallacies of the senses, and the life of lusts, and that the false from this last origin is the worst, may be seen in n. 4729.

4771. Ver. 32. "And they sent the coat of various colours."—That hereby are signified appearances thus defiled, appears from the signification of *the coat of various colours*, as denoting appearances, see n. 4677, 4741, 4742, 4768; that they were defiled, is meant by the coat being dipped in blood, n. 4770.

4772. "And they brought it to their father."—That hereby is signified collation with the goods and truths of the ancient and primitive church, appears from the representation of *Jacob*, who here is *the father*, as denoting the ancient church, see n. 4680, 4700; and also the primitive church, that is, the Christian church in its beginning, of which we shall speak presently; to bring such a coat thereto, is, in the internal sense, to institute a collation of falsified goods and truths with the goods and truths of the genuine church. The reason why by Jacob is here represented not only the ancient church, but also the primitive, that is, the Christian, in its beginning, is, because they are altogether the same as to internal things, and only differ as to externals; the externals of the ancient church were all representative of the Lord and of the celestial and spiritual things of His kingdom, that is, of love and charity, and faith thence derived, consequently of such things as are of the Christian church: hence it is, that when the externals which were of the

ancient church, and also of the Jewish, are unfolded and as it were unswathed, the Christian church is discovered; this was also signified by the circumstance of the vail in the temple being rent asunder, Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45. Hence it is, that by Jacob the father is represented not only the ancient church, but also the primitive church.

4773. "And said unto him, This have we found."—That hereby is signified that it so appears to them, is manifest from the series of the things treated of in the internal sense, for they did not say that it was Joseph's coat, but that they found it, referring to the father to acknowledge whether it was his son's coat or not; hence it follows, that by those words is signified that it so appears to them.

4774. "Know, I pray, whether this be thy son's coat, or not."—That hereby is signified whether there be a similitude, appears from the signification of *knowing whether it be*, as denoting whether it be like. These things have reference to those which precede, and they follow from them, viz., that a collation was instituted of falsified goods and truths with genuine goods and truths of the church, which is signified by their bringing the coat dipped in blood to their father, n. 4772; hence in this passage, by "know, I pray, whether this be thy son's coat," is signified that he should confer whether it was like, or whether there was a similitude.

4775. Ver. 33. "And he knew it."—That hereby is signified that indeed it was; "and he said, It is my son's coat;"—that hereby is signified that it is the truth of the church, appears from the signification of *coat*, as denoting the truth of the church, see n. 4677, but as it was defiled, it was indeed acknowledged that it was, but not like the truth of the ancient and primitive church; hence it is said that indeed it was.

4776. "An evil beast hath devoured him."—That hereby is signified that the lusts of evil have extinguished, appears (1.) from the signification of *an evil beast*, as denoting a lie grounded in the life of lusts, see n. 4729, consequently denoting lusts; and (2.) from the signification of *devouring*, as denoting to extinguish, because it is predicated of the truth of the church. The very essential truth of the church is, that love to the Lord and charity towards the neighbour are primaries, see Matt. xii. 29, 30, 31; this truth is extinguished by lust, for they who are in the life of lusts cannot be in the life of love and charity, because they are altogether opposites. The life of lusts consists in loving self only, and not the neighbour except from self, or for the sake of self; hence they who are in that life extinguish charity in themselves, and consequently they extinguish love to the Lord also, since there is no other medium of loving the Lord than charity, for the Lord is in charity; the affection of charity is the celestial affection itself, which is from the Lord

alone. Hence it may appear manifest that the lusts of evil extinguish the very essential truth of the church; and when this is extinguished, a medium is devised which is called saving, viz., faith, and when it is separated from charity, truths themselves are defiled; for it is then no longer known what charity is, nor even what the neighbour is, consequently neither what the internal of man is, and not even what heaven is: for the internal of man, and heaven in man, is charity, that is, a principle of good-will to another, to society, to a man's country, to the church, to the Lord's kingdom, and thereby to the Lord Himself. Hence it may be concluded what will be the quality of the truths of the church, when those things which are essential are not known, and when the lusts contrary to them have rule; when the life of lusts speaks concerning those truths, are not they defiled to such a degree that they can no longer be known? That no one can be saved unless he has lived in the good of charity, and has thereby imbued its affections, which consist in willing and doing well to others from a principle of such good-will; also that no one can ever receive the truths of faith, and imbibe and appropriate them to himself, unless he is in the life of charity, has been made manifest to me from those who are in heaven, with whom it has been given me to discourse; all therein are forms of charity, in beauty and goodness according to the quality of their charity; their delight, satisfaction, and happiness, arise from this, that they can do good to others from a principle of good-will. The man who has not lived in charity, cannot possibly know that heaven and its joy consist in a principle of good-will, and in doing good from that principle; because his heaven is to have good-will to himself, and from this good-will to do good to others; this, however, is hell. For heaven is distinguished from hell in this, that heaven, as was said, consists in doing good from a principle of good-will, and hell consists in doing ill from a principle of ill-will; they who are principled in love to the neighbour, do good from good-will; but they who are principled in self-love, do ill from ill-will, because they love no one but themselves, and others only so far as they see themselves in them, and them in themselves; they also hold these in hatred, which manifests itself as soon as they cease to favour their party and interests: the case herein is like that of robbers, who love each other whilst they are in consociation, but still are desirous in heart to murder each other if they may be gainers thereby. From these considerations it may appear that heaven is love towards the neighbour, and that hell is self-love. They who are principled in love towards the neighbour, are capable of receiving all the truths of faith, and of imbuing and appropriating them to themselves; for in love towards the neighbour there is the all of faith, because heaven and the Lord are in it; but they who are principled in

self-love never can receive the truths of faith, because hell is in that love; nor can they otherwise receive the truths of faith than for the sake of self-honour and gain, thus they cannot imbue and appropriate them to themselves. But the things which they imbue and appropriate to themselves are negative of truth; for in heart they do not even believe that there is a hell or a heaven, neither that there is a life after death; hence they do not believe any thing which is said concerning hell, heaven, and the life after death, thus nothing at all of what is said concerning faith and charity from the Word and doctrine. When they are in worship they appear to themselves to believe, but this is because it has been implanted from infancy to put on that state on such occasions; but as soon as they are out of worship, they are also out of that state, and in this case when they think inwardly in themselves, they believe nothing at all, and also according to the life of their loves they devise such things as are favourable thereto, which they call truths, and which they confirm from the literal sense of the Word, when yet they are falses; such are all they who in life and doctrine are principled in faith separate from charity. It is moreover to be noted, that all things are in the loves, for the loves constitute the life, consequently the Lord's life flows only into the loves; such therefore as the loves are, such are the lives, because they are the receptions of life; love towards the neighbour receives the life of heaven, and self-love receives the life of hell: thus in love towards the neighbour there is the all of heaven, and in self-love the all of hell. That all things are in the loves, may be illustrated from several instances in nature: the animals, both those which move on the earth, and those which fly in the air, or swim in the waters, are all impelled according to their loves, and into their loves flow all things that conduce to their life, viz., to food, habitation, and procreation; hence every kind knows its own aliment, its own dwelling-places, and whatever appertains to their conjugial principle, such as to consociate, to build nests, to lay eggs, to educate the young; the bees also know how to build their cells, to suck honey out of flowers, to fill their honeycombs therewith, and to provide against the approach of winter, yea, to practise some form of government under a governor, besides other wonderful particulars. All these things are effected by influx into their loves, the forms of their affections only are what vary the effects of life; all the above things are in their loves; what then would there not be in heavenly love, provided man was in it? Would there not be the all of wisdom and intelligence which is in heaven? Hence also it is that they who have lived in charity, and no others are received into heaven, and that by virtue of charity they are in the capacity of receiving and imbuing all truths, that is, all the things of faith. But the contrary comes to pass

with those who are in faith separate, or in some truths and not in charity; their loves, which are self-love and the love of the world, receive such things as are in agreement with them, but contrary to truths, and are such as exist in the hells.

4777. "Joseph is without doubt torn to pieces."—That hereby is signified, that from falses he is such that altogether he is not, appears from the signification of *being torn to pieces*, as denoting to be dissipated by falses; or what is the same thing, from falses to be such as altogether not to be; the falses grounded in evils or in lusts are here meant, see n. 4770, and also what was said just above, n. 4776.

4778. Ver. 34. "And Jacob rent his garments."—That hereby is signified mourning on account of truth destroyed, appears from the signification of *rending the garments*, as being a representative of mourning on account of truth destroyed, see above, n. 4763.

4779. "And put sackcloth upon his loins."—That hereby is signified mourning on account of good destroyed, appears from the signification of *putting sackcloth upon the loins*, as being a representative of mourning on account of good destroyed. For the loins signify conjugial love, and hence all celestial and spiritual love, see n. 3021, 3294, 4277, 4280, 4575, and this from correspondence; for as all the organs, members, and viscera of the human body correspond to the Grand Man (as has been shown at the close of the chapters), so the loins correspond to those in the Grand Man, or heaven, who have been principled in genuine conjugial love; and as this love is the fundamental of all loves, therefore by the loins in general is signified all celestial and spiritual love; hence came this ritual of putting sackcloth on the loins when they mourned over good destroyed; for all good is of love. That they put sackcloth on the loins when they testified that mourning, may appear from the historicals and propheticals of the Word; as in Amos, "I will turn your feasts into mourning, and all your songs into lamentation; *thus I will cause sackcloth to come upon all loins*, and baldness upon every head; and I will make it as the mourning of an only-begotten, and the last things thereof as a bitter day," viii. 10; where to cause sackcloth to come upon all loins, denotes destroyed goods; all loins, denote all the goods of love. And in Jonah, "The men of Nineveh believe in God, and therefore proclaimed a fast, and *put on sackcloth, from the greatest even to the least*. And when the word came unto the king of Nineveh, he arose from his throne, and laid aside his robe from upon him, and *put on sackcloth*, and sat on ashes, and proclaimed . . . that *man and beast should be covered with sackcloth*," iii. 5 to 8, manifestly as being a sign representative of mourning over the evil for which Nineveh was to perish, thus over destroyed good. So in Ezekiel, "They shall utter a cry

over thee with their voice, and shall cry bitterly, and shall cast dust upon their heads; they shall roll themselves in ashes, they shall make themselves bald over thee, and *shall gird on sackcloth*," xxvii. 30, 31, speaking of Tyre, where each thing described was representative of mourning for falses and evils, thus for destroyed truths and goods; to utter a cry, and to cry bitterly, denotes lamentation over false, or destroyed truth, see n. 2240; to cast dust upon the head, denotes to be damned on account of evil, n. 278; to roll themselves in ashes, denotes to be damned on account of what is false; to make bald, denotes mourning because the natural man had no truth, n. 3301; to gird on sackcloth, denotes mourning because he had no good. In like manner in Jeremiah, "O daughter of my people, *gird thee with sackcloth*, and roll thyself in ashes; make to thyself the *mourning* of an only-begotten, the *wailing* of bitterness; for the spoiler shall come suddenly upon us," vi. 26; and in another place in the same prophet, "They shall sit on the earth, the elders of the daughter of Zion shall be silent: they shall cast dust upon their head, *they shall gird themselves with sackcloth:* the virgins of Jerusalem shall hang their head down to the ground," Lamen, ii. 10; in these passages similar representatives are described according to the kinds of good and truth which were destroyed, as above. So in Isaiah, "The prophecy of *Moab*. . . . He shall go up to Bajith and Dibon, into the heights, to weep: *Moab* shall howl over Nebo, and over Medeba: on all his heads shall be baldness, every beard shaven. *In his streets they have girded on sackcloth:* upon his house-tops, and in his streets, every one shall howl, going down into weeping," xv. 2, 3; Moab denotes those who adulterate goods, n. 2468; the mourning over the adulteration signified by Moab, is described by such things as correspond to evil of that kind; wherefore it is expressed in nearly the same manner in Jeremiah, "Every head shall be bald, and every beard shaven: upon all the hands shall be cuttings, and *upon the loins sackcloth.* Upon all the house-tops of Moab, and in the streets thereof, wholly *mourning*," xlvii. 37. When king Hezekiah heard the blasphemies which Rabshakeh spake against Jerusalem, he rent his garments, and *covered himself with sackcloth*, Isaiah xxxvii. 1; 2 Kings xix. 1; because he spake against Jehovah, the king, and Jerusalem, hence came mourning; that he spake against the truth, is signified by rending the garments, n. 4763; and against good, by his covering himself with sackcloth; for in the Word, where truth is treated of, good also is treated of, on account of the heavenly marriage of good and truth, and of truth and good, in every single thing contained therein; as also in David, "Thou hast turned *my mourning* into dancing; *thou hast opened my sackcloth*, and girded me with gladness," Psalm xxx. 11, where dancing is predicated of truths, and gladness of

goods, as also in other passages in the Word; thus to open sackcloth, denotes to take away mourning over destroyed good. So in the second book of Samuel, "David said to Joab, and to all the people that were with him, Rend your garments, and *gird you with sackcloth*, and mourn before Abner," iii. 31: because an outrage was committed against truth and good, therefore David commanded that they should rend their garments and gird themselves with sackcloth. In like manner, because Ahab had acted against that which was equitable and just, in the spiritual sense against truth and good, when he heard the words of Elijah that he should be cut off, "he rent his garments, and *put sackcloth upon his flesh*, and fasted, and *lay in sackcloth*, and went softly," 1 Kings xxi. 27. That sackcloth is predicated of destroyed good, may also appear in the Revelation, "When he opened the sixth seal, lo! there was a great earthquake, and *the sun became black as sackcloth of hair*, and all the moon became as blood," vi. 12, where earthquake denotes a change of the state of the church as to good and truth, n. 3355; the sun denotes the good of love, n. 1529, 1530, 2441, 2495, 4060, 4300, 4696; wherefore sackcloth is predicated of it, when destroyed; the moon denotes the truth of faith, n. 1529, 1530, 2120, 2495, 4060, of which blood is predicated, because blood is truth falsified and profaned, n. 4735. As putting on sackcloth and rolling in ashes represented mourning over evils and falses, it also represented humiliation, and likewise repentance; for the first principle of humiliation on man's part is to acknowledge that of himself he is nothing but evil and false; and in like manner of repentance, which is only effected by humiliation, and this by confession of the heart that of himself he is such. To put on sackcloth, was a representative of humiliation, see 1 Kings xxi. 27—29; and of repentance, see Matt. xi. 21; Luke x. 13; but that it was nothing more than a representative, thus only an external thing appertaining to the body, and not an internal thing appertaining to the heart, is evident from Isaiah, "Is it that he bow down his head as a bulrush, and *lie in sackcloth and ashes?* wilt thou call this a fast, and an acceptable day to Jehovah? Is not this the fast which I choose? to open the bands of wickedness, to break bread to the hungry?" &c., lviii. 5—7.

4780. "And he mourned for his son many days."—That hereby is signified the state of mourning for destroyed good and truth, appears (1.) from the representation of *Joseph*, who is here the *son*, as denoting the Divine Truth, specifically those things spoken of above, n. 4776; and (2.) from the signification of *days*, as denoting state, see n. 23, 487, 488, 493, 893, 2788, 3785; in the present case a state of great mourning, because it is said, many days.

4781. Ver. 35. "And all his sons rose up."—That hereby

are signified those who are in false, appears from the signification of *sons*, as denoting truths, and in the opposite sense falses, or those who are principled in truths or falses, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704; in the present case those who are principled in falses, because by the sons of Jacob or brethren of Joseph are represented those who are in faith separate from charity, thus who have extinguished the divine truth, and hence are in falses, as was shown above.

4782. "And all his daughters."—That hereby are signified those who are in evils, appears from the signification of *daughters*, as denoting goods, and in the opposite sense evils, or those who are principled in goods or evils, see n. 489, 490, 491, 568, 2362, 3024, 3963.

4783. "To comfort him."—That hereby is signified, that they might interpret from the sense of the letter of the Word, appears from the signification of *comforting*, as denoting to appease restlessness of mind by hope concerning any thing, see n. 3610; in the present case restlessness or mourning for destroyed good and truth, and as this mourning can only be appeased by interpretations from the Word, therefore, as the sons and daughters of Jacob are here treated of, by whom are signified those who are in falses and evils, n. 4781, 4782, by comforting are signified interpretations made from the sense of the letter. For the sense of the letter has common or general principles, which are as vessels, which may be filled with truths, and also with falses, and thereby be explained to the favour of either; and as they are general principles, they are respectively obscure, and have no light from any other source than from the internal sense; for the internal sense is the light of heaven, because it is the Word for the angels; but the sense of the letter is in the light of the world, because it is the Word for men, before they come into the light of heaven from the Lord, from which in such case they have illustration. Hence it is evident, that the sense of the letter is serviceable for the simple, to initiate them into the internal sense. That the Word, from the sense of the letter, may be explained to favour by interpretations, is manifest from this consideration, that all doctrinals whatsoever, even such as are heretical, are thence confirmed; as for example, the doctrinal tenet concerning faith separate from charity, by these words of the Lord, "God so loved the world, that he gave his only-begotton Son, *that whosoever believed in Him should not perish, but have eternal life*," John iii. 16; from which words, and also from other passages, they conclude that it is faith alone without works whereby eternal life is attained; and when they have persuaded themselves of this, they no longer attend to what the Lord so often spake respecting love to Himself, and respecting charity and works, n. 1017, 2473, 3934; thus neither to what is said in John, "As

many as received Him, to them gave he power to become the sons of God, *believing in his name;* who were born *not of bloods, nor of the will of the flesh, nor of the will of man (vir)*, but of God," i. 12, 13. If they are told that no one can believe in the Lord, except he who is in charity, they instantly have recourse to interpretations such as these, that the law has been repealed, that they were born in sins, and thus that they cannot do good of themselves, and that they who do, must needs claim thence merit to themselves; and they also confirm these things to themselves from the sense of the letter of the Word, as from what is said in the parable of the Pharisees and the publican, Luke xviii. 10 to 14, and from other passages. They who are in faith separate from charity, cannot also believe otherwise than that every one may be admitted into heaven through grace, howsoever he may have lived; thus that not life but faith remains with man after death. They also confirm this from the sense of the letter of the Word; when yet it is manifest from the spiritual sense of the Word, that the Lord hath mercy towards every one; thus if heaven was from mercy or grace, without respect to man's life, that every one would be saved. The reason why they who are in faith separate from charity thus believe, is, because they are altogether ignorant what heaven is, and this because they do not know what charity is; if they knew how much peace, joy, and happiness there is in charity, they would know what heaven is; but this is entirely hidden from them. They who are in faith separate from charity, cannot believe otherwise than that they shall rise again with the material body, and not until the day of judgment, which they likewise confirm from several passages of the Word, explained according to the sense of the letter; thinking nothing in such case of what the Lord hath said of the rich man and Lazarus, Luke xvi. 22 to 31, and of what He said to the thief, "Verily, I say unto thee, To-day shalt thou be with me in paradise," Luke xxiii. 43, and of what He said in many passages besides. The reason why they who are in faith separate from charity so believe, is, because if they were told that the body is not to rise again, they would altogether deny a resurrection; for they neither know nor comprehend what the internal man is, inasmuch as no one can know what the internal man is, and his life after death, unless he be in charity; for charity is of the internal man. They who are in faith separate from charity, cannot believe otherwise than that the works of charity consist solely in giving to the poor and helping the miserable, which also they confirm from the sense of the letter of the Word; when yet the works of charity consist in doing that which is just and equitable, each in his own office, from the love of justice and equity, and of good and truth. They who are in faith separate from charity, see nothing in the Word but what con-

firms their particular tenets; they have no interior intuition, inasmuch as they who are not in the affection of charity, are only in external light, or in inferior intuition; from which no one can view superior things, for they appear to him as darkness. Hence it is, that they see falses as truths, and truths as falses, and thereby destroy the good pasture, and defile the pure waters of the sacred fountain, or Word, by interpretations grounded in the sense of the letter; according to these words in Ezekiel, "Is it a small thing to you that ye eat up the good pasture, and the remainder of your pastures ye trample down with your feet? Ye drink the sediment of the waters, ye disturb the remainder with your feet; . . . . with your horns ye strike all the infirm, until ye have scattered them abroad," xxxiv. 17, 18, 21.

4784. "But he refused to be comforted."—That hereby is signified that he could not, appears from what has now been said.

4785. "And he said, For I will go down into the grave unto my son mourning."—That hereby is signified that the ancient church would perish, appears (1.) from the representation of *Jacob*, who says this of himself, as denoting the ancient church, see above, n. 4680, 4700, 4772; (2.) from the representation of *Joseph*, who is here *my son*, as denoting the divine spiritual principle, or the Divine Truth, of which we have spoken above; and (3.) from the signification of *going down into the grave mourning*, as denoting to die; and when predicated of the church, and also of the divine truth, as denoting to perish.

4786. "And his father wept for him."—That hereby is signified interior mourning, appears from the signification of *weeping*, as denoting the ultimate of grief and sorrow, thus interior mourning. Amongst the external things by which internals were represented in the ancient churches, was also wailing and weeping over the dead; whereby was signified interior mourning, although it was not interior; as it is written of the Egyptians who journeyed with Joseph to bury Jacob, "When they came to the threshing-floor of Atad, which is in the passage of Jordan, *they mourned there a great and very sore lamentation . and he made a mourning for his father seven days.* And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad, and they said, This is a grievous mourning to the Egyptians," Gen. 1. 10, 11; and of David over Abner, "They buried Abner in Hebron: and the king lifted up his voice, *and wept at the grave* of Abner; and all the people wept," 2 Sam. iii. 32.

4787. Verse 36. *And the Midianites sold him into Egypt, to Potiphar, Pharaoh's chamberlain, prince of the guards.* The Midianites sold him into Egypt, signifies that those who are in some truth of simple good, consulted scientifics: to

Potiphar, Pharaoh's chamberlain, signifies the interiors of scientifics; prince of the guards, signifies those things which are primary for interpretation.

4788. Ver. 36. "And the Midianites sold him into Egypt." —That hereby are signified that those who are in some truth of simple good, consulted scientifics, appears (1.) from the representation of *the Midianites*, as denoting those who are in the truth of simple good, see n. 3242, 4756; (2.) from the signification of *Egypt*, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 2588, 4749; (3.) from the signification of *selling*, as denoting to alienate, see n. 4752, 4758; and (4.) from the representation of *Joseph*, as denoting Divine Truth; when this is said to be sold or alienated by those who are in the truth of simple good to scientifics, which are Egypt, it denotes that they consulted scientifics; for they who are in the truth of simple good, suffer themselves to be very much led away by the fallacies of the senses, thus by scientifics, which are grounded in those fallacies. It was said above (verse 28), that Joseph was drawn out of the pit by the Midianites, but that he was sold to the Ishmaelites; hence it might seem that he could not be sold by any others in Egypt than by the Ishmaelites; but the reason why he was not sold by the Ishmaelites, but by the Midianites, is, because by the Ishmaelites are represented they who are in simple good, n. 4747, and by the Midianites, they who are in the truth of that good. Joseph, or Divine Truth, could not be sold by those who are in good, but by those who are in truth; for they who are in good know from good what divine truth is, but not so they who are in truth. The men of the church are distinguished into two kinds, those who are in good, and those who are in truth; they who are in good are called celestial, but they who are in truth are called spiritual. There is much difference between the former and the latter; they who are in good are in the affection of doing good for the sake of good, and this without recompense being made them; their recompense is that they may do good, for hence they perceive joy: but they who are in truth are not in the affection of doing good for the sake of good, but because it is so commanded; and they generally think of recompense, finding joy thence derived, and also from a principle of glorying. Hence it is evident, that they who do good from good, do it from an internal affection; but they who do good from truth, do it from some external affection; hence the difference is manifest, that the former are internal men, but the latter external: they therefore, who are internal men cannot sell, that is, alienate the Divine Truth represented by Joseph, because they perceive truth from good; hence they are not led away by the fallacies of the senses, consequently neither by scientifics. But they who are external men, can sell or alienate, because they do not perceive

truth from good, but acquire the knowledge of it only from doctrine and masters; when the latter consult scientifics, they suffer themselves easily to be led away by fallacies, for they have no dictate within. Hence then it is, that Joseph was not sold by the Ishmaelites, but by the Midiantes.

4789. "To Potiphar, Pharaoh's chamberlain."—That hereby are signified the interiors of scientifics appears (1.) from the signification of *chamberlain*, as denoting interior things, of which we shall speak presently; and (2.) from the representation of *Pharaoh*, as denoting scientifics; for by Egypt are signified scientifics in general, as was shown in n. 1164, 1165, 1186, 1462; in like manner by Pharaoh, for that which is signified in the Word by land or nation, is also signified by the king thereof, he being the head of the nation. The interiors of scientifics are signified by Pharaoh's chamberlain, because chamberlains were connected with the interior things of the king, being interior stewards and more eminent perfects; as is also evident from the signification of that word in the original tongue.

4790. "Prince of the guards."—That hereby are signified those things which are primary for interpretation, appears from the signification of *prince*, as denoting what is primary, see n. 1482, 2089. The prince of the guards here denotes things primary for interpretation, because the subject treated of is divine truth, which was sold by those who were in the truth of simple good, by their consulting scientifics, whence came aberration and alienation from Divine Truth, and hence interpretations from the sense of the letter of the Word, n. 4783; by *guards*, also, are signified those things which minister.

A CONTINUATION OF THE SUBJECT CONCERNING THE GRAND MAN ESPECIALLY ON THE CORRESPONDENCE OF THE TASTE, OF THE TONGUE, AND OF THE FACE, WITH THAT MAN.

4791. *THE tongue affords entrance to the lungs and also to the stomach, thus it represents a sort of court-yard to spiritual, and to celestial things: to spiritual things as ministering to the lungs and thence to the speech, and to celestial things as ministering to the stomach, which supplies the blood of the heart with aliment; that the lungs correspond to spiritual things, and the heart to celestial things, may be seen in n. 3635, 3883 to 3896; wherefore the tongue in general corresponds to the affection of truth, or to those in the Grand Man who are in the affection of truth, and afterwards in the affection of good from truth. They*

therefore who love the Word of the Lord, and thence desire the knowledges of truth and good, belong to that province ; but with this difference that some belong to the tongue itself, some to the larynx and the wind-pipe, some to the throat, some to the gums, and some to the lips, for there is not the smallest thing appertaining to man, with which there is not correspondence. That they who are in the affection of truth belong to the above province, understood in an extended sense, has been given me to experience frequently ; and this by manifest influx of spirits, at one time into the tongue, and at another time into the lips, when it was also given me to discourse with them ; and it was observed, that some correspond to the interiors of the tongue and of the lips, and others to the exteriors. The operation of those who receive only exterior truths with affection, but not interior, and yet do not reject the latter, was made sensible to me by an influx, not into the interiors of the tongue, but into the exteriors.

4792. *As food and nourishment correspond to spiritual food and nourishment, the taste corresponds to the perception and the affection thereof. Spiritual food is science, intelligence, and wisdom ; for by these things spirits and angels live, and are also nourished, and they desire and appetite them, as men who are hungry desire and appetite food ; hence the appetite corresponds to that desire. And, what is surprising, by virtue of that food they also grow up to maturity ; for infants who depart this life, appear in the other life no otherwise than as infants, and also they are infants as to understanding ; but in proportion as they grow in intelligence and wisdom, they appear not as infants, but as advanced in age, and at length as adults. I have discoursed with some who died infants and they appeared to me as youths, because they were then intelligent. Hence it is manifest what spiritual food and nourishment is.*

4793. *Inasmuch as the taste corresponds to perception and to the affection of knowing, of understanding, and of growing wise, and the life of man is in that affection, therefore it is not permitted to any spirit or angel to flow into man's taste ; for this would be to flow into the life which is proper to him. There are nevertheless wandering spirits of the infernal crew peculiarly pernicious, who, in consequence of having been habituated in the life of the body to enter into man's affections with a view to his hurt, retain that lust in the other life, and by every method study to enter into the taste with man ; when they have entered into it, they possess his interiors, viz., the life of his thoughts and affections, for, as was said, they correspond, and things which correspond act in unity. Several at this day are possessed by those spirits ; for there are at this day interior obsessions, but not, as formerly, exterior : interior obsessions are effected by the above spirits, and their quality may appear from attending to*

the thoughts and affections, especially to the interior intentions, which they are afraid to manifest, and which are in such a degree of insanity with some, that unless they were restrained by external bonds, such as honour, gain, reputation, the fear of death and of the law, they would rush headlong into murder and rapine more than the obsessed. What those spirits are who obsess the interiors of such men, and what their quality, may be seen in n. 1983. *That I might know how this case is, it was permitted them to attempt to enter into my taste, which they also strove with the greatest exertion to effect; and it was then told me, that if they penetrated quite into the taste, they would also possess the interiors, because the taste depends on those interiors by correspondence; but this was permitted only to the end that I might know how the case is in regard to the correspondence of the taste, for they were instantly driven away thence. Those pernicious spirits attempt more especially to loosen all internal bonds, which are the affections of good and truth, of the just and equitable, the fear of the divine law, and the shame of hurting society and a man's country; when these internal bonds are loosened, man is obsessed by such spirits. When they cannot thus introduce themselves into the interiors by obstinate striving, they attempt it by magical arts, of which there are several in the other life altogether unknown in the world; by these arts they pervert scientifics with man, and only apply those which favour filthy lusts. Such obsessions cannot be avoided, unless man be in the affection of good, and thence in faith in the Lord. It was shown also how they were driven away, viz., when they thought they were penetrating towards the interiors of the head and brain, they were conveyed off by the excrementitious ways therein, and thence towards the externals of the skin; and it was seen that they were afterwards cast into a ditch abounding with loose filth; I have been informed that such spirits correspond to the dirty little holes in the outermost skin which is scabby, thus they correspond to the scab.*

4794 *A spirit, or a man after death, has all the sensations which he had whilst he lived in the world, viz., seeing, hearing, smelling, and touch, but not taste, instead of which something analogous is adjoined to the smell. The reason why he has not taste, is, lest he should enter into the taste of man, and thereby possess his interiors; also lest that sense should turn him away from the desire of knowing and of growing wise, thus from spiritual appetite.*

4795. *From these considerations also it may appear evident, why the tongue is assigned to the double office of administering to speech, and of administering to nourishment; for so far as it administers to nourishment, it corresponds to the affection of knowing, of understanding, and of relishing truths, wherefore also wisdom* [sapientia] ***or growing wise*** [sapere] *derives its name*

from relish [sapor] ;* *and so far as it administers to speech, it corresponds to the affection of thinking and of producing truths.*

4796. *When the angels present themselves visibly, all their interior affections appear clearly from the face, and thence shine forth, so that the face is their external form and representative image. To have any other face than that of their respective affections, is not granted to any in heaven; they who feign any other face, are cast out from the society. Hence it is manifest, that the face corresponds to all the interiors in general, both to the affections and the thoughts thereof, or to the things of the will and those of the understanding in man. Hence also in the Word, by face and faces are signified the affections; and by the Lord's elevating his faces upon any one, is signified, that He pities him from the divine affection, which is of love.*

4797. *The changes of the state of the affections appear also to the life in the faces of the angels; when they are in their own society, they are then in their own face, but when they come into another society, their faces are changed according to the affections of the good and truth of that society; yet still the genuine face is as a plane, which is known in those changes. I have seen the successive variations according to the affections of the societies with which they communicated; for every angel is in some province of the Grand Man, and thereby generally and widely communicates with all who are in the same province, although he is in a part of that province, to which he properly corresponds. I have seen that they varied their faces by the changes from one limit of affection to another; but it was observed that the same face in general was retained, so that the ruling affection always shone forth with its variations; thus the faces of the whole affection in its extension were shown. And what is more wonderful, the changes of affections from infancy even to adult age were also shown by variations of the face; and it was given me to know in this latter age how much of infancy it had retained, and that this infancy was its very human principle itself; for with an infant there is innocence in the external form, and innocence is the very human principle itself, for love and charity from the Lord flow-in to innocence, as into a plane. When man is regenerated and made wise, the innocence of infancy, which was external, becomes internal; hence it is that genuine wisdom dwells in no other sacred abode than in innocence, see n.* 2305, 2306, 3183, 3994 ; *also that no one can enter into heaven, unless he has somewhat of innocence, according to the Lord's words,* "*Except ye become as infants, ye shall not enter into the kingdom of the heavens,*" *Matt.* xviii. 3 ; *Mark* x. 15.

4798. *Evil spirits may also be known from their faces, for*

* This observation, it is to be noted, applies to the *Latin* language, in which the author wrote, but not so to other languages.

all their lusts or evil affections are inscribed on their faces; and it may likewise be known from their faces with what hells they communicate; for there are very many hells, all distinct according to the genera and species of the lusts of evil. In general, when they appear by the light of heaven, their faces are almost without life, being ghastly like those of dead bodies, in some cases black, and in some monstrous; for they are the forms of hatred, cruelty, deceit, and hypocrisy; but in their own light amongst themselves, they appear otherwise from phantasy.

4799. *There were spirits attendant upon me from another orb (of which orb we shall speak elsewhere), whose faces were different from the faces of the men of our globe, being prominent, especially about the lips, and moreover being free. I discoursed with them concerning their manner of living, and the state of conversation amongst them; they said that they discoursed amongst each other chiefly by variations of the face, especially about the lips, and that they expressed affections by the parts of the face about the eyes, so that their companions could thence plainly comprehend both what they thought and what they willed. This also they endeavoured to show me by an influx into my lips, through the various foldings and windings thereabouts; but I could not receive the variations, because my lips had not been initiated thereinto from infancy; nevertheless I could perceive what they spake by communication of their thought. But that speech in general may be expressed by the lips, appears evident to me from the manifold series of muscular fibres folded together one amongst another, which are in the lips, and in which, if they were unfolded, and thereby acted explicitly and freely, might be presented several variations altogether unknown to those with whom those muscular fibres lie compressed. Such speech or discourse prevails amongst the above spirits, because they are incapable of simulations, or of thinking one thing and looking another; for they live amongst each other in such a principle of sincerity, that they conceal nothing at all from their companions, but they instantly know what they are thinking and willing, their quality, and likewise what they have been transacting; for with those who are in a principle of sincerity, acts performed are in the conscience; hence at first aspect they may be discriminated by others as to their interior countenances or minds. They showed me that they do not force the face, but let it forth freely, otherwise than with those who from youth have been accustomed to simulation, in speaking and acting what they do not think and will; the face of these latter is contracted, so as to be prepared to vary itself as cunning suggests; whatsoever a man is willing to hide, contracts his face, which from being contracted is dilated, when any thing resembling sincerity is deceitfully brought forth. Whilst I was reading in the Word of the New Testament concerning the Lord*

the above spirits were present, and also some Christians, and it was perceived that the latter cherished inwardly in themselves scandals against the Lord, and also that they were willing tacitly to communicate them: the former, who were from another orb, wondered that they were of such a quality; but it was given me to tell them, that in the world they were not such in mouth, but in heart; and that there were also some who preach the Lord, notwithstanding their being of such a quality, and on such occasions they moved the vulgar to sighs and even to tears from the zeal of pretended piety, but they do not in the least communicate what is in the heart. At this they were amazed, to think that such a disagreement of the interiors and exteriors or of the thoughts and speech, can possibly have place, saying, That they themselves are altogether ignorant of such a disagreement, and that it is impossible for them to express anything with the mouth and face but what is according to the affections of the heart; and that if it was otherwise, they should burst asunder and perish.

4800. *Very few can believe that there are societies of spirits and angels, to which every single particular in man corresponds; so that the more societies there are, and the more in a society, so much the better and mightier is the correspondence, for in multitude there is unanimous power. That I might know this to be the case, it was shown how they act and flow into the face, the muscles of the forehead, of the cheeks, and of the chin and throat; it was given to those who belonged to that province, to flow-in, and on this occasion, according to their influx, each single particular was varied. Some of them also discoursed with me; but they did not know that they were assigned to the province of the face, for it is concealed from spirits to what province they are assigned, but not from angels.*

4801. *A certain one discoursed with me, who, whilst he lived in the world had been distinguished for his knowledge of the exterior truths of faith, but still had not led a life conformable to the precepts of faith; for he had loved himself only, and had despised others in comparison with himself, and had believed that he should be amongst the first in heaven; but in consequence of being of such a quality and character, he could not conceive any other opinion concerning heaven, than as of a worldly kingdom. When he found in the other life, that heaven was altogether different from what he had conceived, and that they were the chief, who had not preferred themselves to others, especially who had believed themselves not worthy of mercy, and thus that if estimated by merit they were the last, he was exceedingly indignant, and rejected those things which had been the things of his faith in the life of the body. He continually attempted to offer violence to those who were of the province of the tongue; it was given me also to be very sensible of his attempt for several*

weeks, and hence also to know who they are, and of what quality, who correspond to the tongue, and who they are who are opposed to them.

4802. *There are also such spirits, who in some measure admit the light of heaven, and receive the truths of faith, and still are evil, so that they have some perception of truth; they likewise eagerly receive truths, but not for the end that they may live according to them, but that they may glory thence in appearing more intelligent and sharp-sighted than others; for the intellectual principle of man is such, that it can receive truths, but still truths are not appropriated to any but those who live according to them; unless man's intellectual principle was of this quality, he could not be reformed. They who have been of this description in the world, viz., that they have understood truths, and yet have lived the life of evil, are also of such a nature in the other life; but there they abuse the faculty of understanding truths to acquire dominion; for they know in that life, that by truths they have communication with some societies of heaven, consequently that they can be with the evil, and prevail; for, in the other life, truths are attended with power; but because the life of evil appertains to them, they are in hell. I have discoursed with two who had been of this description in the life of the body, who were surprised that they were in hell, when yet they persuasively believed the truths of faith; but they were told, that the light appertaining to them, whereby they understand truths, becomes a light like that of winter in the world, in which light objects appear in their beauty and with their colours, as in the light of summer, but still all things are torpid in it, and nothing of pleasantness and gladness is presented; and that as the end of understanding truths has been for the sake of glorying, and consequently for the sake of themselves, therefore when the sphere of their ends exalts itself towards the interior heavens to the angels there, by whom alone ends are perceived, it cannot be endured, but is rejected, and hence it is that they are in hell. It was told them further, that such formerly above all others were called serpents of the tree of science; because when they reason from life, they speak against truths. And moreover that they are like a woman who is beautiful in the face, and yet emits a horrid stench, who therefore is rejected from all society wheresoever she comes; such also in the other life, when they come to the angelic societies, actually emit a stench, of which they themselves are likewise sensible, when they approach those societies. Hence also it may appear what faith is without the life of faith.*

4803. *It is worthy of relation (which is altogether unknown in the world) that the states of good spirits and of angels are continually changing and perfecting, and that thus they are raised into the interiors of the province in which they are, and*

so into nobler functions: for in heaven there is a continual purification, and (if it may be so expressed) new creation; nevertheless, it is impossible for any angel by any means to arrive at absolute perfection to eternity; the Lord alone is perfect. in Him and from Him is all perfection. They who correspond to the mouth, are continually willing to speak, for in speaking they find the highest degree of pleasure; when they are perfected, they are reduced to this, that they do not speak any thing but what is profitable to their companions, to the common good, to heaven, and to the Lord; the delight of so speaking is increased with them in the degree that the desire of regarding themselves in their speech, and of seeking wisdom from their own proprium, perishes.

4804. *There are very many societies in the other life, which are called societies of friendship, being constituted of those who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they have conversed, not caring at all whether they were good or evil, if they were entertaining; thus they had not been friends either to good or truth. They who have been such in the life of the body, are also such in the other life, where they unite together with a view only to the entertainment of conversation. Several such societies have been with me, but at a distance; they were chiefly seen a little to the right above the head; it was given me to observe that they were present by a torpor and dulness, and by privation of the delight in which I was, for the presence of such societies produces those effects; for wheresoever they come, they take away delight from others, and (what is wonderful) appropriate it to themselves, for they avert the spirits attendant upon others, and turn them towards themselves, whereby they transfer another's delight to themselves; and as hence they are troublesome and hurtful to those who are in good, they are driven away by the Lord, and prevented from coming near the heavenly societies. Hence it was given me to know how much hurt friendship occasions to man as to spiritual life, if the person, and not good, is respected; every one may indeed be friendly to another, but still he ought to be most friendly to good.*

4805. *There are also societies of interior friendship, which do not take away another's external delight and derive it to themselves, but take away his internal delight or blessedness arising from the affection of spiritual things; they are in front to the right, a little beneath the inferior earth, and some of them somewhat above; I have occasionally discoursed with those who are beneath, and on such occasions they who were above flowed in in common. They were such in the life of the body, that they loved from the heart those who were within their common consociation, and mutually embraced them as united in brotherhood. They believed that they themselves alone were alive and in the light,*

and that they who were out of their society were respectively not alive and not in the light; and this being their quality and character, they also thought that the Lord's heaven consisted solely of those few. But it was given to tell them, that the Lord's heaven is immense, and that it consists of every people and tongue, and that all who have been principled in the good of love and of faith are therein; and it was shown that in heaven there are those who have relation to all the provinces of the body as to its exteriors and interiors; but that if they aspired further than to those things which correspond to their life, they could not have heaven, especially if they condemned others who were out of their society; and that in such case their society is a society of interior friendship, the quality whereof is such, as was said, that they deprive others of the blessed principle of spiritual affection when they approach them; for they regard them as not the elect, and as not alive, this thought communicated induces sadness, which, according to the law of order in the other life, returns to them.

4806. *The subject of the correspondence with the Grand Man will be continued at the close of the subsequent chapter.*

GENESIS

CHAPTER THE THIRTY-EIGHTH.

4807. PREVIOUS to the preceding chapter (n. 4661 to 4664), an explanation was begun of what the Lord spake in Matthew xxv. 31 to the end, concerning judgment upon the good and the evil, who are there called sheep and goats. The internal sense of those words has not yet been explained, but it will now be explained before this and some of the following chapters: whence it will appear manifest, that by the last judgment is not there meant the last time of the world, and that the dead shall then first rise again, and be gathered together before the Lord and judged; but that it means the last time of every one who passes out of this world into the other life, for then is his judgment; this is the judgment which is meant. But that this is the case, does not appear from the sense of the letter, but from the internal sense; the reason why the Lord so spake, is, because He spake by representatives and significatives, as elsewhere throughout the Word of the Old and New Testament;

for to speak by representatives and significatives, is to speak at one and the same time before the world and before heaven, or before men and before angels; such is the Divine speech, as being universal, and hence it is proper to the Word. Wherefore they who are in the world, and are concerned only about worldly things, have no other conception of what the Lord here spake concerning the last judgment, than that all are to rise again at one and the same time, and that the Lord will then sit upon the throne of His glory, and address those who are gathered together according to the words there expressed. But they who are concerned about heavenly things, know that the time of every one's resurrection is when he dies; and that the Lord's words in the above passage involve that every one will be judged according to his life, thus that every one carries his judgment with him, because he carries his life.

4808. That this is involved in the internal sense of those words, will appear manifest from the explanation of each according to that sense; but at present we shall confine ourselves to the explanation of the contents of verses 31, 32, 33, viz.: *When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them the one from the other, as a shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left.*

4809. *When the Son of Man shall come in his glory*, signifies when the Divine Truth shall appear in its light; which is the case with every man when he dies, for then he comes into the light of heaven, in which he can perceive what is true and good, and hence what is his quality. In the internal sense of the Word, the Son of Man is the Lord as to Divine Truth, thus the divine truth from the Lord; *glory* is the intelligence and wisdom thence derived, which appears as light, and before the angels as the splendour of light; this splendour of light, wherein is wisdom and intelligence derived from the divine truth from the Lord, is that which in the Word is called glory; that the Son of Man, in the internal sense, is the Divine Truth, may be seen in n. 2159, 2803, 2813, 3704. *And all the holy angels with him*, signifies the angelic heaven; the holy angels are the truths from the Lord's Divine Good; for by angels, in the Word, are not meant angels, but those things which are from the Lord, see n. 1925, 4085; for the angels are recipient of the life of truth proceeding from the Lord's Divine Good; and so far as they receive, so far they are angels; hence it is evident that angels are those truths. As the subject here treated of is the state of every one after death, and the judgment of every one according to his life, therefore it is said that all the holy angels shall be with Him, and thereby is signified that judgment is

through heaven, for all the influx of Divine Truth is made through heaven, as immediate influx cannot be received by any one. *Then shall he sit upon the throne of his glory*, signifies judgment, for throne is predicated of the Lord's royal principle, which is the Divine Truth, n. 1728, 2015, 3009, 3670, from and according to which judgment is made. *And before him shall be gathered all nations*, signifies that the goods and evils of all shall be made manifest; for by nations, in the internal sense of the Word, are signified good, and in the opposite sense evils, n. 1259, 1260, 1416, 2588, 4574; thus that goods and evils shall appear in the divine light, that is, in the light from the Divine Truth, is signified by all nations being gathered together before Him. *And he shall separate them the one from the other, as a shepherd divideth the sheep from the goats*, signifies the separation of good from evil, for the sheep are they who are in good, and the goats they who are in evil; properly those who are in charity and thence in faith, are called sheep, and those who are in faith and not in charity, are called goats, both the latter and the former are here treated of; that sheep are they who are in charity and thence in faith, may be seen in n. 2088, 4169; and that goats are they who are in faith and not in charity, n. 4769. *And he shall set the sheep on his right hand, and the goats on the left*, signifies separation according to truths derived from good, and falses derived from evils; they who are in truths derived from good, also actually appear in the other life to the right; and they who are in falses derived from evil, to the left. Hence to be set on the right hand and on the left, is to be arranged according to life.

4810. From these considerations it is manifest what these words of the Lord involve; and that they are not to be understood according to the letter, that the Lord at some last time is to come in glory, and all the holy angels with Him, and is to sit upon a throne of glory, and to judge all nations gathered together before Him; but that every one will be judged according to his life, when he passes out of life in the world into life eternal.

CHAPTER XXXVIII.

1. AND it came to pass in this time, that Judah went down from his brethren, and turned aside to a man (*vir*), an Adullamite, whose name was Hirah.

2. And Judah saw there the daughter of a man (*vir*), a Canaanite, and her name was Shuah; and he took her, and came in unto her.

3. And she conceived, and bare a son; and he called his name Er.

4. And she conceived again, and bare a son ; and she called his name Onan.

5. And she added yet, and bare a son ; and called his name Shelah : and he was in Chezib when she bare him.

6. And Judah took a woman for Er his first-born, and her name was Tamar.

7. And Er, Judah's first-born, was evil in the sight of Jehovah ; and Jehovah caused him to die.

8. And Judah said unto Onan, Come unto thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother.

9. And Onan knew that the seed was not for himself : and it came to pass, when he went in unto his brother's wife, he destroyed to the earth, that he might not give seed to his brother.

10. And the thing which he did was evil in the eyes of Jehovah ; and he caused him also to die.

11. And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, until Shelah my son is grown up ; (for he said, Lest peradventure he die also, as his brethren.) And Tamar went and remained in her father's house.

12. And days were multiplied, and the daughter of Shuah, Judah's wife, died ; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnath.

13. And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his flock.

14. And she put off the garments of her widowhood from upon her, and concealed herself with a veil, and covered herself, and sat in the gate of the fountains, which is on the way to Timnath ; for she saw that Shelah was grown up, and she was not given unto him for a woman.

15. And Judah saw her, and regarded her as a harlot ; because she had covered her faces.

16. And he turned aside unto her to the way, and said, Grant, I pray thee, that I may come in unto thee ; (for he knew not that she was his daughter-in-law.) And she said, What dost thou give me, that thou mayest come in unto me ?

17. And he said, I will send a kid of the goats of the flock. And she said, If thou wilt give me a pledge till thou send.

18. And he said, What pledge shall I give thee ? And she said, Thy signet, thy pannicle, and thy staff which is in thine hand : and he gave them to her, and came in unto her : and she conceived to him.

19. And she arose, and went, and removed her veil from upon her, and put on the garments of her widowhood.

20. And Judah sent the kid of the goats, in the hand of his companion the Adullamite, to receive the pledge from the hand of the woman ; but he found her not.

21. And he asked the men of that place, saying, Where is that harlot in the fountains of the way? And they said, There was no harlot here.

22. And he returned to Judah, and said, I have not found her; and also the men of the place said, There was no harlot here.

23. And Judah said, Let her take to herself, peradventure we shall become a contempt: behold! I have sent this kid, and thou hast not found her.

24. And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath committed whoredom; and, behold! also, she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt.

25. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, I am with child; and she said, Acknowledge, I pray thee, whose are this signet, and pannicle, and staff.

26 And Judah acknowledged, and said, She is more just than I; because I gave her not to Shelah my son: and he added no longer to know her.

27. And it came to pass in time, that she brought forth, and, lo! twins were in her womb.

28. And it came to pass, in her bringing forth, that one put forth his hand; and the midwife took and bound double-dyed scarlet upon his hand, saying, This came forth first.

29. And it came to pass, as he drew back his hand, that, behold, his brother came forth; and she said, Why hast thou broken a breach over thee? and she called his name Pharez.

30. And afterwards came forth his brother, upon whose hand was the double-dyed scarlet; and she called his name Zarah.

THE CONTENTS.

4811. IN the internal sense in this chapter, the Jewish church and the genuine church are treated of; the Jewish church is described by Judah, and the genuine church by Tamar.

4812. The sons of Tamar signify the two essentials of the church, viz., faith and love; Pharez, faith, and Zarah, love. Their birth represents that love is actually the first-born of the church, and faith only apparently.

THE INTERNAL SENSE.

4813. VERSES 1 to 5. *And it came to pass in this time, that Judah went down from his brethren, and turned aside to a man, an Adullamite, whose name was Hirah. And Judah saw there the daughter of a man, a Canaanite, and her name was Shuah; and he took her, and came in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she added yet, and bare a son, and called his name Shelah: and he was in Chezib when she bare him.* And it came to pass in this time, signifies the state of the things which follow: that Judah went down from his brethren, signifies the posterity of Jacob, specifically the tribe of Judah, which was separated from the rest: and turned aside to a man, an Adullamite, signifies to the false: whose name was Hirah, signifies his quality: and Judah saw there the daughter of a man, a Canaanite, signifies the affection of evil derived from the false of evil; and her name was Shuah, signifies quality: and he took her, and came in unto her, signifies that the tribe of Judah conjoined itself to them: and she conceived, and bare a son, signifies that hence was the false of the church: and he called his name Er, signifies its quality: and she conceived again, and bare a son, signifies evil: and she called his name Onan, signifies its quality: and she added yet, and bare a son, signifies the idolatrous [principle]: and called his name Shelah, signifies quality: and he was in Chezib when she bare him, signifies state.

4814. Ver. 1. "And it came to pass in this time."—That hereby is signified the state of the things which follow, appears from the signification of *time*, as denoting state, see n. 2625, 2788, 2837, 3254, 3356, 3404, 3938; that it denotes the state of the things which follow, is signified by its being said, "*It came to pass* (was done) in this time," for what was done is related in the sequel; the things also which follow in a series, flow from those which go before; for the subject treated of in the preceding chapter was, that the son of Jacob sold Joseph, and that Judah persuaded them to do it, of whom it is thus written in that chapter, "Judah said unto his brethren, *What gain is* it that we slay our brother, and cover his blood? Come, and *let us sell him* to the Ishmaelites," verses 26, 27, whereby was signified, that they alienated the divine truth, especially Judah, by whom is here signified in the proximate sense the tribe of Judah, and in general the depraved in the church who are against all good whatsoever, see n. 4750, 4751. This is referred to by its being said in *this time:* for now the subject treated of is Judah, and his sons from the Canaanitish woman, and next

from Tamar his daughter-in-law; and by those things, in the internal sense, the tribe of Judah is described as to the things of the church established amongst that tribe. That by time is signified state, and that hence by "it came to pass in this time," is signified the state of those things which follow, must necessarily appear strange; because it cannot be comprehended how the notion of time can be changed into the notion of state, or, when time is read in the Word, that something relating to state is to be understood thereby. But it is to be noted, that the thoughts of the angels do not draw anything from time or space, because they are in heaven; for when they left the world, they left also the notion of time and space, and put on notions of state, viz., of the state of good and truth; wherefore when man reads the Word, and thence thinks of time and the things relating to it, the attendant angels do not perceive any thing of time, but instead thereof those things which relate to state; they also correspond. Neither indeed has man any perception of time in interior thought, but in exterior; as may appear manifest from the state of man, when his exterior thought is laid asleep, that is, when he sleeps; and also from a variety of other experience. But it is to be noted, that in general there are two states, a state of good and a state of truth; the former state is called the state *esse*, but the latter the state *existere*; for esse relates to good, and the existere thence derived relates to truth; space corresponds to the state esse, and time to the state existere; hence it may appear manifest, that when man reads this expression, "And it came to pass (or was done) in this time," the attendant angels cannot in any wise perceive the words as man does. The case is similar in other instances; for whatsoever is written in the Word is of such a nature, that it is changed into the corresponding sense with the angels; which sense does not at all appear in the sense of the letter, for what is worldly, as appertaining to the sense of the letter, is changed into the spiritual appertaining to the internal sense.

4815. "That Judah went down from his brethren."—That hereby is signified the posterity of Jacob, specifically the tribe of Judah, which was separated from the rest, appears (1.) from the representation of *Judah*, as denoting in the universal sense the posterity of Jacob, and in the special sense the tribe which was called the tribe of Judah; and (2.) from the signification of *going down from the brethren*, as denoting to be separated from the rest of the tribes, in the present case to decline into a worse state than they; for to go down involves declension to evil, as to go up involves elevation to good, see n. 3084, 4539. The reason is, as has been observed above, because the land of Canaan represented the Lord's kingdom, and Jerusalem and Zion in that land represented the inmost of that kingdom; but the things which were out of the borders of that land, represented

those things which are out of the Lord's kingdom, viz., false and evil: therefore, to go from Zion and Jerusalem towards the borders, was called descending; but to go from the borders to Jerusalem and Zion, was called ascending: hence it is, that to ascend involves elevation to truth and good, and to descend involves dejection to false and evil. As the subject here treated of is concerning the false and evil, to which the tribe of Judah cast itself down, therefore it is said that Judah went down, and further that he turned aside to a man, an Adullamite; by turning aside, is signified to the false, and afterwards to evil. That the tribe of Judah was separated from the rest of the tribes, is a known thing; the reason was, that that tribe might represent the Lord's celestial kingdom, but the rest of the tribes His spiritual kingdom; on which account also, in the representative sense, Judah is the celestial man, and in the universal sense the Lord's celestial kingdom, see n. 3654, 3881; and the rest of the tribes were included under the common term of Israelites, for in the representative sense, Israel is the spiritual man, and in the universal sense the Lord's spiritual kingdom, n. 3654, 4286. That the tribe of Judah declined into a worse state than the rest, is specifically signified by these words, "and Judah went down from his brethren, and turned aside." This declension of Judah is likewise evident from several passages in the Word, especially in the prophets; as in Jeremiah, "Her *perfidious* sister, *Judah*, saw, when for all the methods whereby *backsliding Israel* committed whoredom, I put her away, and gave her a bill of her divorcement; yet her sister, *perfidious Judah*, was not afraid for herself, but went away and committed whoredom also; so that the land was profaned by the voice of her whoredom: she committed whoredom with stone and wood. Yet in all these things *perfidious Judah* hath not returned unto me; . . . *backsliding Israel hath justified her soul more than perfidious Judah*," iii. 7 to 11. And in Ezekiel, "Her sister indeed saw, yet *she corrupted her love more than she, and her whoredoms above the whoredoms of her sister*," xxiii. 11 to the end, speaking of Jerusalem and Samaria, or of the tribes of Judah and of Israel; and in several other passages also. In the internal sense that tribe is described as to its manner of falling into the false, and thence into evil, and at length into the merely idolatrous. This indeed is described in the internal sense before that tribe was separated from the rest, and previous to its fall; but that which is contained in the internal sense is divine, and to the Divine [Being] future things are present. See what was predicated concerning that nation, Deut. xxxii. 1 to 43; xxxiii. 6 to 25.

4816. "And turned aside to a man (*vir*), an Adullamite."—That hereby is signified to the false, appears (1.) from the signification of *turning aside*, as denoting to go away into that

which is perverted, for turning aside, like going down, is predicated of receding from good to evil, and from truth to false; and (2.) from the signification of *man*, as denoting intelligence, and in the abstract sense truth, because the genuine intellectual principle is derived from truths, see n. 265, 749, 1007, 3134, 3309, but in the opposite sense denoting non-intelligence, whence the false; this false is represented by an Adullamite, for Adullam was in the border of the inheritance of Judah, Joshua xv. 35, and hence is signified truth from good, as also in Micah "Yet will I bring an heir to thee, O inhabitant of Mareshah: even to *Adullam* shall come the glory of Israel," i. 15; but whereas most of the expressions in the Word have also an opposite sense, so likewise has Adullam, and it signifies the false principle from evil. The reason why most of the expressions in the Word have also an opposite sense, is because before the land of Canaan was made an inheritance for the sons of Jacob, it was possessed by the Gentiles, by whom were signified falses and evils; and also afterwards when the sons of Jacob took a contrary course; for lands put on the representation of the nations or people who inhabit them, according to their quality.

4817. "Whose name was Hirah."—That hereby is signified his quality, appears from the signification of *name, and calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. The quality of the false principle spoken of above is what is signified; for in the Word, by names, both of places and of persons, are signified state and things, see n. 1224, 1264, 1876, 1888, 1946, 2643, 3422, 4298, 4442.

4818. Ver. 2. "And Judah saw there the daughter of a man, (*vir*), a Canaanite."—That hereby is signified the affection of evil derived from the false of evil, appears (1.) from the signification of *daughter*, as denoting the affection of good, see n. 2362, and in the opposite sense the affection of evil, n. 3024; (2.) from the signification of *man* (*vir*), as denoting intelligence, and in the abstract sense, truth, but in the opposite sense denoting non-intelligence and the false principle, see just above, n. 4816; and (3.) from the signification of *Canaanite*, as denoting evil, see n. 1573, 1574. Hence it is evident, that by the daughter of a man, a Canaanite, is signified evil derived from the false of evil; the nature of which will be shown beneath. It may be expedient here first to speak of the origins of the tribe of Judah, for they are treated of in this chapter; there are three origins of that tribe or of the Jewish nation, one is from Shelah the son of Judah by the Canaanitish wife, another is from Pharez, and a third from Zarah, the sons of Judah by Tamar his daughter-in-law; that all the Jewish nation was from these three sons of Judah, is evident from the list of the sons and grandsons of Jacob who came with him into Egypt,

Gen. xlvi. 12; also from their classification according to their families, spoken of in Moses, "The sons of Judah were according to their families; to *Shelah*, the family of the Shelanites; to *Pharez*, the family of the Pharzites; to *Zarah*, the family of the Zarhites," Numb. xxvi. 20; 1 Chron. iv. 21. Hence it is evident what was the origin of that nation; a third part was from the Canaanitish mother, and two thirds from the daughter-in-law, consequently all from an illegitimate bed, for marriages with the daughters of the Canaanites were severelly prohibited, as may appear from Gen. xxiv. 3; Exod. xxxiv. 16; Deut. vii. 3; 1 Kings xi. 2; Ezra ix. and x.; and to lie with a daughter-in-law was a capital crime, as is evident from these words in Moses, "If a man lie with *his daughter-in-law*, both of them shall surely be put to death: they have wrought confusion, their bloods shall be upon them," Levit. xx. 12. Judah's referring this deed with his daughter-in-law to the law concerning the husband's brother (in which an ordinance is made respecting the brother, but in no wise respecting the father, as is evident from verse 26 of this chapter), implies, that the sons of Tamar should be acknowledged for the sons of Er the first-born, who was born of the Canaanitish mother, and was evil in the eyes of Jehovah, and on that account was made to die, verse 7; for they who were first-born, in consequence of the ordinance relating to the brother-in-law, were not his by whom they were conceived, but his whose seed they raised up, as is evident from Deut. xxv. 5, 6, and also from verses 8 and 9 of this chapter. Moreover, they who were born of Tamar, were born by whoredom; for Judah supposed, when he entered in unto her, that she was a whore, verses 15, 16, 21; hence it is manifest whence and what the origin of the Jewish nation was, and that they spake from a lie when they said, "We were not born from whoredom," John viii. 41. What this origin involves and represents, is evident from what follows, viz., that their interiors were similar, or had a like origin; Judah's marrying a Canaanite, involves an origin from evil derived from the false of evil, for this is signified in the internal sense by the daughter of a man, a Canaanite; his lying with his daughter-in-law, involves and represents damnation derived from falsified truth grounded in evil, for whoredom in the Word throughout signifies the falsification of truth, see n. 3708. Evil derived from the false of evil, is evil of the life derived from a false doctrinal tenet, which has been hatched from the evil of self-love, that is, from those who are in that evil, and confirmed by the sense of the letter of the Word; such is the origin of evil appertaining to the Jewish nation, and such is the origin of evil with some in the Christian world, especially with those who in the Word are understood by Babylon. This evil is such, that

it shuts up every way to the internal man, insomuch that there cannot be any thing of conscience formed therein; for the evil which a man does, grounded in a false doctrinal tenet, he believes to be good because he believes it is true, and thus he does it from a principle of lawfulness, of freedom, and of delight; hence heaven is so closed to him, that it cannot be opened. The quality of this evil may be best explained by an example. With those who, from the evil of self-love, believe that it is only a single nation which Jehovah hath chosen, and that all the rest of mankind are respectively slaves, and so vile that they may be slain at pleasure, and be cruelly treated, and likewise when they confirm this from the sense of the letter of the Word, as the Jewish nation believed, and as at this day also the Babylonish nation believes, in this case whatsoever evil, grounded in this false doctrinal tenet and in the rest of the doctrinal tenets which are built on this as a foundation, is done by them, is evil grounded in the false of evil, and destroys the internal man, and precludes the possibility of any conscience being formed therein: for these are they who are spoken of in the Word, and are said to be in bloods, inasmuch as they exercise a cruel rage against the whole human race who do not adore their articles of faith, and thereby them, and do not offer their gifts upon their altars. To take also another example: with those who, from the evil of self-love and the love of the world, believe that any one shall be the Lord's vicar on earth, and that he has the power of opening and shutting heaven, thus of bearing rule over the minds and consciences of men, and who confirm this false tenet from the sense of the letter of the Word, in this case whatsoever evil they do under the influence of such a faith, is an evil grounded in the false of evil, which in like manner destroys the internal man with those who from that evil claim that power to themselves, and so bear rule: and it destroys to such a degree, that they no longer know what the internal man is, nor that any one has conscience; consequently they no longer believe that there is any life after death, nor that there is a hell, nor a heaven, howsoever they speak on those subjects. This evil, as to its quality, cannot be distinguished from other evils by men in the world, but in the other life it is known by the angels as in clear day; for in that life evils and falses appear such as they are, and whence they are, as to their peculiar discriminations, which are innumerable; the hells also are distinct according to the genera and species of those evils and falses. Of these innumerable discriminations man scarcely knows any thing, he only believes that evil is, but he does not know what is its quality; and this for this single reason alone, because he does not know what good is; and he does not know what good is, because he

does not know what charity is; if he had known the good of charity, he would also have known its opposites, or evils, with their discriminations.

4819. "And her name was Shuah."—That hereby is signified quality, appears from the signification of *names*, as denoting quality, see above, n. 4817; in the present case, the quality of evil derived from the false of evil, see also above, n. 4818.

4820. "And he took her, and came in unto her."—That hereby is signified that the tribe of Judah conjoined itself with evils derived from the falses of evil, appears from the signification of *taking her*, viz., for a woman, and of *coming or entering in unto her*, as denoting to be conjoined, of which we have spoken occasionally above; for in the internal sense, marriages represent the conjunction of good and truth, because they are thence derived, n. 2727 to 2759, but in the opposite sense the conjunction of evil and false; in the present case the conjunction of the tribe of Judah with those principles, for it is spoken of Judah, by whom the tribe named from him is signified, as may be seen above, n. 4815. It is not here said that he took her for a wife, but only that he took her, and came in unto her, because the copulation was illegitimate, n. 4818, and also because it was hereby tacitly declared that it was not a marriage, but whoredom, thus that the sons born of her were also born of whoredom; neither is the conjunction of evil with false any thing else. Her being afterwards called his wife, in these words, "and the days were multiplied, and the daughters of Shuah the wife of Judah died," verse 12, will be noted below.

4821. Ver. 3. "And she conceived, and bare a son."—That hereby is signified, that hence came the false of the church, appears (1.) from the signification of *conceiving and bringing forth*, as denoting to acknowledge in faith and act, see n. 3905, 3915, 3919; and (2.) from the signification of *son*, as denoting the truth of the church, but in the opposite sense the false, see n. 489, 491, 533, 1147, 2623, 3373, 4257; hence by her conceiving and bearing a son, is here signified, that the church amongst the tribe of Judah acknowledged the false in faith and act. The reason why by this son is signified the false of the church, is, because he was the first-born, and by the first-born in the ancient churches was signified the truth of faith, n. 352, 3325, thus in the opposite sense the false, as also the first-born of men and of other things in Egypt, n. 3325. That it is not truth which is signified, but the false, is evident from what presently follows, for it is said, "Er, Judah's first-born, was evil in the eyes of Jehovah; and Jehovah caused him to die," verse 7; the name of this son Er also involves this quality, as the name of the second son Onan involves his quality likewise, viz., iniquitous or evil.

4822. "And he called his name Er."—That hereby is sig

nified its quality, appears from the signification of *calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, viz., the quality of the false of the church, spoken of just above, n. 4821. It is said the quality of the false, because falses differ from each other, as also do truths; insomuch that it is scarcely possible to enumerate their genera, and every genus of the false has its own peculiar quality, whereby it is distinguished from every other. Common falses are those which prevail with the depraved in every church, and this false is varied with every one in the church according to his life; the false which prevailed in the Jewish church, and which is here treated of, was derived from the evil of self-love, and thence of the love of the world, see n. 4818.

4823. Ver. 4. "And she conceived again, and bare a son."—That hereby is signified evil, appears from the signification of *son*, as denoting truth, and also good, see n. 264, thus in the opposite sense false, and also evil, but evil which is derived from false; this evil in its essence is false, because it is thence derived; for he who does evil from a false doctrinal tenet, does that which is false, but as it is in act, it is called evil. That by the first-born is signified false, and by this latter son, evil, is evident from this consideration, that it is related that this latter did evil in act, viz., that he destroyed seed to the earth, that he might not give seed to his brother; *and the thing which he did was evil in the eyes of Jehovah; and he caused him also to die*, verses 9 and 10; that this evil was derived from false, is also manifest in the same passage; moreover in the ancient churches, by the second-born was signified the truth of faith in act, in this case therefore the false in act, that is, evil. That evil is signified by this son, may also appear from this consideration, that the first-born Er was named by the father or Judah, but this son Onan by the mother the daughter of Shuah, as may be seen in the original tongue; for in the Word, by man (*vir*) is signified the false, and by woman the evil thereof, see n. 915, 2517, 4510; by the daughter of Shuah is signified evil, see n. 4818, 4819; wherefore, as Er was named by the father, by him is signified the false, and as Onan was named by the mother, by him is signified evil; for the former was, as it were, the son of the father, but the latter the son of the mother. In the Word, frequent mention is made of man (*vir*) and wife, and also of husband and wife; when mention is made of man and wife, by man is signified truth, and by wife good; and in the opposite sense by man, false, and by wife, evil: but when mention is made of husband and wife, by husband is signified good, and by wife truth; and in the opposite sense by husband, evil, and by wife, false. The ground of this arcanum is this: in the celestial church, the husband was in good, and the wife in the truth of that good; but in the spiritual church, the man (*vir*)

is in truth, and the wife in the good of that truth; and they also actually are and were so, for the interiors with man underwent this change. Hence it is, that wheresoever celestial good and consequent celestial truth are treated of in the Word, mention is made of husband and wife; but where spiritual good and consequent spiritual truth are treated of, mention is made of man (*vir*) and wife, or rather man and woman: from this circumstance, as also from the expressions themselves, it is known what good and what truth are treated of in the Word, in its internal sense. This also is the reason why it has been said throughout this work, that marriages represent the conjunction of good and truth, and of truth and good; conjugial love also derives its origin from that conjunction, amongst the celestial from the conjunction of good with truth, and amongst the spiritual from the conjunction of truth with good; marriages also actually correspond to those conjunctions. From these considerations it is manifest what is involved in this circumstance, that the father called the first by name, and the mother the second, and also the third, as is plain from the original tongue, viz., the father called the first by name, because by him was signified the false; and the mother called the second by name, because by him was signified evil.

4824. "And she called his name Onan."—That hereby is signified the quality of the evil spoken of above, n. 4823, appears from the signification of *calling a name*, as denoting quality, see n. 4822; Onan signifies and involves the quality of that evil.

4825. Ver. 5. "And she added yet, and bare a son."—That hereby is signified the idolatrous [principle], appears from the signification of *son* in this case, as denoting the idolatrous, for they who were born before signified the false and evil, n. 4821, 4823; hence it follows that the third denotes the idolatrous, for the false and evil each produces it, and is in it. This son was the only survivor of the three that were born to Judah by the Canaanitess, and from him came a third part of the Jewish nation, which, according to what is here implied in the internal sense, derived its origin from the idolatrous. That this nation was most prone to idolatry, is manifest from the historicals and propheticals of the Word, according to the sense of the letter; that it was continually idolatrous, is evident from the internal sense. For idolatry consists not only in worshipping idols, graven images, and other gods, but also in worshipping external things without internal; in this respect that nation has been continually idolatrous; for they adored external things alone, and altogether removed internal things, not being even willing to have any knowledge of the latter. They had indeed holy things amongst them, as the tent of the assembly with the ark, the propitiatory therein, the tables on which were the loaves, the

candlestick, and incenses; and out of the tent the altar, on which were offered burnt-offerings and sacrifices, which were all called holy, and the inmost of the tent the holy of holies, and likewise the sanctuary; there were also amongst them the garments of Aaron and of their high priests, which were called the garments of holiness, for there was the ephod with the breastplate, in which was the Urim and Thummim, with several things besides. Nevertheless, those things were not holy in themselves, but because they represented holy things, viz., the divine celestial and spiritual things of the Lord's kingdom, and the Lord Himself: still less were they holy from the people amongst whom they were, for that people was not at all affected by the internal things which were represented, but only by the external; and to be affected only by external things is idolatrous, for it is to worship wood and stone, and also the gold and silver with which they are covered, from a phantasy that they are holy in themselves; such was that nation, and such also it is at this day. Nevertheless, amongst such there might be the representative of a church, because that which is representative does not respect the person, but the thing, see n. 665, 1097, 3670, 4208, 4281, 4288; hence also the worship did not make them blessed and happy in the other life, but only prosperous in the world so long as they persisted in the representatives, and did not turn aside to the idols of the nations, and thereby become openly idolaters, for in such case nothing of the church could any longer be represented amongst that nation: these now are the things which are meant by the idolatrous [principle], signified by the third son of Judah by the Canaanitess. This idolatrous principle had derived its origin with that nation from their internal idolatrous principle; for they were principled in self-love and the love of the world above all other nations, see n. 4459, 4750; and they who are principled in self-love and the love of the world, are in internal idolatry, for they worship themselves and the world, and perform holy duties for the sake of self-adoration and of self-gain, that is, with a view to self as an end; not with a view to the Lord's church and kingdom as an end, thus not with a view to the Lord.

4826. "And called his name Shelah."—That hereby is signified quality, appears from the signification of *calling a name*, as denoting quality, concerning which see above, where the two former sons of Judah, Er and Onan, are treated of, n. 4822, 4824. The quality of the idolatrous principle is what is signified by Shelah; for there are several idolatrous principles, there is the external and the internal, and each in general is the worship of false and evil.

4827. "And he was in Chezib when she bare him."—That hereby is signified state, appears (1.) from the signification of *Chezib*, as denoting a state, viz., of the idolatrous principle

signified by Shelah, in which the Jewish nation was; and (2.) from the signification of *bearing* (bringing forth), as denoting to be conjoined in act, see n. 3905, 3915, 3919; and as the conjunction was with the evil which is in the idolatrous principle, it is said that *she* called his name Shelah, as is evident from the original tongue; for by her, viz., the daughter of Shuah, is signified evil derived from the false of evil, n. 4818, 4819.

4828. Verses 6 to 10. *And Judah took a woman for Er his first-born, and her name was Tamar. And Er, Judah's first-born, was evil in the eyes of Jehovah; and Jehovah caused him to die. And Judah said unto Onan, Come unto thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother. And Onan knew that the seed was not for himself: and it came to pass, when he went in unto his brother's wife, he destroyed to the earth, that he might not give seed to his brother. And the thing which he did was evil in the eyes of Jehovah; and he caused him also to die.* And Judah took a woman, signifies a church for his posterity: for Er his first-born, signifies the false of faith: and her name was Tamar, signifies the quality of the church, that it was a church representative of spiritual and celestial things: and Er, Judah's first-born, was evil in the eyes of Jehovah, signifies that he was in the false of evil: and Jehovah caused him to die, signifies that there was no representative of the church: and Judah said unto Onan, signifies to preserve a representative of the church: Come unto thy brother's wife, and perform the duty of a husband's brother unto her, signifies that he should continue it: and raise up seed to thy brother, signifies lest the church should perish: and Onan knew that the seed was not for himself, signifies aversion and hatred: and it came to pass, when he went in unto his brother's wife, he destroyed to the earth, signifies what is contrary to conjugial love: that he might not give seed to his brother, signifies that thereby there might be no continuation: and the thing which he did was evil in the eyes of Jehovah, signifies that it was contrary to divine order: and he caused him also to die, signifies that there was also no representative of the church.

4829. Ver. 6. "And Judah took a woman."—That hereby is signified a church for his posterity, appears from the representation of *Tamar*, who is here the woman, as denoting the church treated of in the sequel. That it was for the posterity of Judah, is signified by his taking her for Er his first-born, that hence he might have descendants.

4830. "For Er his first-born."—That hereby is signified the false of faith, appears (1.) from the representation of *Er*, as denoting the false, see n. 4821, 4822; and (2.) from the signification of *first-born*, as denoting faith, see n. 352, 3325, 4821.

4831. "And her name was Tamar."—That hereby is sig-

nified the quality of the church, that it was a church representative of spiritual and celestial things, appears from the signification of *name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, in the present case the quality of the church, because by Tamar in this chapter is represented the church, and indeed a church representative of spiritual and celestial things, which was to be established amongst the posterity of Judah; that by Tamar this church is represented, is evident from what follows. The subject treated of in this chapter throughout in the internal sense is the Jewish church, that it should become representative of the spiritual and celestial things of the Lord's kingdom, as the ancient church, and this not only in the external form, but also in the internal; for a church is not a church from externals, that is, from rituals, but from internals, for these latter are essential, the former only formal. But the posterity of Jacob was such, that they were not willing to receive internal things; therefore amongst them the ancient church could not be raised up, but only the representative of that church, n. 4307, 4444, 4500; the internal of the church here is Tamar; and the external, Judah with the three sons by the Canaanitish woman.

4832. Ver. 7. "And Er, Judah's first-born, was evil in the eyes of Jehovah."—That herein is signified that he was in the false of evil, appears from the representation of *Er*, and the signification of *first-born*, as denoting the false of faith, see just above, n. 4830; that this false was the false of evil, is evident from what was said above, n. 4818; but with this son such a false of evil, that not even the representative of a church could be instituted amongst any of the posterity derived from him, wherefore it is said that he was evil in the eyes of Jehovah, and Jehovah caused him to die. The false of evil, that is, false doctrinal grounded in evil of life, prevailed in that whole nation from its first origin, especially from Judah; but with one son of Judah otherwise than with another, and it was foreseen which might be serviceable, and that neither that which prevailed with Er the first-born, nor with Onan the second-begotten, could be serviceable, but that which prevailed with Shelah; wherefore the former two were extinguished, and the latter preserved. That the false of evil prevailed in that whole nation from its first origin, is described manifestly in Moses in these words, "*He hath corrupted to himself*, not his sons; the spot is theirs: *they are a perverse and crooked generation*. . . . When Jehovah saw, he reprobated through indignation his sons and his daughters; and he said, I will hide my faces from them, I will see what *their end will be*; for they are a *generation of perversities*, sons in whom is no faithfulness. . . . I will add evils upon them; I will consume my arrows in them. They are exhausted with hunger, and devoured with burning coals, and with bitter de-

struction. . . . *A nation destroyed by counsels*, and there is no understanding in them. . . . *Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, clusters of bitternesses to them: their wine is the poison of dragons, and the cruel gall of asps.* Is not it stored up with me, sealed in my treasures? . . . The day of their destruction is near, and the things which shall befall them hasten on," Deut. xxxii. 5, 19, 20, 23, 24, 28, 32 to 35. By those words, in the internal sense, is described the false of evil in which that nation was principled, and that it was rooted in them.

4833. "And Jehovah caused him to die."—That hereby is signified, there would be no representative of the church, appears from the signification of *dying*, as denoting to cease to be such, see n. 494, also denoting an end of representation, n. 3253, 3259, 3276. In the present case, therefore, it denotes that there would be no representative of the church amongst any posterity derived from him, according to what was said just above, n. 4832.

4834. Ver. 8. "And Judah said unto Onan."—That hereby is signified, to preserve a representative of the church, appears from the things which follow, for these latter regard the former; for he said, that he might perform the duty of a husband's brother for his deceased brother; by which was represented the conservation and continuation of the church, of which we shall now proceed to speak.

4835. "Come unto thy brother's wife, and perform the duty of a husband's brother unto her."—That hereby is signified that he should continue the representative of the church, appears from the signification of *coming or entering-in to the wife of a brother, and performing the duty of a husband's brother unto her*, as denoting to conserve and continue that which is of the church. The commandment in the Mosaic law, that if any one died childless, his brother should take the widow to wife, and raise up seed to his brother, and that the first-born should be called by the name of the deceased brother, but the rest of the sons should be his, this was called the duty of the husband's brother (*leviratus*). This ordinance was not any thing new in the Jewish church, but it was in use before, as appears from the following considerations: that the case was the same with several ordinances which were commanded to the Israelites by Moses, as that they should not take wives of the daughters of the Canaanites, and that they should marry each within his own family, Gen. xxiv. 3, 4; xxviii. 1, 2. From these and several other cases it is evident that there had been a church before, in which such things had been ordained, as were afterwards promulgated and enjoined to the sons of Jacob. That altars and sacrifices also had been in use from ancient time, is evident from Genesis viii. 20, 21; xxii. 3, 7, 8, 13; hence it is plain that the

Jewish church was not any new church, but that it was a resuscitation of the ancient church which had perished. What the law of the duty of the brother-in-law had been, is evident from Moses, "If brethren dwell together, and one of them die, and have no son, the wife of the deceased shall not marry abroad to a strange man: her husband's brother shall go in unto her, and take her to himself to wife, and thus shall perform the duty of a husband's brother unto her. In this case it shall be, that the first-born whom she shall bear, shall stand upon the name of his deceased brother, that his name be not blotted out from Israel. But if the man (*vir*) shall not be willing to marry his brother's wife, his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuses to raise up unto his brother a name in Israel, he will not perform to me the duty of a husband's brother. Then the elders of his city shall call him, and speak unto him: and if he shall stand and say, I like not to take her; his brother's wife shall come near unto him in the eyes of the elders, and shall draw his shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall it be done unto the man (*vir*) who doth not build up the house of his brother. Whence his name shall be called in Israel, The house of him that is stripped of his shoe," Deut. xxv. 5 to 10. He who does not know what the duty of the husband's brother represents, cannot believe otherwise than that it was only for the sake of preserving a name, and thence of inheritance; but the preservation of a name and of inheritance was not of such consequence that on that account the brother should contract marriage with the sister-in-law; the law therefore was enjoined, that by it the conservation and continuation of the church might be represented; for marriage represented the marriage of good and truth, that is, the celestial marriage, consequently also the church: for the church is such by virtue of the marriage of good and truth, and when it is in this marriage, it makes one with heaven, which is the celestial marriage itself. And as marriage has this representation, therefore sons and daughters represented and signified truths and goods; wherefore, to be childless signified a deprivation of good and truth, thus that there was no longer any representative of the church in that house, consequently that it was out of communion; moreover a brother represented consanguineous good, to which the truth represented by the wife the widow might be conjoined: for truth, to be truth which has life and produces fruit, and thereby continues of the church, cannot be conjoined to any other than its own and consanguineous good. This is perceived in heaven by the duty prescribed to the husband's brother. The brother's wife drawing the shoe from off his foot, and spitting in his face, in case he refused to perform the duty of a husband's brother,

signified, that he was as one without external and internal good and truth, who would destroy the things of the church, for shoe denotes the external, n. 1748, and face the internal, n. 1999, 2434, 3527, 4066, 4796; hence it is evident, that by the duty of the husband's brother was represented the conservation and continuation of the church. But when the representatives of internal things ceased by the coming of the Lord, the above law was abolished; the case herein is like that of the soul or spirit of man and his body; the soul or spirit of a man is his internal, and the body is the external; or what is the same thing, the soul or spirit is the very effigy of the man, but the body is its representative image; when the man rises again, the representative image or his external, which is the body, is put off, for then he is in the internal or in the very effigy itself. The case herein is also like that of a person in darkness, and who thence sees the things which are of the light; or, what is the same thing, like that of a person who is in the light of the world, and from that light sees the things which are of the light of heaven; for the light of the world, in respect to that of heaven, is as darkness. In darkness, or in the light of the world, the things of the light of heaven do not appear such as they are in themselves, but as in a representative image, like the mind of man in his face; wherefore, when the light of heaven appears in its clearness, the darkness or representative images are dissipated; this was effected by the Lord's coming.

4835½. "And raise up seed to thy brother."—That hereby is signified lest the church should perish, appears from the signification of *seed*, as denoting truth grounded in good, or the faith of charity, see n. 1025, 1447, 1610, 1940, 2848, 3310, 3373, 3671; the like also is signified by the first-born, who was to stand upon the name of the deceased brother, n. 352, 367, 2435, 3325, 3494. To raise up that seed to a brother, is to continue that which is of the church, according to what was said just above, n. 4834, thus that the church should not perish.

4836. Ver. 9. "And Onan knew that the seed was not for himself."—That hereby is signified aversion and hatred, appears from the representation of *Onan*, as denoting evil, see n. 4823, 4824; and whereas not to give seed to the brother, or to perform the duty of a husband's brother, denotes not to will the good and truth of the church and its continuation (n. 4834), hence by the above words is signified aversion and hatred; for evil is nothing else but aversion and hatred against the good and truth of the church.

4837. "And it came to pass, when he went in unto his brother's wife, he destroyed to the earth."—That hereby is signified what is contrary to conjugial love, appears from the following considerations. By Er, Judah's first-born, is described the false of evil, in which the Jewish nation was first

principled; and by Onan the second-begotten, the evil derived from the false of evil, in which that nation was afterwards principled; and by Shelah the third son, the idolatrous principle thence derived, in which they were afterwards continually principled; see n. 4826. Evil derived from the false of evil is described by that which Onan did, viz., that he was not willing to give seed to his brother, but destroyed to the earth; this signifies what is contrary to conjugial love, because by the conjugial principle in the internal sense is understood that which is of the church; for the church is the marriage of good and truth, to which evil grounded in the false of evil is altogether contrary; that is to say, they who are principled in such evil are contrary to that marriage. That this nation had no conjugial principle, whether it be understood in a spiritual or a natural sense, is manifest from this consideration, that they were permitted to have more wives than one; for where the conjugial principle as understood in a spiritual sense has place, that is, where the good and truth of the church, consequently where the church is, this is in no wise permitted; for the genuine conjugial principle cannot be given except amongst those with whom the church or kingdom of the Lord is, and amongst these only between two, see n. 1907, 2740, 3246. Marriage between two, who are principled in genuine conjugial love, corresponds to the heavenly marriage, to the conjunction of good and truth; the husband corresponding to good, and the wife to the truth of that good; also when they are in genuine conjugial love, they are in that marriage; wherefore where the church is, it is not permitted in any wise to marry more wives than one; but as there was not a church amongst the posterity of Jacob, but only the representative of a church, or the external of a church without its internal (n. 4311, 4500), therefore it was permitted amongst them. Moreover, the marriage of one husband with several wives would present in heaven an idea or image as if one good might be conjoined with several truths which do not agree amongst each other, and thus that good would be none; for good becomes none from non-concordant truths, inasmuch as it has its quality from truths and their concordance amongst themselves. It would also present an image as if the church was not one, but several, and these distinct one amongst another according to the truths of faith, or doctrinals; when yet it is one when good is the essential therein, and it is qualified and as it were modified by truths: the church is the image of heaven, for it is the Lord's kingdom in the earths. Heaven is distinguished into many general societies, and into lesser societies subordinate thereto; but still they are one by good, the truths of faith being there according to the good with which they are congruous, for they have respect to good, and are from it. If heaven was distinguished according

to the truths of faith, and not according to good, there would be no heaven, for there would be no unanimity, inasmuch as they could not have from the Lord one principle of life or one soul; this is given only in good, that is, in love to the Lord, and in love towards the neighbour; for love conjoins all, and when the love of good and of truth is in every individual, there is a common principle which is from the Lord, thus the Lord, who conjoins all. The love of good and truth is what is called love towards the neighbour, for the neighbour is he who is principled in good and thence in truth, and in the abstract sense is the good itself and its truth. From these considerations it may be evident, why marriage within the church is between one husband and one wife; and why it was permitted to the descendants of Jacob to marry several wives; and that this was on account of there being no church amongst them, and consequently the representative of a church could not be established amongst them by marriages, because they were in a principle contrary to conjugial love.

4838. "That he might not give seed to his brother."—That hereby is signified, that thus there might be no continuation, appears from the signification of *giving seed to a brother*, or of performing the duty of the husband's brother, as denoting to continue that which is of the church, see n. 4834; hence by not giving seed to his brother, is signified that thus there would be no continuation.

4839. Ver. 10. "And the thing which he did was evil in the eyes of Jehovah."—That hereby is signified that it was contrary to divine order, appears from the signification of *evil in the eyes of Jehovah*, or of evil against Him, as denoting what is contrary to the order which is from Him. This also appears from the deed, and from the ordinance concerning the duty of a husband's brother, viz., that the brother's wife should draw the shoe from off his foot, and should spit in his face, and that his name should be called in Israel, The house of him that is stripped of his shoe, Deut. xxv. 8, 9, 10, whereby was signified, that he was without external and internal good; and they who are without good, and thence in evil, are contrary to divine order. All evil which springs or flows forth from evil interiorly, that is, from the intention or end of evil, such as was this of Onan, is contrary to divine order, but that which does not spring from evil interiorly, sometimes appears as evil, but still is not evil, if the end be not evil; for the end intended qualifies every act, inasmuch as the life of man is in the end he intends, for what he loves and thence thinks, he has for an end; the life of his soul is nothing else. That evil is contrary to divine order, and good according thereto, may be known to every one; for the divine order is the Lord Himself in heaven, as the Divine Good and Truth from Him constitute order, insomuch that they

are order; the divine good being its essential, and the divine truth its formal. When the divine order is represented in form, it appears as a man; for the Lord, from Whom it is, is the Sole Man, see n. 49, 288, 477, 565, 1871, 1894, 3638, 3639; and so much as angels, spirits, and men have from Him, that is, so much as they are in good and hence in truth, thus so much as they are in His divine order, so much they are men. Hence it is, that the universal heaven represents one man, which is called the Grand Man, and that all and each of the things appertaining to man correspond thereto, as has been shown at the close of the chapters: hence also it is, that all the angels in heaven appear in the human form; and on the other hand, the evil spirits in hell appear indeed amongst themselves from phantasy as men, but in the light of heaven as monsters, more direful and horrible according to the evil in which they are principled, n. 4533, and this because evil itself is contrary to order, thus contrary to the human form; for, as was said, divine order, when represented in form, appears as a man.

4840. "And he caused him also to die."—That hereby is signified that there was also no representative of the church, appears from what was shown above, n. 4833, where the like words occur.

4841. Verse 11. *And Judah said to Tamar his daughter-in-law, Remain a widow at thy father's house, until Shelah my son be grown up: (for he said, Lest peradventure he die also, as his brethren.) And Tamar went and remained at the house of her father.* And Judah said, signifies in general the posterity of Jacob, specifically that which was derived from Judah: to Tamar his daughter-in-law, signifies the church representative of spiritual and celestial things, which is called daughter-in-law from truth: Remain a widow at thy father's house, signifies alienation from himself: until Shelah my son be grown up, signifies until the time: for he said, signifies thought: Lest peradventure he die also, as his brethren, signifies fear lest he should perish: and Tamar went, and remained at her father's house, signifies alienation from himself.

4842. Ver. 11. "And Judah said."—That hereby is signified in general the posterity of Jacob, specifically that which was derived from Judah, appears from the signification of *Judah*, in the proximate sense, as denoting the nation which was from Jacob, and specifically the nation which Jacob had from Judah, as was also shown above, n. 4815. In the Word indeed a distinction is made between Judah and Israel, and in the historical sense by Judah is meant the tribe of Judah, and by Israel the ten tribes which were separated from that tribe; but in the internal or spiritual sense, by Judah is represented the celestial principle or good of the church, and by Israel the spiritual principle or truth of the church; but in the opposite sense,

by Judah, the evil of the church, and by Israel the false of the church, wheresoever those principles prevailed, whether amongst the Jews or amongst the Israelites. For the internal or spiritual sense of the Word is universal, and does not distinguish the tribes like the external or historical sense; hence it is that by Judah in the proximate sense is signified all the nation which was from Jacob, and specifically that portion which Jacob had from Judah.

4842. "To Tamar his daughter-in-law."—That hereby is signified the church representative of spiritual and celestial things, which is called daughter-in-law from truth, appears (1.) from the representation of *Tamar*, as denoting the church representative of spiritual and celestial things, concerning which see above, n. 4831; and (2.) from the signification of *daughter-in-law*, as denoting the spiritual principle or truth of the church. The reason why daughter-in-law has this signification, is, because all things relating to marriage, and all who were derived from marriage, represented such things as are of the heavenly marriage, see above, n. 4837; consequently which are of good and truth, for these are of the heavenly marriage; hence, in the Word, husband signifies good, and wife truth, also sons and daughters signify the goods and truths thence derived; hence also daughter-in-law, as being the wife of a son as a new husband, signifies the truth of the church conjoined to good; and so forth. But these significations have a difference in respect to those who are of the celestial church, and those who are of the spiritual church; for in the spiritual church the husband is called man (*vir*) and signifies truth, and the wife woman and signifies good, see above, n. 4823. That by daughter-in-law, in the internal sense of the Word, is signified the truth of the church adjoined to its good, consequently in the opposite sense the false of the church adjoined to its evil, may also appear from the passages of the Word where it is mentioned; as in Hosea, "They sacrifice upon the heads of the mountains, and burn incense upon the hills, under the oak, the poplar, and the strong oak, because the shade thereof is good; therefore your daughters commit whoredom, and your *daughters-in law* commit adultery. Shall I not visit upon your daughters because they commit whoredom, and upon your *daughters-in-law*, because they commit adultery?" iv. 13, 14; the subject there treated of is the worship of evil and of false, the former is signified by sacrificing on the heads of the mountains, and the latter by burning incense on the hills; the life of evil is signified by the daughters committing whoredom; and the doctrine of the false which gives birth to the life of evil, by the daughters-in-law committing adultery; that adulteries and whoredoms in the Word signify the adulterations of good and the falsifications of truth, may be seen, n. 2466, 2729, 3399; in the

above passage, therefore, daughters-in-law denote the affections of the false. So in Micah, "The great one speaks the perversity of his soul; and he warps it aside. Their good one is as a thorn; the right one as a bramble bush. . . . *The son dishonoureth the father, the daughter riseth up against the mother, the daughter-in-law against the father-in-law; a man's enemies are they of his own house*," vii. 3, 4, 6; the subject here treated of is the false derived from evil, in which the church is principled in the last time when it is vastated; in the proximate sense, in which the Jewish church was principled; the daughter rising up against the mother, signifies that the affection of evil was contrary to truth; and the daughter-in-law against the father-in-law, that the affection of the false was contrary to good. Inasmuch as the case is similar with the man who is in temptations (for in these there is a combat of evil against truth, and of false against good, spiritual temptations being nothing else but vastations of the false and evil appertaining to man), therefore temptations or spiritual combats are described by the Lord in nearly the like words in Matthew, "Jesus said, Think not that I am come to send peace upon earth; I came not to send peace, but a sword. For I came to set *a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household*," x. 34, 35, 36. These words, like those of the prophet just above quoted, signified the vastation of the church; but here they signify the temptation of those who are of the church, because, as was said, temptations are nothing else than vastations, or removals of evil and false; on which account also, both temptations and vastations are signified and described by inundations of waters and by floods, see n. 705, 739, 756, 907; here, therefore, the daughter against the mother denotes also the affection of evil against truth, and the daughter-in-law against the mother-in-law denotes the affection of the false against good; and as evils and falses, with the man who is in temptation, are within, or his own, they are called "*they of his own household*" (*domestici*): therefore it is said, "A man's foes shall be they of his own household." That temptations are thus described in the above passage, is evident from this consideration, that it is said He came not to send peace upon earth, but a sword; for by a sword is signified truth combating, and in the opposite sense the false combating, n. 2799, 4499; when yet He came to give peace, John xiv. 27; xvi. 43; that they are temptations which are so described, is evident from what follows in the same chapter, "Whosoever taketh not up his cross, and followeth after me, is not worthy of me," verse 38. In like manner in Luke, "Think ye that I am come to give peace on the earth? I tell you, Nay; but division: for henceforth there shall be five in one house divided, three

against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; *the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law*," xii. 51, 52, 53. From these considerations it is also manifest, that by father, mother, son, daughter, daughter-in-law, mother-in-law, are signified such things as are derived from the heavenly marriage, viz., goods and truths in their order; and also the opposite principles; as likewise in Mark, "Jesus said, There is no man who forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive hundred-folds now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life," x. 29, 30; he who is not acquainted with the internal sense of the Word, will believe that by house, brethren, sisters, father, mother, wife, children, lands, such are signified literally: but they are such things as appertain to man, being proper to him, which he is to forsake, and in their stead he is to receive the spiritual and celestial things of the Lord, and this by temptations, which are there meant by persecutions: every one may see, that if he forsakes a mother, he is not to receive mothers, in like manner neither brethren nor sisters.

4844. "Remain a widow at thy father's house."—That hereby is signified alienation from himself, may appear from this consideration, that hereby he was willing that she should recede, and no longer return to himself; he said indeed, that she should remain there until Shelah his son was grown up, nevertheless he thought that she should not be given to Shelah his son, for he said within himself, Lest peradventure he die also, as his brethren; and the fact also proved it, as is evident from verse 14, "Tamar saw that Shelah was grown up, and she was not given unto him for a woman." Hence now it follows, that by the above words is signified that he alienated her from himself; that is, in the internal sense, the church representative of spiritual and celestial things, which is represented by Tamar, n. 4811, 4831, from the Jewish church, represented by Judah; for they could not agree together, because Judaism was only the representative of the church, but not a representative church, n. 4307, 4500, for it acknowledged the external without the internal. A widow also signifies the truth of the church without its good, because in the representative sense a wife signifies truth, and a husband good, n. 4824, 4843; wherefore a wife without a husband is the truth of the church without its good, by whom, when it is said that she should remain in the house of her father, is signified that the truth of the church would be alienated, and also that it would not be

received in his house; neither could the Jewish nation receive it, because they were not principled in good, but in evil. Frequent mention is made of widow in the Word, and he who is unacquainted with the internal sense, cannot believe otherwise than that by a widow is signified a widow; but by a widow, in the internal sense, the truth of the church without good is there signified, that is, they who are in truth without good, and yet desire to be in good, consequently who love to be led by good; husband is the good which should lead; such in the ancient church were understood in the good sense by widows, whether they were women or men (*viri*). For the ancient church distinguished the neighbour, towards whom they were to exercise charity, into several classes; some they called poor, others miserable and afflicted, bound and in prison, blind and lame, sojourners, orphans, and widows, and according to their qualities they dispensed works of charity; their doctrinals instructed them in this respect, being the only doctrinals with which that church was acquainted. Wherefore they who lived at that time, both taught and wrote according to their doctrinals; consequently when they spake of widows, they meant no other than such as were in truth without good, and still desired to be led by good. Hence also it is evident, that the doctrinals of the ancient church taught those things which related to charity and the neighbour, and their knowledges and scientifics were for the purpose of knowing what external things signified, for the church was representative of spiritual and celestial things; therefore the spiritual and celestial things, which were represented and signified, were what they learnt by doctrinals and sciences. But these doctrinals and scientifics are at this day altogether obliterated, and indeed to such a degree, that it is not known that they ever existed; for in their place the doctrinals of faith succeeded, which, if they be widowed and separated from the doctrinals of charity, teach almost nothing; for the doctrinals of charity teach what good is, and the doctrinals of faith what truth is, and to teach truth without good is to walk as one who is blind, for good teaches and leads, and truth is taught and led; between those two doctrinals the difference is as great as between light and darkness; unless the darkness be illustrated by the light, that is, unless truth be illustrated by good, or faith by charity, there is nothing but darkness. Hence it is, that no one knows from intuition, consequently neither from perception, whether truth be truth, but only from doctrine imbibed in childhood and confirmed in adult age; hence also it is, that churches so much disagree, and one calls that true which another calls false, and they in no wise accord with each other. That by widows, in a good sense, are signified they who are in truth without good, but who still are desirous to be led by good, may appear from the passages

in the Word where widows are mentioned; as in David, "Jehovah who executeth judgment for the *oppressed*, who giveth bread to the *hungry;* Jehovah who looseth the *bound;* Jehovah who openeth the blind; Jehovah who raiseth *them that are bowed down;* Jehovah who loveth the *just;* Jehovah who guardeth the *sojourners*,* supporteth *the fatherless and the widow*," Psalm cxlvi. 7, 8, 9; the subject here treated of in the internal sense is concerning those who are instructed by the Lord in truths, and are led to good; but some of these are called oppressed, others hungry, bound, blind, bowed down, sojourners, fatherless, widows, according to their quality; but no one can know their quality, except from the internal sense; the doctrines of the ancient church taught that quality. In this, as in several other passages, the sojourner, the fatherless, and the widow are named jointly, because by the sojourner are signified they who are willing to be instructed in the truths of faith, see n. 1463, 4444; by the fatherless, they who are in good without truth, and are desirous through truth to be led to good; and by the widow, they who are in truth without good, and are desirous through good to be led to truth: those three are named jointly in this and in other passages in the Word, because in the internal sense they constitute one class; for by them together are signified they who are willing to be instructed and led to good and truth. Again, "The Father of the *fatherless*, and Judge of the *widows*, God in the habitation of his holiness," Psalm lxviii. 5; where the fatherless denote those who like infants are in the good of innocence, but not as yet in truth, whose father is said to be the Lord, because as a father He leads them by truth into goods, viz., into the good of life or wisdom; widows denote those who as adults are in truth but not yet in good, whose judge is said to be the Lord, because He leads them by good into truth, viz., into the truth of intelligence; for by a judge is signified a leader. Good without

* In our common English version of the Old Testament, the Hebrew term here rendered *sojourners* is generally translated *strangers;* but it is to be noted, that it is derived from a Hebrew root signifying *to sojourn*, or *to dwell any where for a time*, and accordingly our author renders it very properly by the Latin *peregrini*. These *sojourners*, with the children of Israel, were such from amongst the neighbouring nations as came *to dwell with them for a time*, in order to be instructed in their laws and customs; and in this respect, they differed very essentially from those *properly* called *strangers* or *aliens*, who were unwilling to learn their laws, or to have any intercourse of association with them. And as this distinction between *sojourners* and *strangers*, in the *external* sense of the words, leads to a still more important distinction in their *internal* sense, it is necessary, for the sake of this latter sense more especially, that the distinction should be attended to. As a remarkable instance of this distinction, whether considered internally or externally, it may not be improper here to note, that the *son of the stranger* was not allowed to eat the passover, whereas the *sojourner*, when circumcised, might eat the passover, see Exod. xii. 43, 48.

N. B. In our common English translation, the distinction in this passage, plainly pointed out in the original Hebrew, is not attended to.

truth, which is the fatherless, becomes the good of wisdom by the doctrine of truth; and truth without good, which is the widow, becomes the truth of intelligence by the life of good. So in Isaiah, "Wo unto them who ordain statutes of iniquity to turn away the *poor* from judgment, and to snatch away into judgment the *miserable* of my people, that the *widows* may be their spoil, and that they may plunder the *fatherless*!" x. 1, 2; where by the poor, the miserable, the widows, and the fatherless, none are signified but they who are spiritually such; and whereas in the Jewish church, as in the ancient, all things were representative, so also was doing good to the fatherless and the widows; for on such occasion, charity towards those who in a spiritual sense were such, was represented in heaven. So in Jeremiah, "Execute judgment and justice, and deliver the *spoiled* out of the hand of the oppressor: and defraud not *the sojourner, the fatherless, and widow*, neither do violence, neither shed ye innocent blood in this place," xxii. 3, where also by the sojourner, the fatherless, and the widow, are signified they who are spiritually such; for in the spiritual world or heaven it is not known who is a sojourner, who fatherless, and who a widow, for they who had been such in the natural world are not such in that world; therefore when these words are read by man, they are perceived by the angels according to their spiritual or internal sense. In like manner in Ezekiel, "Behold, the princes of Israel, every one according to his arm, have been in thee, that they might shed blood. In thee have they accounted the father and the mother vile; in thee have they dealt by oppression with the *sojourner*, in thee have they defrauded the *fatherless* and the *widow*," xxii. 6, 7. Also in Malachi, "I will come near to you into judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against the oppressors of the hire of the *hireling*, the *widow*, and the *fatherless*, and those who turn aside the *sojourner;* nor fear me," iii. 5. In like manner in Moses, "Thou shalt not distress the *sojourner*, nor oppress him: . . . thou shalt not afflict any *widow* or *orphan*. If in afflicting thou afflictest him, and if in crying he crieth unto me, hearing I will hear his cry: and my anger shall be hot, and I will slay you with the sword, that *your wives may become widows*, and *your children orphans*," Exodus xxii. 21 to 24; this, like all the rest of the precepts, judgments, and statutes in the Jewish church, was representative; and also in that church they were held in externals so to do, and by such things to represent the internal things of charity, although they had nothing of charity, or did not perform them from internal affection. The internal principle was, from affection to instruct those who were in ignorance, in truths, and to lead them by truths to good; and to lead those who were in science, by good to truths;

whereby they would have done good in the spiritual sense to the sojourner, the fatherless, and the widow. That the external might still remain for the sake of representation, it was amongst the curses pronounced on mount Ebal, "to turn aside the judgment of the *sojourner*, the *orphan*, the *widow*," Deut. xxvii. 19; to turn aside their judgment, denotes to do the contrary, that is, to lead to false and evil by instruction and life. As to deprive others of goods and truths, and to appropriate those things to self for the sake of self-honour and gain, was also amongst the curses, therefore the Lord said, "Wo unto you, scribes and Pharisees, for *ye devour widows' houses*, and this under the cover of making long prayers: therefore ye shall receive more abundant judgment," Matt. xxiii. 14; Luke xx. 47; to devour widows' houses, denotes to deprive those of truths who desire truths, and to teach falses. In like manner it was representative, that what was left in the fields, olive-yards, and vineyards, should be for the *sojourner*, the *fatherless*, and the *widow*, Deut. xxiv. 19 to 22; also that when they had made an end of tithing the tenths of their increase in the third year, they should give to the *sojourner*, the *fatherless*, and the *widow*, that they might eat in their gates, and be satisfied, Deut. xxvi. 12. Since it is the Lord alone who instructs, and leads to truth and good, it is said in Jeremiah, "Leave thy *orphans*, I will make alive, and the *widows* shall trust in me," xlix. 11. And in Moses, "Jehovah executeth the judgment of the *orphan* and *widow*, and loveth the *sojourner*, in giving him bread and raiment," Deut. x. 18; bread denotes the good of love, n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735; raiment denotes the truth of faith, n. 4545, 4763. The circumstances related of Elijah, how, during the famine occasioned by want of rain, he was sent to Zarephath to a *widow*, and asked of her a small cake, which she was to make and give to him in the first place, and to herself and son in the next place, and how in this case the barrel of meal belonging to her was not consumed, and the cruse of oil did not fail (1 Kings xvii. 1 to 13), were representative, like all the rest which are related of him, and in general which are related in the Word;—the famine which was in the land in consequence of the want of rain, represented the vastation of truth in the church, n. 1460, 3364; the widow in Zarephath represented those out of the church who desire truth; the cake which she was to make for him in the first place, represented the good of love to the Lord, n. 2177, whom out of her scantiness she loved above herself and her son; the barrel of meal signifies truth derived from good, n. 2177; and the cruse of oil, charity and love, n. 886, 3728, 4582; Elijah represents the Word, by which such things are produced, n. 2762. This also, in the internal sense, is understood by the Lord's words in Luke, "No prophet is accepted

in his own country. In the truth I say unto you, *many widows* were in Israel in the days of Elias, when the heaven was shut up for three years and six months, whilst a great famine was over all the land, yet unto none of them was Elias sent, save unto Sarepta of Sidon, unto a *woman a widow*," iv. 24, 25, 26, that is, to those out of the church who desire truth; but the widows who were within the vastated church, to whom Elijah was not sent, are they who are not in truth, because not in good; for where good is not, there neither is truth, and howsoever in such case it may appear in the external form as truth, yet it is as a shell without a kernel. They who are in such truth, and also they who are in the false, are signified by widows in the opposite sense; as in Isaiah. "Jehovah will cut off from Israel head and tail, branch and rush, in one day. The old and the honoured in faces is the head; and the prophet, the teacher of a lie, is the tail. . . . Therefore the Lord shall have no joy in their young men, and will not pity *their fatherless and widows*," ix. 14, 15, 17. And in Jeremiah, "I will winnow them with a winnowing fan in the gates of the land; I will bereave them of children, I will destroy my people, they have not turned from their ways. *Their widows are increased unto me* above the sands of the seas: I will bring upon them, upon the young mother, a spoiler at noon-day. . . She who hath borne seven languisheth; she hath breathed out her soul, her sun is gone down whilst it is yet day," xv. 7, 8, 9. Again, "Our inheritance is turned away to strangers, our houses to aliens. We are become orphans and fatherless, our mothers are as *widows*," Lament. v. 2, 3. As by widows were signified those who are not in truth, because not in good, therefore it was disgraceful for churches, even such as were principled in falses derived from evil, to be called widows; as in John, "She hath said in her heart, I sit a queen, and *am not a widow*, and I shall not see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire," Rev. xviii. 7, 8, speaking of Babylon: in like manner it is written of the same in Isaiah, "Hear this, thou delicate one, sitting securely, saying in her heart, I, and there is none besides as I; *I shall not sit a widow*, neither shall I know *the loss of children:* but these two things shall come to thee in a moment in one day, the *loss of children*, and *widowhood*," xlvii. 8, 9. From these considerations it may now appear what is meant by widow, in the internal sense of the Word; and since widow represented and thence signified the truth of the church without its good (because a wife denotes truth, and a husband, good), therefore in the ancient churches, where all and each thing represented, the priests were prohibited from marrying a widow who was not the widow of a priest; as it is written in Moses, "The high priest shall take a wife in her

virginity. A *widow*, or one that is divorced, or profane, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife," Lev. xxi. 13 to 15; and speaking of the new temple and of the new priesthood in Ezekiel, it is written, "The priests the Levites shall not take to themselves for wives a *widow*, or one that is divorced; but virgins of the seed of the house of Israel: nevertheless a *widow* who hath been the *widow of a priest* they may take," xliv. 22; for the virgins, whom they were to marry, represented and thence signified the affection of truth; a widow likewise of a priest represented the affection of truth derived from good, for in the representative sense a priest denotes the good of the church. On this account also it was allowed the *widows of a priest*, who had no offspring, to eat of the oblations or holy things, Lev. xxii. 12, 13. That this is the signification of a widow, was known from their doctrinals to those of the ancient church, for their doctrinals were those of love and charity, which contained innumerable things that at this day are altogether obliterated; from these doctrinals they knew what charity they were to exercise, or their duty towards the neighbour called widows, or fatherless, or sojourners, and so forth. Their knowledges of truth and their scientifics consisted in knowing (*cognoscere*) and knowing (*scire*)* what the rituals of their church represented and signified; and they who were learned amongst them, knew what the things in the earth and in the world represented, for they knew that universal nature was a theatre representative of the heavenly kingdom; see n. 2758, 2989, 2999, 3483. Such knowledge elevated their minds to celestial things, and their doctrinals led them to life. But after the church had turned away from charity to faith, especially after it had separated faith from charity, and made the former saving without the latter and its works, minds could then no longer be elevated by knowledges to celestial things, nor by doctrinals be led to life; insomuch that at length scarcely any one believes that there is any life after death, and scarcely any one knows what the heavenly principle is: that there is any spiritual sense of the Word, which does not appear in the letter, cannot even be believed, so much are minds closed.

4845. "Until Shelah my son be grown up."—That hereby is signified until the time, appears (1.) from the signification of *growing up*, as denoting to be of that age, thus until the time; and (2.) from the representation of *Shelah the son*, as denoting

* The author here distinguishes, as in many other parts of his theological works, between *knowledges* (*cognitiones*) and *scientifics* (*scientifica*), as also between knowing (*cognoscere*) and knowing (*scire*). It may be expedient to remind the reader, that the terms *cognitiones* and *cognoscere* are applied by the author in reference exclusively to what is *good* and *true*, whereas the terms *scientifica* and *scire* are applied in reference to all other subjects of science. It is to be lamented that we have no terms in the English language to express the distinct ideas here suggested by the Latin *cognoscere* and *scire*.

the idolatrous principle, see above, n. 4825, 4826, thus the Jewish religion, which was respectively idolatrous, n. 4825. Hence by the above words, "until Shelah my son be grown up," is signified until the time that the Jewish religion can receive internal things, or the spiritual and celestial things of the representative church, which is Tamar, n. 4829, 4831, 4843.

4846. "For he said."—That hereby is signified thought, appears from the signification of *saying*, in the historicals of the Word, as denoting to perceive, and also to think, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3395; here therefore by "he said," is signified that he said in himself, or thought, that Tamar should not be given to Shelah his son for a woman; in the internal sense, that the internals of the representative church should be alienated, n. 4844.

4847. "Lest peradventure he die also, as his brethren."—That hereby is signified fear lest he should perish, viz., the representative of a church which was amongst the posterity descended from Jacob, and specifically which Jacob had from Judah, appears from the signification of *lest peradventure he die*, as denoting fear lest he should perish. In regard to this circumstance, that the representative of a church, which was amongst the posterity descended from Jacob, would perish, if the internal things of a genuine representative church were adjoined thereto, the case is this: a representative church, such as had existed amongst the ancients, was to have been instituted amongst the posterity descended from Jacob; but that nation was of such a quality, that they were willing only to worship and adore external things, and to know nothing at all of internal things; for they were immersed in the lusts of self-love and the love of the world, and thence in falses. They believed more than the Gentiles that there were several gods, but that Jehovah was greater than them, because He could do greater miracles; wherefore as soon as miracles ceased, and also when they were become of little account by reason of their being frequent and familiar, they instantly turned themselves to other gods, as may appear manifest from the historicals and propheticals of the Word. Such being the quality of that nation, it was impossible for such a representative church as had existed with the ancients to be instituted amongst them, but only the representative of a church; and it was provided by the Lord, that somewhat of communication with heaven might be effected thereby; for a representative may be given amongst the wicked, because it does not respect the person, but the thing. Hence it is evident, that worship in regard to them was merely idolatrous, n. 4825, although the representatives contained holy divine things: with such idolatrous worship, the internal could not be conjoined; for if any thing internal had been adjoined (that is, if they had acknowledged internal things), they would

have profaned holy things, for if a holy internal principle be conjoined with an idolatrous external, it becomes profane; hence it is that internal things were not discovered to that nation, and that if they had been discovered it would have perished. That the Jewish nation could not receive and acknowledge internal things, howsoever they might have been revealed to them, is evident from what is observable of them at this day; for at this day they are acquainted with internal things, inasmuch as they live amongst Christians, but still they reject and scoff at them; several likewise of those who have become Christians, do the same at heart. From these considerations it is evident, that a church representative of spiritual and celestial things was not instituted amongst that nation, but only the representative of a church, that is, an external without an internal, which in itself is idolatrous. From these considerations also it may be seen how erroneously those Christians think, who believe that in the end of the church the Jewish nation will be converted, and chosen in preference to the Christians; and still more they who believe that at that time the Messiah or the Lord will appear to them, and by a great prophet and great miracles will bring them back into the land of Canaan: but into these errors they fall, who in the propheticals of the Word, by Judah, Israel, and the land of Canaan, understand them to be meant literally, consequently who believe only the literal sense, and are unconcerned about any internal sense.

4848. "And Tamar went and remained in her father's house."—That hereby is signified alienation from himself, appears from the signification of *remaining a widow in a father's house*, as denoting alienation, see above, n. 4844.

4849. Verses 12, 13, 14. *And the days were multiplied, and the daughter of Shuah, Judah's wife, died: and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnath. And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his flock. And she put off the garments of her widowhood from upon her, and concealed herself with a veil, and covered herself, and sat in the gate of the fountains which is on the way to Timnath; for she saw that Shelah was grown up, and she was not given unto him for a woman.* And the days were multiplied, signifies a change of state: and the daughter of Shuah died, signifies as to evil derived from false: the wife of Judah, signifies the religious principle prevailing in the nation descended from Jacob, specifically from Judah: and Judah was comforted, signifies rest: and went up unto the shearers of his flock, signifies somewhat of elevation to consult for the church: he and his companion Hirah the Adullamite, signifies that still he was in the false: to Timnath, signifies state: and it was told Tamar, saying, signifies somewhat of communication with the

church representative of spiritual and celestial things: Behold, thy father-in-law goeth up to Timnath to shear his flock, signifies that the Jewish church was willing to consult for itself: and she put off the garments of her widowhood from upon her, signifies a simulation of the truth which is from good: and concealed herself with a veil, signifies truth obscured: and covered herself, signifies thus not acknowledgd: and sat in the gate of the fountains, which is on the way to Timnath, signifies the intermediate to the truths of the church and to falses: for she saw that Shelah was grown up, and she was not given unto him for a woman, signifies a clear view that she could not otherwise be conjoined with the religious principle in which the posterity descended from Jacob was, specifically the posterity from Judah.

4850. Ver. 12. "And the days were multiplied."—That hereby is signified change of state, appears from the signification of *the days being multiplied*, as denoting states being changed; for in the internal sense, days or times denote state, see n. 23, 487, 488, 893, 2788, 3462, 3785; and to be multiplied, when predicated of days or times, denotes to be changed; that a change of state is signified, is evident also from what follows: mention is made of being multiplied, because it involves a change of state as to truths, for multiplication is predicated of truths, see n. 43, 53, 913, 983, 2846, 2847. As such frequent mention is made of state, and also of change of state, it may be expedient to explain what is meant thereby. Neither time and process of time, nor yet space and extension of space can be predicated of the interiors of man, viz., his affections and consequent thoughts, because they are not in time, nor in place (although it appears before the senses in the world that they are), but in the interior principles which correspond to time and place; these corresponding principles cannot be called by any other name than states, because there is no other term whereby they may be expressed. The state of the interiors is said to be changed, when the mind (*mens*) or mind (*animus*) is changed as to its affections and consequent thoughts, as from sorrow to gladness, and again from gladness to sorrow, from impiety to piety or devotion, and so forth. These changes are called changes of state, and are predicated of the affections, and of the thoughts also, so far as they are governed by the affections; but the changes of the state of the thoughts are in those of the affections as particulars are in generals, and they are respectively variations

4851. "And the daughter of Shuah died."—That hereby is signified as to evil derived from false, appears (1.) from the signification of *dying*, as denoting to cease to be such, see n. 494; and (2.) from the signification of *the daughter of Shuah*, as denoting evil derived from false, see above, n. 4818, 4819; here therefore by the daughter of Shuah dying after multiplied or

more days, is signified a change of state as to evil derived from false, that it was not such as it was heretofore.

4852. "The wife of Judah."—That hereby is signified the religious principle prevailing in the nation descended from Jacob, specifically from Judah, appears (1.) from the signification of *wife*, as denoting the church, see n. 252, 253, 409, 749, 770; but in the present case, it denotes a religious principle, because the subject treated of is the Jewish nation, in which there was not a church, but only the external of a church separate from the internal, n. 4281, 4288, 4289, 4311, 4433, 4500, 4680, 4825, 4844, 4847; this cannot be called by any other name than somewhat religious,* for they were capable of being in a holy external, and altogether without a holy internal, see n. 4293. (2.) From the representation of *Judah*, as denoting the nation descended from Jacob, and specifically that descended from Judah, see above, n. 4815, 4842.

4853. "And Judah was comforted, and went up unto the shearers of his flock."—That hereby is signified somewhat of elevation to consult for the church, appears (1.) from the signification of *going up*, as denoting to be elevated, viz., from what is exterior to what is interior, see n. 3084, 4539; (2.) from the signification of *a shearer*, as denoting use, n. 4110, thus to will or consult for use; and (3.) from the signification of *flock*, as denoting the church, see n. 343, 3767, 3768, 3772.

4854. "He and his companion Hirah the Adullamite."—That hereby is signified that still he was in the false, appears from the representation of *Hirah the Adullamite*, as denoting the false, see above, n. 4816, 4817; when therefore he is said to be his companion, thereby is signified that the false was adjoined to him, or that he was still in the false.

4855. "To Timnath."—That hereby is signified the state in which he was of consulting for the church, is evident from the book of Judges, where Samson went down to Timnath, and took there a woman of the daughters of the Philistines, xiv. 1, 2, 3, 4, 7; where by Timnath in like manner is signified a state of consulting for the church; the woman, whom he took from the daughters of the Philistines, in the representative sense, is truth from what is not good, thus truth obscured, which is here also now represented by Timnath; for the Philistines are they who are in the doctrinals of faith, and not in a life according thereto, n. 1197, 1198, 3412, 3413; moreover, Timnath is named amongst the places of inheritance for the tribes of Dan, Josh.

* The term *religious* (*religiosum*), here used by the author, appears to be applied by him in a bad sense, as denoting something only *externally* or *apparently* religious, but not so *internally* or in *reality*, and consequently only *superstitious*; in which sense it is occasionally applied by Latin writers. The reader is requested to attend to this sense of the term, as it occurs in the subsequent parts of this chapter.

xix. 43. All the names of places in the Word signify things and states; see n. 1224, 1264, 1888, 3422, 4298, 4442.

4856. Ver. 13. "And it was told Tamar, saying."—That hereby is signified somewhat of communication with the church representative of spiritual and celestial things, appears (1.) from the signification of *being told*, as denoting apperception, n. 3608, thus communication; in the present case somewhat of communication; and (2.) from the representation of *Tamar*, as denoting a church representative of spiritual and celestial things, see n. 4829, 4831; mention is made of communication with this church, when the state was changed, and at the same time there was somewhat of elevation to consult for the church, see above, n. 4850, 4853.

4857. "Behold, thy father-in-law goeth up to Timnath to shear his flock."—That hereby is signified that the Jewish church was willing to consult for itself, appears (1.) from the representation of *Judah*, as denoting the church established with the nation descended from Jacob, specifically in Judah, see n. 4815, 4842, 4852, who is here called *father-in-law*, because there was somewhat of communication with the church representative of spiritual and celestial things, which is here the daughter-in-law; (2.) from the signification of *going up*, as denoting somewhat of elevation, see just above, 4853; and (3.) from the signification of *shearing the flock*, as denoting to consult for the church, see above, n. 4853; the state of consulting for the church is Timnath, n. 4855. That this is the internal sense contained in these words, cannot possibly appear from the letter; for in reading the above passage, the mind thinks of Judah, of Timnath, and of shearing the flock, but not of spiritual things, which are separate from person, place, and worldly use; nevertheless, the angels, as they are in spiritual things, have no other perception from the above words than that which has been described; for when the literal sense passes into the spiritual, such things as relate to person, place, and the world, perish, and are succeeded by those which relate to the church, its state, and use performed therein. It appears indeed incredible that this should be the case; but the reason is, because so long as man lives in the world, he thinks from the natural and worldly things which are therein, and not from spiritual and celestial things; and they who are immersed in corporeal and terrestrial things do not know that there is any thing spiritual and celestial, and still less that spiritual and celestial are distinct from worldly and natural things; when yet they are distinct, as the spirit of man is distinct from his body; neither do they know that the spiritual sense lives in the natural sense, as the spirit of man in his body, and also that the spiritual sense in like manner survives when the natural sense perishes, whence the internal sense may be called the soul of the Word.

4858. Ver. 14. "And she put off the garments of her widowhood from upon her."—That hereby is signified a simulation of the truth which is from good, appears from the signification of *widow*, as denoting those who are in truth without good, and still desire to be led by good, see n. 4844; the garments with which widows were clad, represented such truth, because garments signify truths, n. 2576, 4545, 4763; hence, to put off those garments, is to lay aside the representation of a widow, that is, of truth without good; and, because she concealed herself with a veil, to assume a simulation of the truth which is from good.

4859. "And concealed herself with a veil."—That hereby is signified truth obscured, appears from the signification of *concealing herself*, or her face, *with a veil*, as denoting to hide, and thereby to obscure the truth which she pretended was from good, as just above, n. 4858; and this for the sake of conjunction with Judah. For when brides first came to the bridegroom, they concealed themselves with a veil; as it is written of Rebecca, when she came to Isaac, Gen. xxiv. 65, by which were signified the appearances of truth, see n. 3207; for a wife signifies truth, and a husband good; and whereas truth does not appear such as it is, until it is conjoined to its good, therefore, for the sake of representing that circumstance, brides on first seeing the husband covered themselves with a veil. Tamar acted in like manner on the present occasion, for she considered Judah's son Shelah as her husband, but as she was not given to him, she considered his father in his place as the person who should perform the duty of a husband's brother, therefore she concealed herself with a veil as a bride, but not as a whore; although Judah believed the latter, because whores at that time were wont to cover their faces in like manner, as is evident from verse 15. The reason why Judah considered her as such, was, because the Jewish nation, which is there signified by Judah, regarded the internal truths of the representative church no otherwise than as a whore; wherefore also Judah was conjoined with her as with a whore, but not so Tamar with him. As internal truths could not possibly appear otherwise to that nation, therefore here, by her concealing herself with a veil, is signified truth obscured. And that the truth of the church is obscured to them, is represented also at this day by their covering themselves with veils in their synagogues. The like was also represented by Moses, when the skin of his face shone, in descending from Mount Sinai, that he covered himself with a veil as often as he spake with the people, Exod. xxxiv. 28 to the end. Moses represented the Word, which is called the law, see the preface to Genesis xviii., wherefore sometimes it is said the law and the prophets, as Matt. v. 17; xi. 13; xxii. 40; and sometimes Moses and the prophets, as Luke xvi. 29, 31; xxiv. 27, 44; by the

shining of the skin of his face, was represented the internal of the Word, for the face is the internal, n. 358, 1999, 2434, 3527 4066, 4796, 4797, for that, as being spiritual, is in the light of heaven; his veiling his face as often as he spake with the people, represented that internal truth was covered to them, and so obscured that they could not endure any thing of light thence derived.

4860. "And covered herself."—That hereby is signified thus it was not acknowledged, appears from the signification of *covering*, as denoting to hide, thus not to be acknowledged; see what was said just above, n. 4859.

4861. "And sat in the gate of the fountains which is on the way to Timnath."—That hereby is signified the intermediate to the truths of the church and to falses, appears from the signification of *fountains*, as denoting the truths of the church which are from the Word; for fountain, in the universal sense, is the Word, see n. 2702, 3096, 3424; *in the gate thereof*, denotes in the entrance to those truths; and whereas the external truths, which are of the letter of the Word, afford an entrance, they are the gate; which truths, unless they be illustrated by internal truths, that is, by those which are of the internal sense, present falses with those who are in evil; wherefore, by the gate of the fountains, is here signified the intermediate to the truths of the church and to falses. *On the way to Timnath*, denotes to the use of the church, for Timnath is a state of consulting for the church, n. 4855, 4857.

4862. "For she saw that Shelah was grown up, and she was not given unto him for a woman."—That hereby is signified a clear view that she could not otherwise be conjoined with the religious principle in which the posterity descended from Jacob was, specifically the posterity from Judah, appears from the signification of *seeing*, as denoting a clear view, see n. 2150, 2325, 3764, 3863, 4403 to 4421; the reason why it is a clear view that she could not otherwise be conjoined with the religious principle which prevailed with the posterity descended from Jacob, specifically with the posterity from Judah, is, because by Judah that posterity is signified, see n. 4815, 4842, 4852, consequently the religious principle prevailing amongst them, to which she was conjoined, because she could not be conjoined with Shelah; by Shelah also is represented the idolatrous, n. 4825, 4826, 4845, with which the truth of the representative church, which is Tamar, could not be conjoined.

4863. Verses 15 to 18. *And Judah saw her, and regarded her as a harlot; because she had covered her faces. And he turned aside unto her to the way, and said, Grant, I pray thee, that I may come in unto thee;* (*for he knew not that she was his daughter-in-law.*) *And she said, What dost thou give me, that thou mayest come in unto me? And he said, I will send*

a kid of the goats of the flock. And she said, If thou wilt give me a pledge till thou send. And he said, What pledge shall I give thee? And she said, Thy signet, thy pannicle, and thy staff which is in thy hand; and he gave them to her, and came in unto her: and she conceived to him. And Judah saw her, signifies how the religious principle of the Jewish nation at that time considered the internals of the representative church: and he regarded her as a harlot, signifies no otherwise than as the false: because she had covered her faces, signifies that interior things were hidden from them: and he turned aside unto her to the way, signifies that he applied himself as being such: and he said, Grant, I pray thee, that I may come in unto thee, signifies the lust of conjunction: for he knew not that she was his daughter-in-law, signifies that he did not perceive it to be the truth of the representative church: and she said, What dost thou give me, that thou mayest come in unto me? signifies a reciprocal principle of conjunction with condition: and he said, I will send a kid of the goats of the flock, signifies a pledge of conjunction: and she said, If thou wilt give me a pledge till thou send, signifies a reciprocal principle in case of certainty: and he said, What pledge shall I give thee? signifies that it was certain: and she said, Thy signet, signifies a token of consent: thy pannicle, signifies by truth: and thy staff which is in thy hand, signifies by its power: and he gave them to her, signifies thus it was certain: and came in unto her, signifies conjunction: and she conceived to him, signifies thereby reception.

4864. Ver. 15. "And Judah saw her."—That hereby is signified, how the religious principle of the Jewish nation at that time considered the internals of the representative church, appears (1.) from the signification of *seeing*, as denoting to perceive and understand, see n. 2150, 2325, 2807, 3764, 3863, thus to consider; (2.) from the representation of *Tamar*, who in this case is *her*, as denoting a church representative of spiritual and celestial things, see n. 4829, 4831, in the present case the internal of that church, because it is the subject treated of, how it was considered and received by the religious principle of the Jewish nation; and (3.) from the representation of *Judah*, as denoting specifically the Jewish nation, see n. 4815, 4842, consequently its religious principle; for where mention is made of a nation in the Word, in the internal sense is meant what relates to the church thereof; for the internal sense is not at all concerned about the memoirs and historical transactions relating to any nation, but only about its quality as to those things which regard the church. Hence it is evident that by Judah seeing her, is signified the manner in which the religious principle of the Jewish church at that time considered the internals of the representative church.

4865. "And he regarded her as a harlot."—That hereby is signified that he considered her no otherwise than as the false, appears from the signification of *harlot*, as denoting the false, see n. 2466, 2729, 3399, thus that the Jewish nation from their religious principle considers the internal of the church no otherwise than as false. A harlot denotes the false, because a marriage represents the heavenly marriage of good and truth, the husband is the good, and the wife the truth, and hence sons represent truths, and daughters goods, and son-in-law and daughter-in-law, father-in-law and mother-in-law, with the several affinities according to their degrees, represent those things which are of the heavenly marriage; therefore as adulteries and harlotries are opposite, they signify evil and false. They are opposite in reality, for they who spend their lives in adultery and harlotry, have no concern at all about good and truth; the reason is, because genuine conjugial love descends from the heavenly marriage of good and truth; but adulteries and harlotries from the conjunction of evil and the false, which is from hell; see n. 2727 to 2759. That the Jewish nation considered, and also at this day considers the internal things of the church no otherwise than as falses, is what is signified by Judah's regarding Tamar his daughter-in-law no otherwise than as a harlot, and by his conjoining himself with her as with a harlot; by the origin of that nation being such, is represented whence their religious principle originated, and its quality. That this nation considers the internal of the church as a harlot, or as false, is very evident; as for example, if any one should tell them that the internal of the church is that the Messiah, who is predicted in the propheticals of the Word, and whom therefore they expect, is the Lord, this they altogether reject, as false. If any one should tell them, that the internal of the church is that the Messiah's kingdom is not worldly and temporal, but heavenly and eternal, this also they pronounce to be false. If any one should tell them, that the rituals of their church represented the Messiah and His heavenly kingdom, they do not know what this means. If any one should tell them, that the internal of the church is the good of charity and the truth of faith, in doctrine and life together, they regard this no otherwise than as false; in like manner in all other cases; yea, at the bare suggestion that the church has an internal, they affect a stupid smile. The reason is, because they are solely in externals, and indeed in the lowest of externals, viz., the love of earthly things; for above all other men they are immersed in avarice, which is altogether earthly. Persons of such a character cannot possibly have any other views of the interior things of the church, for they are more remote from heavenly light than the rest of mankind, and thus more immersed in thick darkness.

4866. "Because she had covered her faces."—That hereby is signified that interior things were hidden from them, appears (1.) from the representation of *Tamar*, as denoting the representative church, see n. 4829, 4831; (2.) from the signification of *covering*, as denoting to be hidden; and (3.) from the signification of *faces*, as denoting internal things, see n. 358, 1999, 2434, 3527, 3573, 4066, 4326, 4796 to 4799. Hence it is evident, that by covering her faces, is signified that the interior things of the church are hidden from them; see above, n. 4859, 4865.

4867. Ver. 16. "And he turned aside unto her to the way."—That hereby is signified that he applied himself as being such, appears from the representation of *way*, as denoting truth, see n. 627, 2333, 3123, 3142, 3477, thus in the opposite sense the false; in the present case the false, because he regarded her as a harlot, by whom the false is signified, as may be seen above, n. 4865; on this account also it is said that he turned aside to the way, for to turn aside is predicated of the false, n. 4815, 4816.

4868. "And he said, Grant, I pray thee, that I may come in unto thee."—That hereby is signified the lust of conjunction, appears from the signification of *coming or entering-in to any one*, as denoting to be conjoined, see n. 4820; that it denotes lust, such as that of conjunction with a harlot, is evident; in the internal sense, with the false. That the Jewish nation, which is here signified by Judah (n. 4815, 4842, 4864), considered the internal truth of the representative church no otherwise than as false, and at this day so considers it, may be seen above, in n. 4865; the subject now treated of in this passage is, that still this nation conjoined itself with truth, yet not as with a wife, but as with a harlot, that is, not as with truth, but as with the false; lust is predicated of conjunction with the false, as of conjunction with a harlot. All they conjoin themselves with internal truth as with a harlot, who believe only the external or literal sense of the Word, and entirely reject all its internal or spiritual sense; but principally they who apply the external or literal sense of the Word to favour the lusts of self-love and the love of the world, or the lusts of rule and gain; they who do this, cannot possibly view internal truth in any other manner than as above described, and if they conjoin themselves with it, they do it from lust, like that of conjunction with a harlot. This is done especially by those who are of the Jewish nation, and also by those who in the Word are meant by Babylon; but not by those who indeed believe in simplicity the literal sense of the Word, and yet live according to those things which are of the internal sense, viz., in love and charity, and thence in faith, for these principles are of the internal sense of the Word; neither by those who teach these

principles from the literal sense; for the internal and external senses agree in these two precepts, that every one ought to love the Lord above all things, and his neighbour as himself. That the Jewish nation regards internal truth as a harlot, and if it conjoins itself therewith, that it does so from lust as of conjunction with a harlot, may be illustrated by the following cases. If they are told that the Word is holy, yea, even most holy, also that every tittle therein is holy, they acknowledge it, and conjoin themselves, but from a principle of lust, as above described; for they believe it holy in the letter, and not that a holy principle flows-in through the holy of the letter, with those who are in the affection of good and of truth whilst they read it. Again, if they are told that several who are named in the Word are to be venerated as saints, as Abraham, Isaac, Jacob, Moses, Aaron, David, they acknowledge it and conjoin themselves, but from a like lust; for they believe that those persons were chosen in preference to others, and are thence holy, and on this account are to be worshipped as deities; when yet they have nothing of holiness from any other source than this, that they represented the Lord, and a representative holiness does not at all affect the person; and moreover, the respective life of every one without distinction remains with him after death. Again, if they are told that the ark, which they had in their possession, the temple, the altar of burnt-offering, the altar of incense, the bread upon the table, the candlestick with the lights, the perpetual fire, the sacrifices, the perfumes, the oil, also the garments of Aaron, especially the breastplate on which was the Urim and Thummim, were holy, they acknowledge it and conjoin themselves, but from the lust above described; for they believe those things to have been holy in themselves, thus that the wood, the stone, the gold, the silver, the bread, the fire, were holy, and this interiorly, because Jehovah was in them, or that the holiness of Jehovah applied to them was actually in them. This is their internal truth, which yet is respectively false; for a holy principle is only in good and truth, which is from the Lord in love to Him and in charity towards the neighbour, and thence in faith; consequently in none but in living subjects, that is, in men who receive those principles from the Lord. Again, if they are told that the Christian church is one with the church which was instituted amongst them, but that it is internal, whereas this latter was external, so that when the church instituted amongst them is divested of its externals, and stripped naked, the Christian church appears, this they do not acknowledge any otherwise than as a harlot, that is, as false; nevertheless several of them, who are converted from Judaism to Christianity, conjoin themselves with that truth but also from the lust above described. Such things in the Word are frequently called

whoredoms. Those who are signified in the Word by Babylon, have like views of the internal truths of the church; but as they are acquainted with internal things, and acknowledge them in childhood, yet deny them in adult age, they are described in the Word by filthy adulteries and heinous copulations; for they are profanations.

4869. "For he knew not that she was his daughter-in-law."—That hereby is signified that he did not perceive it to be the truth of the representative church, appears from the signification of *daughter-in-law*, as denoting the truth of the church adjoined to its good, see n. 4843. The truth of the representative church is signified, because by Tamar, who in this case is the daughter-in-law, is represented a church representative of spiritual and celestial things, n. 4829, 4831; on this subject see what was shown above, n. 4865, 4866, 4868.

4870. "And she said, What dost thou give me, that thou mayest come in unto me?"—That hereby is signified a reciprocal principle of conjunction with condition, appears from the signification of *coming in unto me*, as denoting conjunction, see n. 4820, 4868; that it is a reciprocal principle with condition, is evident without explanation.

4871. Ver. 17. "And he said, I will send a kid of the goats of the flock."—That hereby is signified a pledge of conjunction, appears from the signification of *a kid of the goats*, as denoting the innocence of the external or natural man, see n. 3519; and inasmuch as it is innocence, it is a pledge of conjugial love, or of conjunction, for genuine conjugial love is innocence, see n. 2736. Hence it was a received custom amongst the ancients, when they went in anew to their wives, to send before a kid of the goats; as is also manifest from what is related of Samson, in the book of Judges, "It came to pass after days, in the days of wheat harvest, *that Samson visited his wife with a kid of the goats;* for he said, *I will go in to my wife* into the chamber," xv. 1; in like manner in the present case, but as the promised kid of the goats was not to be accepted, Tamar required a pawn. It is said a pledge of conjunction, not a conjugial pledge, because on the part of Judah it was such conjunction as has place with a harlot.

4872. "And she said, If thou wilt give me a pledge till thou send."—That hereby is signified a reciprocal principle in case of certainty, appears from what Tamar said above, "What dost thou give me, that thou mayest come in unto me?" as denoting a reciprocal principle of conjunction with condition, n. 4870; in the present case a reciprocal principle in case of certainty, because a pledge was for the sake of certainty, that the promise might be granted.

4873. Ver. 18. "And he said, What pledge shall I give thee?"—That hereby is signified that it was certain, appears

from the signification of *a pledge*, as denoting thence certainty, see above, n. 4872; that it is certain, appears also from what now follows, that the pledge was given.

4874. "And she said, Thy signet."—That hereby is signified a token of consent, appears from the signification of *a signet*, as denoting a token of consent; the reason of this signification is, because in ancient times decrees were confirmed by a signet (or seal); wherefore by the signet, the confirmation itself is properly signified, and testification that it was so. Tamar's asking for his signet, his pannicle, and staff, as a pawn that the kid of the goats might be sent, which afterwards she did not accept, involves an arcanum which cannot possibly be known without the internal sense; the arcanum is, inasmuch as the kids of the goats signified the genuine conjugial principle, consequently an internal principle (for every genuine principle is at the same time internal), which was not on the part of Judah, therefore neither did she accept the kid of the goats, as is evident from the sequel; but instead thereof she assumed an external principle, with which the internal of the church, signified by Tamar, might be conjoined; the external of the church is signified by the signet, the pannicle, and the staff; by the signet, the consent itself; by the pannicle, external truth; and by the staff, the power of that truth; those things also are pledges of the conjunction of the external or natural man. The conjunction of internal truth with the external, or with the religious principle of the Jewish nation, is represented by the conjunction of Tamar with Judah, as of the daughter-in-law with the father-in-law under pretext of fulfilling the duty of the husband's brother; and the conjunction of the religious principle of the Jewish nation with the internal of the church, is represented by the conjunction of Judah with Tamar as with a harlot. The conjunctions also are of a nature similar to those by which they are represented; but their quality cannot be so well explained to the apprehension; it is manifest clearly before the angels and good spirits, for it is presented to them in the light of heaven, in which the arcana of the Word appear evident as in clear day; it is otherwise in the light of the world with man; a few words therefore must suffice on the subject. The representatives, instituted amongst the posterity of Jacob, were not exactly similar to those instituted in the ancient church; they were for the most part similar to those which prevailed in the church instituted by Eber, which was called the Hebrew church: in this were several new kinds of worship, such as burnt-offerings and sacrifices, which were unknown in the ancient church, besides others; the internal of the church was not so conjoined with these representatives, as with those of the ancient church; but how the internal of the church was conjoined with the representatives instituted amongst the Jewish nation, and how

the latter were in their turn conjoined with the internal of the church, is described in the internal sense by the conjunction of Tamar with Judah, as a daughter-in-law with a father-in-law, under pretext of fulfilling the duty of a husband's brother, and by the conjunction of Judah with Tamar as with a harlot. Concerning the Hebrew church, see n. 1238, 1241, 1327, 1343, 3031, 4516, 4517; and that the sacrifices in this church were not in the ancient church, n. 923, 1128. 1343, 2180, 2818.

4875. "Thy pannicle."—That hereby is signified by truth, viz., a token of consent, appears from the signification of *pannicle*,* as denoting truth. A pannicle denotes truth because it is amongst the things which have relation to garments; and by garments in general are signified truths, for as garments clothe the flesh, so truths clothe good, n. 297, 2132, 2576, 4545. 4763; therefore amongst the ancients, every thing with which they were clad signified some special and particular truth; hence the under garment (*tunica*) signified one truth, the upper garment (*chlamys*) another, the uppermost garment (*toga*) another, the coverings of the head also, as the cap and turban, another; the coverings of the thighs and feet likewise, as breeches and hose, another, and so forth; but the pannicle signified outermost or lowest truth; it was made of threads twisted together, by which are signified the determinations of such truth. The pannicle also signifies such truth in this passage in Moses, "Every open vessel, upon which there is not a *pannicle* for a covering, it is unclean," Numb. xix. 15; whereby was signified that nothing should be indeterminate, for whatsoever is indeterminate is open; there are also outermost truths, to which interior truths are determined, and in which they terminate.

4876. "And thy staff which is in thy hand."—That hereby is signified by the power of that truth, appears (1.) from the signification of *staff*, as denoting power, of which we shall speak presently; and (2.) from the signification of hand, as also denoting power or ability, see n. 878, 3091, 3387, 3563. It is said, "which is in thy hand," because the power of that truth, viz., the lowest, is signified, such as appertained to the religious principle of the Jewish nation, which is here denoted by Judah. That power is predicated of truth, see n. 3091, 3563. Frequent mention is made in the Word of staff, and it is surprising that scarcely any one at this day knows that any thing in the spiritual world was represented by it; as where Moses was ordered, as often as miracles were wrought, to lift up his staff, whereby also they were wrought. This was known even amongst the Gentiles, as may appear from their fabulous relations, in which staves are ascribed to magicians; the reason why a staff signifies power, is, because it is a support, for it supports the hand and

* The term *pannicle* literally signifies *a small piece of cloth*, applied of old in the way of dress, but whose *specific* application and use is at this day unknown.

arm, and thereby the whole body; consequently a staff assumes the signification of that part which it proximately supports, viz., of the hand and arm, by both which in the Word is signified the power of truth; that the hand and arm also correspond thereto in the Grand Man, will be seen at the close of the chapters. That by a staff, power was represented, is evident, as was said, from what is related of Moses, viz., that he was ordered to take a *staff*, with which he was to do miracles; and "he took the *staff of God* in his hand," Exod. iv. 17, 20. The waters in Egypt, being smitten with *the staff*, "became blood," vii. 17 to 20; on *stretching out the staff* over the rivers, frogs were produced, viii. 1 to 11; the dust being smitten *by the staff*, lice were made, viii. 16 to 19; *the staff being stretched out towards heaven*, there was hail, ix. 23; that *the staff being stretched out over the earth*, locusts were produced, x. 3 to 19. As the hand is the principal, by which is signified power, and staff is the instrumental, therefore also miracles were wrought when *the hand was stretched out*, x. 12, 13; when *the hand was lifted up towards heaven*, there was darkness over the land of Egypt, x. 21, 22; and on *stretching out the hand* over the Red sea, the sea became dry by an east wind; and again on *stretching out the hand*, the waters returned, xiv. 21, 26, 27. Moreover, when the rock of Horeb was smitten *by a staff*, the waters flowed forth, Exod. xvii. 5, 6; Numb. xx. 7 to 10. When Joshua fought against Amalek, "Moses said unto Joshua, Choose out men for us, and go forth, fight with Amalek: tomorrow I will stand on the top of the hill, and *the staff of God shall be in my hand*. . . . And it came to pass, when Moses lifted up *his hand*, that Israel prevailed; and when he let down *his hand*, Amalek prevailed," Exod. xvii. 9, 11. From these passages it is very evident that the staff, as the hand, represented power; and in the supreme sense, the Divine omnipotence of the Lord: and hence also it is evident, that at that time representatives constituted the externals of the church, and that the internals, which are spiritual and celestial things such as are in heaven, corresponded thereto, and that hence was their efficacy; from this consideration it is also evident how extravagant they are, who believe that there was any power in the staff, or in the hand of Moses, by infusion. That a staff denotes power in the spiritual sense, is also manifest from several passages in the prophets; as in Isaiah, "Behold, the Lord Jehovah Zebaoth removeth from Jerusalem . . . *the staff and the stay*, the whole *staff of bread*, and the whole *staff of water*," iii. 1; where the staff of bread denotes support and power derived from the good of love; the staff of water, support and power from the truth of faith; that bread is the good of love, may be seen in n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735; and that water is the truth of faith, n. 28, 680, 739, 2702, 3058, 3424.

The staff of bread is mentioned in like manner in Ezekiel iv. 16; v. 16; xiv. 13; Psalm cv. 16. Again, in Isaiah, "The Lord Jehovih Zebaoth said, O my people that dwellest in Zion, be not afraid of the Assyrian, *who will smite thee with a rod*, and *lift a staff over thee* in the way of Egypt. . . . Jehovah shall stir up against him a scourge, according to the slaughter of Midian in the rock of Oreb; and *his staff shall be upon the sea*, which he will lift up in the way of Egypt," x. 24, 26; where staff denotes power derived from reasoning and science, such as is the power of those who reason from scientifics against the truths of faith, and pervert them or make light of them; these things are signified by the rod with which the Assyrian will smite, and by the staff which he will lift up in the way of Egypt; that the Assyrian denotes reasoning, see n. 1186; and Egypt, science, n. 1164, 1165, 1186, 1462. In like manner in Zechariah, "The pride of the Assyrian shall be cast down, and the *staff of Egypt* shall depart away," x. 11. And in Isaiah, "Thou hast trusted on *the staff of a bruised reed*, on Egypt; whereon, when any one leaneth, it entereth into his hand, and pierceth it through," xxxvi. 6; Egypt denotes scientifics, as above; power from them in spiritual things is the staff of a bruised reed; the hand which it enters and pierces, is power from the Word. Again, "Jehovah hath broken the *staff of the wicked, the rod of the rulers*," xiv. 5; staff and rod manifestly denote power. So in Jeremiah, "Grieve ye, all ye circuits of Moab, and say, How is the *staff of strength* broken, the *staff of gracefulness!*" xlviii. 17; where the staff of strength denotes power from good; and the staff of gracefulness, power from truth. And in Hosea, "My people ask their wood, and the *staff thereof* answereth them; for the spirit of whoredom hath seduced them," iv. 12; to ask wood, denotes to consult evils; the staff answering, denotes that the false is thence derived, which has power from the evil which they confirm; the spirit of whoredom denotes the life of the false grounded in evil. So in David, "Yea, though I walk in the valley of shade, I will fear no evil to myself, for thou art with me; *thy rod* and *thy staff*, they comfort me," Psalm xxiii. 4; thy rod and thy staff denote the divine truth and good, to which belongs power. Again, "*The staff* of wickedness shall not fall upon the lot of the just," cxxv. 3. Again, "Thou shalt bruise them with *a rod of iron;* as the vessels of a potter thou shalt disperse them," ii. 9; a rod of iron denotes the power of spiritual truth in natural, for all natural truth, in which there is spiritual, has power; iron is natural truth, see n. 425, 426. In like manner in the Apocalypse, "To him who overcometh, and keepeth my works unto the end, will I give power over the nations, that *he may feed them with a rod of iron;* as the vessels of a potter they shall be broken to shivers," ii. 26, 27; xii. 5; xix. 15.

Inasmuch as a staff represented the power of truth, that is, the power of good by truth, therefore kings had sceptres, formed like short staves; for by kings the Lord is represented as to truth; the essential regal [principle] is the divine truth, n. 1672, 1728, 2015, 2069, 3670, 4581; the sceptre denotes the power belonging to them, not by dignity, but by the truth which ought to rule, nor any other truth than that which is grounded in good, thus principally the divine truth; and with Christians, the Lord, from Whom is all divine truth.

4877. "And he gave them to her."—That hereby is signified that thus it was certain, appears from the signification of the pawn which Tamar requested, and which was given to her, as denoting what is certain, see n. 4872, 4873.

4878. "And came in unto her."—That hereby is signified conjunction, appears from the signification of *coming or entering in unto any one*, as denoting conjunction, see also above, n. 4820, 4868, 4870.

4879. "And she conceived to him."—That hereby is signified reception thereby, appears from the signification of *conceiving*, as denoting reception, see n. 3860, 3868, 3919; but what the quality of the reception was, see n. 4874.

4880. Verses 19 to 23. *And she arose and went, and removed her veil from upon her, and put on the garments of her widowhood. And Judah sent the kid of the goats, in the hand of his companion the Adullamite, to receive the pledge from the hand of the woman; but he found her not. And he asked the men of that place, saying, Where is that harlot in the fountains on the way? And they said, There was no harlot here. And he returned to Judah, and said, I have not found her; and also the men of the place said, There was no harlot here. And Judah said, Let her take to herself, peradventure we shall become a contempt: behold, I have sent this kid, and thou hast not found her.* And she arose, signifies elevation: and went, signifies life: and removed her veil from upon her, signifies that the obscure principle was dissipated: and put on the garments of her widowhood, signifies intelligence: and Judah sent the kid of the goats, signifies a conjugial pledge: in the hand of his companion the Adullamite, signifies by the false: to receive the pledge from the hand of the woman, signifies in the place of external pledges: but he found her not, signifies because there was no conjugial principle on his part: and he asked the men of that place, saying, signifies that truths were consulted: where is that harlot, signifies whether it was the false: in the fountains upon the way, signifies that it appeared as truth: and they said, signifies perception from truths: there was no harlot here, signifies that it was not the false: and he returned to Judah, signifies reflection: and he said, I have not found her, signifies that this cannot be discovered by the false:

and also the men of the place said, There was no harlot here, signifies perception from truths that it was not the false: and Judah said, Let her take to herself, signifies that it was in different to him: peradventure we shall become a contempt, signifies although it was a disgrace: behold, I have sent this kid, signifies that it was enough that there is a pledge: and thou hast not found her, signifies if there be not a conjugial [principle].

4881. Ver. 19. "And she arose."—That hereby is signified elevation, appears from the signification of *arising*, as involving some elevation, see n. 2401, 2785, 2912, 2927, 3171, 4103; the elevation signified by arising, is in the spiritual sense from an obscure state into a clearer, as from a state of ignorance into a state of intelligence, for thereby man is elevated from a state of the light of the world, into a state of the light of heaven.

4882. "And went."—That hereby is signified life, appears from the signification of *going*, as denoting to live, see n. 3335, 3690. That in the internal sense going denotes living, appears indeed very remote or abstracted from the ideas of thought in which man is, because man is in space and in time, and has formed therefrom the ideas of his thought, as an idea of going, of advancing, of journeying, of sojourning, and of moving: as these things exist in space, and also in time, and hence space and time are injoined to the ideas concerning them, it is difficult for man to conceive, that by them are signified states of life. But when the idea concerning those things is laid aside or put off, there results the spiritual thing which is signified; for in the spiritual world or in heaven nothing of space and time enters the ideas, but instead thereof the things relating to states of life, see n. 1274, 1382, 2625, 2788, 2837, 3356, 3404, 3827, 4814; it appears indeed to spirits and angels, that they also have progressive motion from place to place, exactly, indeed, as it appears to men; but still they are changes of the state of the life which produce that appearance; as it appears to them, equally as to men, that they live from themselves, when yet they do not live from themselves, but from the Divine of the Lord, from Whom is the all of life. These appearances, in the case of the angels, are called real, because they appear as they really are: I have occasionally discoursed with spirits concerning these appearances; and they who are not principled in good, consequently neither in truth, are unwilling to hear that it is an appearance that they live from themselves, for they desire to live from themselves; but it was shown them by living experience, that they do not live from themselves, and that progressions from place to place are changes and progressions of the state of life; and they were likewise told, that it may suffice them to know no otherwise than that they have life from themselves, and that they could not have more, if it was in them of

themselves; but that still it is better to know how the case is, because then they are in truth, and if they are in truth, they are also in the light of heaven, for the light of heaven is the very essential truth from the Divine of the Lord; thus also neither would they claim to themselves good, neither would evil hereby adhere to them; the angels are in that truth, not by science only, but by perception also. That times and spaces in the spiritual world are states of life, and that the all of life is from the Lord, may appear from the following experience: every spirit and angel sees the good to the right, and the evil to the left, and this to whatsoever quarter he turns himself; if he looks towards the east, the good and the evil so appear to him, in like manner if he looks to the west, and also if to the south or the north. This is the case with every spirit and angel; so that were two looking, the one towards the east, and the other towards the west, still to each the good appear on the right, and the evil on the left; in like manner it appears to those who are remote from those who are seen, although they were to the back of them. Hence it may be concluded of a certainty, that the all of life is from the Lord, or that the Lord is in the life of every one; for the Lord appears there as a sun, and on His right are the good or the sheep, and on His left are the evil or the goats; hence the case is similar with every one, because the Lord is the all of life. This cannot appear otherwise than as a paradox to man, because, so long as he is in the world, he has ideas from worldly things, consequently from space and time; whereas in the spiritual world, as was said above, the ideas are not from space and time, but from the state of the affections and thoughts thence derived: this is also the reason why spaces and times in the Word signify states.

4883. "And removed her veil from upon her."—That hereby is signified that the obscure principle was dissipated, appears from the signification of covering herself with a veil, as denoting to obscure the truth, see above, n. 4859; hence *to remove the veil*, is to dissipate that obscurity.

4884. "And put on the garments of her widowhood."—That hereby is signified intelligence, appears (1.) from the signification of *a widow*, as denoting one who is in truth without good, but who still desires to be led by good, see above, n. 4844; and (2.) from the signification of *garments*, as denoting truths, see n. 297, 2576, 4545, 4763. These things, taken together, signify intelligence, because nothing but truths constitute intelligence, for they who are in truths grounded in good, are in intelligence; the intellectual mind is in the light of heaven, by means of truths grounded in good, and the light of heaven is intelligence, because it is the divine truth derived from the divine good. A further reason why putting on the garments of widowhood here signifies intelligence, is, because a widow in the genuine sense

is one who is in truth, and desires by good to be led to the truth of intelligence, as was also shown above, n. 4844; thus into intelligence. It may be expedient briefly to explain how this case is, in order that it may be known; the truth appertaining to man is not the truth of intelligence, until it is led by good, and when it is led by good, it first becomes the truth of intelligence; for truth has not life from itself, but from good, and this, when man lives according to truth, for then it infuses itself into man's will-principle, and from his will-principle into his actions, thus into the whole man: the truth, which man only knows or apprehends, remains out of his will, thus out of his life, for the will of man is his life; but when man wills the truth, it is then in the threshold of his life; and when from willing he comes to perform it, the truth in such case is in the whole man; and when he frequently performs it, it then not only recurs from habit, but also from affection, and thereby from a free principle. Let any one who pleases, consider, whether any thing can give a tincture to man, except that which he does from his will-principle; what he only thinks, and does not perform, and still more what he thinks and is not willing to perform, is no otherwise than out of the man, and is dispersed like chaff by the least wind; it is also dispersed in the other life: hence it may be known what faith is without works. From these considerations now it is evident what the truth of intelligence is, viz., it is truth from good; truth is predicated of the understanding, and good of the will, or what is the same thing, truth is of doctrine and good is of life.

4885. Ver. 20. "And Judah sent the kid of the goats."—That hereby is signified a conjugial pledge, appears from the signification of *a kid of the goats*, as denoting a pledge of conjugial love, or a pledge of conjunction, see above, n. 4871.

4886. "In the hand of his companion the Adullamite."—That hereby is signified by the false, appears from the representation of *Hirah the Adullamite*, who was the companion of Judah, as denoting the false, see n. 4817, 4854.

4887. "To receive the pledge from the hand of the woman."—That hereby is signified in the place of external pledges, appears from the signification of the signet, the pannicle, and the staff, which were the pledge, as being pledges of the conjunction of the external or natural man, thus external pledges, n. 4874.

4888. "But he found her not."—That hereby is signified because there was not a conjugial principle on the part of Judah, appears from what has been already said, for he entered-in to her, not as to a wife, but as to a harlot; wherefore neither was Tamar willing to receive a kid of the goats, by which was signified a conjugial pledge, n. 4885; nor indeed was there a genuine conjugial principle on the part of Tamar, for she was as a daughter-in-law with a father-in-law under pretext of the duty

of the husband's brother; these things are signified by his not finding her.

4889. Ver. 21. "And he asked the men of that place."—That hereby is signified that truths were consulted, appears (1.) from the signification of *asking*, as denoting to consult; and (2.) from the signification of *men* (*viri*), as denoting truths, see n. 265, 749, 1007, 3134, 3309; the men of the place are truths as to the state of that thing, for place is state, n. 2625, 2837 3356, 3387.

4890. "Where is that harlot."—That hereby is signified whether it was the false, appears from the signification of *a harlot*, as denoting the false, see n. 4865.

4891. "In the fountains upon the way?"—That hereby is signified that it appeared as truth, appears from the signification of *fountains*, as denoting the truths of the church, see n. 2702, 3096, 3424, 4861; it is said *upon the way*, because way is predicated of truth, and in the opposite sense of the false, n. 627, 2333, 3123, 3142; and whereas it is asked, "Where is that harlot in the fountains upon the way?" thereby is signified whether it was the false which appeared as truth.

4892. "And they said."—That hereby is signified perception from truths, appears from the signification of *saying*, in the historicals of the Word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509; the reason why it is perception from truths, is, because they were the men of the place who said; the men of the place are truths, see just above, n. 4889.

4893. "There was no harlot here."—That hereby is signified that it was not the false, appears from the signification of *harlot*, as denoting the false, as above, n. 4890. What these things, which have been hitherto explained as to the signification of the expressions, involve in the series, may in some sort appear from what was said above, n. 4865, 4868, 4874; and moreover they are such as cannot be apprehended, unless the nature and quality of the conjunction between the internal and the external truth of the Jewish church be known, both on the part of the internal truth, represented by Tamar, and on the part of the external represented by Judah. As these are amongst things unknown, in case they were further explained, they would fall into shade, thus into no idea of the understanding; for the understanding, which is the sight of the internal man, has its light and its shade: those things fall into its shade, which do not coincide with the things of which it before had some notion; nevertheless each of these things, with innumerable others which cannot even be comprehended by man, enter clearly into the light of the understanding of the angels; hence it is manifest what is the quality and quantity of angelic intelligence in respect to that of men.

4894. Ver. 22. "And he returned to Judah."—That hereby is signified reflection, may appear from this consideration, that by the Adullamite the companion of Judah, is signified the false, see n. 4817, 4854, 4886; and when the false is said to return and relate what had happened, as is here said of the companion of Judah, nothing else is signified than a recalling to mind, and reflection how the case is.

4895. "And said, I have not found her."—That hereby is signified, that this cannot be discovered by the false, appears from the signification of *not having found*, as denoting not having discovered, and as the Adullamite says this, by whom is signified the false, as above, n. 4894, it follows, that by his saying, "I have not found her," is signified, that the false could not discover it, or that this cannot be discovered by the false.

4896. "And also the men of the place said, There was no harlot here."—That hereby is signified a perception from truths that it was not the false, appears from what was said just above, n. 4892, 4893, where similar words occur.

4897. Ver. 23. "And Judah said, Let her take to herself."—That hereby is signified that it was indifferent to him, may appear from the affection in these words, as denoting indignation and hence indifference.

4898. "Peradventure we shall become a contempt."—That hereby is signified although it was a disgrace, appears from the signification of *becoming a contempt*, as denoting disgrace.

4899. "Behold, I have sent this kid."—That hereby is signified that it was sufficient that there is a pledge, appears from the signification of *a kid of the goats*, as denoting a pledge of conjugial love, or of conjunction, see n. 4871; in the present case only a pledge, because the kid was not accepted, because, as was said above, there was not a conjugial principle; and as this was the reason, therefore by the expression, "thou hast not found her," is signified if there be not a conjugial principle; this also flows from indifference, concerning which see n. 4897. It is needless to explain these things further, for the reason spoken of above, in n. 4893, viz., that they would fall into the shade of the understanding, and thus also into disbelief; as that there must be a conjugial principle in order that there may be a church, viz., the conjugial principle between truth and good; there must also be an internal principle in the external, and without those two there is nothing of a church; the subjects here treated of in the internal sense are these principles, and their quality in the Jewish church, viz., that respectively to that nation there was nothing internal in the external, but respectively to the statutes themselves and the laws abstracted from the nation, there was. Who at this day believes any other, than that the church was with the Jewish nation, yea, that this nation was chosen and loved above all others, and this principally be-

cause so many and so great miracles were wrought amongst them, and because so many prophets were sent to them, and also because they had the Word amongst them? When yet that nation in itself had nothing of the church, for it was not principled in any charity, being altogether ignorant what genuine charity is: it was also void of faith in the Lord; it knew that He was to come, but supposed that it was to raise them above all in the universe; and because this was not done, it altogether rejected Him, being unwilling to know any thing concerning His heavenly kingdom; these things, which are the internals of the church, that nation did not even acknowledge in doctrine, still less in life; from these considerations alone it may be concluded, that there was nothing of the church in that nation. It is one thing for the church to be *at* (*apud*)* a nation, and another thing for the church to be *in* a nation; as for example: the Christian church is *at* those who have the Word, and who from doctrine preach the Lord, but still there is nothing of the church *in* them, unless they are in the marriage of good and truth, that is, unless they are in charity towards their neighbour, and thence in faith; thus unless the internals of the church are in the external. The church is not in those who are only in externals separate from internals; neither is it in those who are in faith separate from charity; nor in those who acknowledge the Lord in doctrine, but not in life; hence it is evident, that it is one thing for the church to be *at* a nation, and another thing to be *in* a nation. The subject treated of in the internal sense in this chapter is concerning the church *at*, and *in* the Jewish nation; the quality of the church *at* that nation, is described by the conjunction of Tamar with Judah under pretext of the duty of the husband's brother, and the quality of the church *in* that nation, is described by the conjunction of Judah with Tamar as with a harlot; but to explain those things more specifically is needless, for the reason spoken of above, inasmuch as they would fall, as was said, into the shade of the understanding. That the shade of the understanding is in these things, may be manifest from this consideration, that at this day scarcely any one knows what the internal of the church is; or that charity towards the neighbour consists in willing, and from willing in acting, and hence that faith consists in perceiving; when this is unknown, especially when it is denied, as is the case with those who make faith saving without the works of charity, into what a shade must those things fall, which are here said in the internal sense concerning the con-

* The term here rendered *at* is in the original *apud*, and perhaps there is no other term in the English language which can better express the sense of the original. The idea intended to be conveyed is manifestly that of the *apposition* or *application* of one thing to another, distinct from any *reception* on the part of that thing to which the *apposition* or *application* is made.

junction of the internal with the external of the church *at*, and *in* the Jewish nation. They who do not know that charity is the internal, and thus the essential of the church, stand at the most remote distance from the first degree towards understanding such things, and consequently far from the innumerable and ineffable things which are in heaven, where the things relating to love to the Lord and to love towards the neighbour are the all of life, consequently the all of wisdom and of intelligence.

4900. Verses 24 to 26. *And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath committed whoredom; and behold! also, she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, I am with child: and she said, Acknowledge, I pray thee, whose are this signet, and pannicle, and staff. And Judah acknowledged, and said, She is more just than I; because I gave her not to Shelah my son: and he added no longer to know her.* And it came to pass about three months after, signifies a new state: that it was told Judah, signifies communication: saying, Tamar thy daughter-in-law hath committed whoredom, signifies perception at that time that it is false that any conjugial principle intercedes: and behold! also, she is with child to whoredoms, signifies, and hence that any thing can be produced: and Judah said, signifies sentence from the religious principle in which the Jewish nation was: bring her forth, and let her be burnt, signifies that it ought to be extirpated: when she was brought forth, signifies it was nearly effected: she sent to her father-in-law, signifies insinuation: saying, By the man whose these are, I am with child, signifies that such a principle was in their religious principle: and she said, Acknowledge, I pray thee, whose are this signet, and pannicle, and staff, signifies that it might be known from the pledges: and Judah acknowledged, signifies that being his he affirmed: and he said, She is more just than I, signifies that there was no conjunction of the external with the internal, but of the internal with the external: because I gave her not to Shelah my son, signifies because the external was of such a quality: and he added no longer to know her, signifies that there was no more any conjunction.

4901. Ver. 24. "And it came to pass, about three months after."—That hereby is signified a new state, appears (1.) from the signification of *three*, as denoting what is complete, and hence the last and first, or end and beginning, together, see n. 1825, 2788, 4895; and (2.) from the signification of *month*, as denoting state, see n. 3814; for all times in the internal sense signify states, as hour, day, week, month, year, age; and times of times, as mid-day, evening, night, morning, which are times of the day; and summer, autumn, winter, spring, which are times

of the year; and also times of age, as infancy, childhood, youth, adult age, old age, all which with several others signify states; what is meant by states, may be seen in n. 4850. The reason why times signify states, is, because times are not given in the other life; the progression of the life of spirits and angels appears indeed as in time, but they have no thought from times, as men in the world have, but from states of the life, and this without notion of times: a further reason is, because the progressions of their life are not distinguished into ages, for in that world they do not grow old, and because there are no days nor years there, inasmuch as the sun there, which is the Lord, is always rising and never sets; hence no notion of time enters their thoughts, but a notion of state and of its progressions; notions are taken from those things which are and exist before the senses. These things must needs appear as paradoxical: but the reason of their so appearing, is, because man, in every single idea of his thought, has something adjoined from time and space; hence his memory and recollection, and hence also his inferior thought, the ideas of which are called material; but that memory, out of which come such ideas, is quiescent in the other life; they who are in that life are in the interior memory, and in the ideas of its thought, and thought from this latter memory has not times and spaces adjoined to it, but instead thereof states and their progressions; hence also it is that they correspond, and in consequence of such correspondence that times in the Word signify states. Man has an exterior memory, which is proper to him in the body, and also an interior memory, which is proper to his spirit; see n. 2469 to 2494. The reason why "about three months after" signifies a new state, is, because by months, into which also times in the world are distinguished, is signified state, and by three is signified the last and first, or end and beginning, together, as was said above; as in the spiritual world there is a continual progression of states from one into another, consequently in the last or end of every state there is a first or beginning, hence continuation, therefore by the expression, "about three months after," is signified a new state. The case is similar in the church, which is the spiritual world, or the Lord's kingdom in earth, the last of the church with one nation is always the first of the church with another. As the last is thus continued into the first, it is occasionally said of the Lord, that He is the Last and the First, as in Isaiah xli. 4; xliv. 6; Apoc. xxi. 6; xxii. 13; whereby in the respective sense is signified what is perpetual, and in the supreme sense what is eternal.

4902. "That it was told Judah."—That hereby is signified communication, appears from the signification of *being told*, as denoting communication, see above, n. 4856.

4903. "Saying, Tamar thy daughter-in-law hath committed

whoredom."—That hereby is signified perception at that time that it is false that any conjugial principle intercedes, appears (1.) from the signification of *saying*, in the historicals of the Word, as denoting perception, see above, n. 4892; (2.) from the signification of *committing whoredom*, as denoting false, see n. 2466, 2729, 3399, 4865; (3.) from the representation of *Tamar*, as denoting the internal of the representative church, see also above, n. 4864; and (4.) from the signification of *daughter-in-law*, as denoting the truth of the church, see n. 4843, 4869: hence by the above words, "saying, Tamar thy daugter-in-law hath committed whoredom," is signified perception on the occasion that it is false that any conjugial principle intercedes. How these things are in the series, may be seen above, in n. 4864, 4865, 4866; viz., the Jewish nation from their religious principle perceived the internal of the church no otherwise than as a harlot, and its preaching, and life according thereto, as whoredom; for they who are in an external principle alone without an internal, consider the internal of the church in no other view, since they call that false which is true, and that true which is false; the reason is, because no one can see whether a thing be false or true from an external principle alone, but from an internal principle; there must be internal sight to judge of those things which relate to external sight, and the internal sight, in order to do so, must be altogether in the light of heaven; and it is not in the light of heaven, unless it is in faith in the Lord, and from that faith reads the Word That the Jewish nation was in an external principle without an internal, and therefore believed truth to be false, and *vice versâ*, is evident from their doctrinal tenet, that it was allowable to hate an adversary; and also from their life, for they hated all who were not of their religious principle; yea, they believed they were doing what was well-pleasing to Jehovah, and were serving Him, when they treated the nations with barbarity and cruelty, by exposing their bodies, when they were slain, to be devoured by wild beasts and birds, by cutting them alive with saws, piercing them with spikes and axes of iron, and making them pass through the brick-kiln, 2 Sam. xii 31; yea, it was also in accordance with their doctrinals, to treat a companion nearly in a like manner, who for any cause was a declared enemy. Hence it may appear plainly enough, that there was nothing internal in their religious principle; if any one in this case had said to them, that such things were against the internal of the church, they would have replied that this was false. That they were merely in externals, and altogether ignorant of what an internal principle is, and led a life contrary to an internal principle, is also evident from what the Lord teaches in Matthew v. 21 to 48.

4904. "Behold! also, she is with child to whoredoms."—

That hereby is signified, and hence that any thing can be produced, appears (1.) from the signification of *bearing in the womb, or being with child*, as denoting to produce something; for by seed is signified the truth of faith, and by conception its reception; hence by bearing in the womb, or being with child, is signified to produce; and (2.) from the signification of *whoredom*, as denoting the false grounded in their religious principle, as above, n. 4903; hence it is evident, that by these words, "saying, Tamar thy daughter-in-law hath committed whoredom; behold, also, she is with child to whoredoms," is signified perception that it is false that any conjugial principle intercedes, and that hence any thing can be produced. To be produced, when predicated of the church, has reference to the good which is produced by truth, and it is produced when truth passes through the understanding into the will, and from the will into act; for the truth of faith, as was said above, is the seed, and conception is reception, and reception is effected when the truth of the understanding passes into the good of the will, or when the truth of faith passes into the good of charity; when it is in the will, it is in its womb, and then is first produced; and when man in act is in good, that is, when he produces good from the will, thus from delight and freedom, in this case it goes forth from the womb or is born; which is also meant by being re-born or regenerated. Hence it is manifest what is signified in the spiritual sense by being with child: but in the present case the contrary is signified, viz., that nothing of good could be produced, for the nation here treated of was not in any truth, because it was not in any internal principle of the church, but in the false. To be re-born or regenerated, that is, to be made an internal man, was a thing altogether unknown to that nation, consequently it seemed to them like a harlot; as may appear from Nicodemus, who was a ruler of the Jews (John iii. 1 to 13), for he said, "How can a man be born when he is old? Can he enter a second time into his mother's womb?" verse 4. It is a known thing that the Lord opened the internals of His kingdom and church, but still those internals had been known to the ancients, as that man should be re-born in order to enter into life; and that in such case he should put off the old man, or the loves of self and of the world with their concupiscences, and should put on the new, or love towards the neighbour and to God; also that heaven was in the regenerate man, with several things besides which are internal. These things had been known to those of the ancient church, but they were led to them by externals, which are representative; but as such things were altogether lost amongst the Jewish nation, therefore the Lord taught them; yet He abolished the representatives, because the greatest part of them had respect to Himself, for the image must vanish when the effigy itself appears.

He established therefore a new church, which was not to be led, like the former, by representatives to internals, but which was to know them without representatives; and in the place thereof He enjoined only some external things, viz., baptism and the holy supper; baptism as a means whereby regeneration might be had in remembrance, and the holy supper as a means whereby remembrance might be had of the Lord and of His love towards the universal human race, and of the reciprocal love of man to Him. These observations are made in order that it may be known that the internals of the church, which the Lord taught, were known to the ancients; but that in the Jewish nation they were altogether lost, insomuch that they were regarded no otherwise than as falses.

4905. "And Judah said."—That hereby is signified sentence from the religious principle in which the Jewish nation was, appears from the representation of *Judah*, as denoting the religious principle of the Jewish nation, see n. 4864; that sentence therefrom is signified, is evident from what now follows.

4906. "Bring her forth, and let her be burnt."—That hereby is signified that the internal of the church, represented by Tamar, ought to be extirpated, appears from the signification of *bringing her forth and burning*, as denoting to extirpate; to bring forth is predicated of the truth, and to burn of the good, which were to be extirpated. That burning is predicated of the extirpation of good, is manifest from several passages in the Word; the reason is, because fire and flame, in the spiritual sense, is good, and hence heat is the affection of good; but in the opposite sense, fire and flame is evil, and hence heat is the affection of evil, see n. 1297, 1861, 2446; good also is actually the spiritual fire, whence comes the spiritual heat which vivifies, and evil is the fire and hence the heat which consumes. That the good of love is spiritual fire, and the affection of that good is spiritual heat, may be very manifest to him who attends and reflects; for if he considers whence man has vital fire and heat, he will find that it is from love, for as soon as man ceases to love, he also grows cold, and the more he is in love, so much the warmer he grows; unless man's vital principle was from this origin, he could not in any wise have had life; but the spiritual fire or heat, which constitutes life, becomes a burning and consuming fire with the evil, for with them it is turned into such a fire. With animals void of reason, spiritual heat also flows-in and constitutes life, but it is a life according to the reception in their organical forms, hence their sciences and affections are connate, as in the case of bees and the rest.

4907. Ver. 25. "When she was brought forth."—That hereby is signified that this extirpation was nearly effected, may appear from the signification of *being brought forth and burned*, as denoting to be extirpated, see just above, n. 4906;

here therefore, being brought forth to be burned, denotes that extirpation was nearly effected.

4908. "She sent to her father-in-law."—That hereby is signified insinuation that she was with child by him, appears from the series, whence this sense results.

4909. "Saying, By the man whose these are, I am with child."—That hereby is signified that such a principle was in their religious principle, appears (1.) from the representation of *Judah*, who in this case is *the man*, as denoting the religious principle of the Jewish nation, see n. 4864, 4905; and (2.) from the signification of *being with child*, as denoting to be produced, see n. 4904, but in the present case denoting to be in, for what is produced, is in, viz., that which is conceived. This product is the first effect, which as being efficient is called a cause, from which comes further effect, see above, n. 4904. What was in their religious principle, may appear from what was said above, n. 4899, and also from what follows.

4910. "And she said, Acknowledge, I pray thee, whose are this signet, and pannicle, and staff."—That hereby is signified that it might be known from the pledges, appears from the signification of *signet*, *pannicle*, and *staff*, as denoting pledges of the conjunction of the external or natural man, see n. 4874, 4887.

4911. Ver. 26. "And Judah acknowledged."—That hereby is signified that being his, he affirmed, appears from the signification of *acknowledging*, as denoting to affirm, and this because from the pledges he acknowledged that it was his own. In this passage, the temper of this nation is described, which is such, that although they reject the internal of the church as false, yet when it is insinuated into them that it is theirs, they accept and affirm it. They who are in the filth of loves, that is, in avarice, and at the same time in self-love, as this nation is, cannot possibly elevate the mind's view and see truth from any other source than from self; wherefore, when it is attributed to them, they affirm it: as for example; if they are told, that the Word in itself is divine, and contains the arcana of heaven, and also such arcana as can only be comprehended by the angels, this truth they affirm, inasmuch as they make the Word their own, because it was for them, with them, and the letter treats of them; but if the arcana themselves or spiritual truths be discovered to them, they reject them. If they are told, that the rituals of their church were all holy in themselves, this truth they affirm, because they make those rituals their own: but if it be said, that those holy things were in the rituals apart from them, this they deny. Again, if they are told, that the Jewish church was celestial, and the Israelitish church spiritual, and if it be explained to them what is meant by celestial and spiritual, this also they would affirm; but if they were to be told, that

those churches are called celestial and spiritual because each single thing therein represented celestial and spiritual things, and that representatives regard the principle, and not the person, they deny it. Again, if they are told that in the staff of Moses there was power from Jehovah, thus divine power, this they affirm and call truth; but if they are told, that the power was not in the staff, but only in the divine command, they deny it and call it false. Again, if they are told, that the brazen serpent set up by Moses healed those who were bitten by serpents, and thus that it was miraculous, they affirm it; but if they are told, that it was not healing and miraculous in itself, but from the Lord who was represented, they deny it and call it false; compare what is related of the serpent, Numb. xxi. 7, 8, 9; 2 Kings xviii. 4; John iii. 14, 15. In like manner in other instances. Such are the things signified by Judah's acknowledging, and which, on the part of the nation signified by him, were conjoined with the internal of the church, represented by Tamar; and as they were such, Judah did not enter-in to her as a husband's brother to a wife, but as a whore-monger to a harlot.

4912. "And he said, She is more just than I."—That hereby is signified that there was no conjunction of the external with the internal, but of the internal with the external, appears from what was said above, n. 4899, concerning the church *at* the Jewish nation, and *in* that nation; viz., that *at* that nation there was the church, that is, the internal was conjoined with the external; but *in* that nation there was no church, that is, the external was not conjoined with the internal; for in order that the church may be *in* a nation, the principle of conjunction must be reciprocal.

4913. "Because I gave her not to Shelah my son."—That hereby is signified, because the external was of such a quality, may appear from what has been above explained, viz., that Tamar could not be given to Shelah, Judah's son, because thereby there would have been conjunction as of a wife with a husband according to the law concerning the duty of a husband's brother; and yet the religious principle of the Jewish nation which was to be represented, was not of such a quality, but resembled the conjunction of a father-in-law with a daughter-in-law, as with a harlot.

4914. "And he added no longer to know her."—That hereby is signified that there was no more any conjunction, appears (1.) from the signification of *knowing*, as denoting to be conjoined; and (2.) from the signification of *adding no longer*, as denoting that it was no more, consequently that there was no more any conjunction with the internal of the church; for by Tamar is represented the internal of the church. On that account also Judah had no more sons.

4915. Verses 27 to 30. *And it came to pass in time, that she brought forth, and lo! twins were in her womb. And it came to pass in her bringing forth, that one put forth his hand; and the midwife took and bound double-dyed scarlet upon his hand, saying, This came forth first. And it came to pass, as he drew back his hand, that, behold, his brother came forth; and she said, Why hast thou broken a breach over thee? and she called his name Pharez. And afterwards came forth his brother, upon whose hand was the double-dyed scarlet; and she called his name Zarah.* It came to pass in time, signifies a following state: that she brought forth, signifies acknowledgment on the part of internal truth: and lo! twins were in her womb, signifies each principle of the church: and it came to pass in her bringing forth, signifies production: that one put forth his hand, signifies power: and the midwife took, signifies the natural principle: and bound double-dyed scarlet upon his hand, signifies that she marked it; double-dyed scarlet is good: saying, This came forth first, signifies that it had priority: and it came to pass, as he drew back his hand, signifies that he hid his power: that behold, his brother came forth, signifies the truth of good: and she said, Why hast thou broken a breach over thee? signifies the separation thereof from good apparently: and she called his name Pharez, signifies quality: and afterwards came forth his brother, signifies good actually prior: upon whose hand was the double-dyed scarlet, signifies acknowledgment that it is good: and she called his name Zarah, signifies quality.

4916. Ver. 27. "And it came to pass in time."—That hereby is signified a following state, appears from the signification of *time*, as denoting state, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827, 4882, 4901; that by its coming to pass in time is signified a following state, is evident, because what came to pass now follows, see also n. 4814.

4917. "That she brought forth."—That hereby is signified acknowledgment on the part of internal truth, appears (1.) from the signification of *bringing forth*, as denoting to acknowledge in faith and act, see n. 3905, 3915, 3919; and (2.) from the representation of *Tamar*, who in this case is *she*, as denoting the internal of the representative church, consequently internal truth.

4918. "And lo, twins were in her womb."—That hereby is signified each principle of the church, appears (1.) from the signification of *twins*, as denoting each, viz., good and truth, see n. 3299; and (2.) from the signification of *womb*, as denoting where good and truth lies conceived, consequently where that is which is of the church. In the genuine sense, the womb signifies the inmost principle of conjugial love in which is innocence, because it corresponds to that love in the Grand Man;

and as conjugial love derives its origin from the love of good and of truth, which is of the heavenly marriage, and this marriage is heaven itself, or the Lord's kingdom, and as the Lord's kingdom in the earths is the church, therefore by womb is also signified the church; for the church is where the marriage of good and truth is. Hence, to open the womb, denotes doctrines of churches thence derived, n. 3856, and also the faculty of receiving the truths and good of the church, n. 3967; and to come forth from the womb, denotes to be re-born or regenerated, n. 4904, that is, to be made a church, for he who is re-born or regenerated is made a church. Inasmuch as by coming forth from the womb is signified re-birth, and hence the church, therefore the Lord in the Word is called he who formeth from the womb, he who bringeth forth from the womb; and they who are regenerated and made a church, are said to be carried from the womb, as in Isaiah, "Thus saith Jehovah thy Maker, *he who formeth thee from the womb*, he helpeth thee," xliv. 2. Again, "Thus saith Jehovah, thy Redeemer, and *he who formed thee from the womb*," xliv. 24. Again, "Jehovah saith, *who formed me from the womb to be his servant*, to bring back Jacob unto him, and Israel may be gathered to him," xlix. 5. And in David, "Jehovah, *who brought me forth from the womb*," Psalm xxii. 9. Again in Isaiah, "Hearken unto me, O house of Jacob, and all the remains of the house of Israel, . . . *carried from the womb*," xlvi. 3. And in David, "The wicked are estranged *from the womb*, and they go astray from *the belly* by the words of a lie," Psalm lviii. 3; where to be estranged from the womb is to be alienated from the good of the church, and to go astray from the belly, from truth. So in Hosea, "The pangs of a woman in travail shall come upon him: he is an unwise son, because in the time *he doth not stand in the womb of sons*," xiii. 13; not to stand in the womb of sons, denotes not to be in the good of the truth of the church. Again, "Their glory shall fly away like a bird, *from the birth*, *from the belly*, and *from conception*," ix. 11, denoting that the truth of the church will altogether perish; from the birth, what is born; from the belly, what is in gestation; from conception, what is come forth. Again, in Isaiah, "I knew that dealing treacherously thou wouldst deal treacherously; and thou wast called a *transgressor from the womb*," xlviii. 8, denoting that he was such from the first of the church. So in the Apocalypse, "A great sign was seen in heaven; a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; but *bearing in the belly*, she cried, being in travail, and was pained to bring forth," xii. 1, 2; the woman denotes the church, n. 252, 253, 255; the sun with which she was encompassed, is the good of love, n. 30 to 38, 1529, 1530, 2441, 2495, 4060, 4696; the moon which was under her feet is

the truth of faith, n. 30 to 38, 1529, 1530, 2120, 2495, 4696; stars are the knowledges of good and truth, n. 2495, 2849, 4697; the reason why there were twelve stars, is, because twelve are all, thus all the things of faith, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; bearing in the belly, denotes the truth of the church conceived; being in travail and being pained to bring forth, denotes that it was received with difficulty.

4919. Ver. 28. "And it came to pass in her bringing forth."—That hereby is signified production, appears from the signification of *bringing forth*, as denoting to acknowledge in faith and act, see n. 3905, 3915, 3919; and as that which is acknowledged in faith and act is produced, therefore by bringing forth is signified production, viz., of good and truth of the church.

4920. "That one put forth his hand."—That hereby is signified power, appears from the signification of *hand*, as denoting power, see n. 878, 3387.

4921. "And the midwife took."—That hereby is signified the natural principle, appears from the signification of *midwife*, as denoting the natural principle, see n. 4588; how this case is, will appear from what follows. That in the spiritual world a midwife has another signification than that which it has in the natural world, may be manifest from this consideration, that none of the things relating to births, consequently relating to the office of a midwife, are in the former world; whence it is evident that when man is reading these words, the angels who are attendant upon him, perceive something else instead of midwife, and indeed something spiritual; consequently as the angels keep their ideas in those things which relate to spiritual birth, therefore by midwife they have a perception of what assists and receives that birth; that this is the natural principle may be seen above, n. 4588.

4922. "And bound upon his hand double-dyed scarlet."—That hereby is signified that she marked the power, and that double-dyed scarlet denotes good, appears (1.) from the signification of *binding upon the hand*, as denoting to mark power, for hand is power, see n. 4920; and (2.) from the signification of *double-dyed* (*dibaphum*), as denoting good, and indeed spiritual good: double-dyed (*dibaphum*) denotes spiritual good, because it is of a scarlet colour, which, in the other life, when it appears, signifies spiritual good, that is, the good of charity towards the neighbour. For all the colours that are conspicuous in the other life signify something of good and truth, inasmuch as they exist from the light of heaven, which in itself is wisdom and intelligence from the Lord's Divine principle: hence the variegations and modifications of that light are the variegations and modifications of wisdom and intelligence, consequently of good and truth: that the light in heaven is from

the divine wisdom and intelligence of the Lord, Who there appears as the sun, may be seen in n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3223, 3337, 3339, 3340, 3485, 3636, 3643, 3862, 3993, 4180, 4214, 4302, 4405, 4408, 4413, 4415, 4523 to 4533. That colours are hence derived, and that they are the variegations and modifications of that light, consequently of intelligence and wisdom, see n. 1042, 1043, 1053, 1624, 3993, 4530, 4677, 4742. That scarlet double-dyed denotes spiritual good, is evident from the passages in the Word where it is mentioned; as in Jeremiah, "If then thou art spoiled, what wilt thou do? *If thou clothest thyself with double-dyed scarlet*, and adornest thyself with an ornament of gold, . . . in vain shalt thou render thyself beautiful; the lovers will abhor thee," iv. 30; speaking of Judah, where to clothe thyself with double-dyed scarlet, denotes spiritual good; to adorn with an ornament of gold, denotes celestial good. And in the second book of Samuel, "David lamented over Saul, and over Jonathan; and inscribed to teach the sons of Israel the bow. . . . Ye daughters of Israel, weep over Saul, *who clothed you with double-dyed scarlet*, with delights, who set an ornament of gold upon your apparel," i. 17, 24; where to teach the bow, is to teach the doctrine of love and charity, for this is signified by bow; to clothe with double-dyed scarlet, denotes spiritual good, as before; and to set an ornament of gold upon the apparel, denotes celestial good. As this was the signification of double-dyed scarlet, it was commanded to be laid on the curtains of the tabernacle, the vail, the hanging of the door of the tent, the hanging for the gate of the court, the table of faces, when they journeyed, on Aaron's garments of holiness, as the ephod, the breast-plate of judgment, and on the skirts of the robe of the ephod; as directed in the folowling passages: "Thou shalt make for the tabernacle ten curtains. fine twined linen, and blue, and purple, and *double-dyed scarlet*," Exod. xxvi. 1. "Thou shalt make a vail of blue, and purple, and *double-dyed scarlet*," xxvi. 31. "Thou shalt make a hanging for the door of the tent, of blue, and purple, and *double-dyed scarlet*, and fine twined linen," xxvi. 36. "For the gate of the court thou shalt make a hanging of blue, and purple, and *double-dyed scarlet*, and fine twined linen, wrought with needle-work," xxvii. 16. "When the camp journeys, . . . they shall spread over the table of faces a cloth of *double-dyed scarlet*, and shall cover with a covering of badger's skin," Numb. iv. 8. "Thou shalt make an ephod of gold, of blue, and of purple, and of *double-dyed scarlet*, fine twined linen, the work of the artificer," Exod. xxviii. 5, 6. 8. "Thou shalt make a breast-plate of judgment, of the work of the artificer. as the work of the ephod, of gold, blue, and purple, and *double-dyed scarlet*, and fine twined linen," xxviii. 15. "Upon the skirts of the

robe of the ephod, pomegranates of blue, and of purple, and of *double-dyed scarlet*," xxviii. 33. Inasmuch as the tent of assembly with the ark represented heaven, therefore the above colours were commanded, which signified in their order celestial and spiritual things in heaven, viz., blue and purple signified celestial goods and truths; double-dyed scarlet and fine twined linen, spiritual goods and truths: every one who reads the holy Word, may know that every thing therein has some signification; and he who believes the Word to be holy, because it was sent down from the Lord through heaven, may know that the celestial and spiritual things of His kingdom are signified. In like manner it was commanded, that in the cleansings of the leprosy, cedar wood, *scarlet*, and hyssop should be applied, Levit. xiv. 4, 6, 52; and that upon the burning of the red heifer, from which was to come the water of separation, should be put cedar wood, and hyssop, and *double-dyed purple*, Numb. xix. 6. The profanation of good and truth is also described by similar expressions in the Apocalypse, "I saw a woman sitting upon a *scarlet* beast, full of names of blasphemy; having seven heads and ten horns. And the woman was arrayed in purple and *scarlet*, and gilded with gold, and precious stones, and pearls, having a golden cup in her hand full of the abominations and uncleanness of whoredoms," xvii. 3, 4. And afterwards, "Alas, alas, that great city, which was clothed in fine linen, and purple, and *scarlet*, gilded with gold and precious stones, and pearls," xviii. 16; speaking of Babylon, by which is signified the profanation of good, n. 1182, 1283, 1295, 1304 to 1308, 1321, 1322, 1326; in the above passages, the profanation of good and truth, which is Babylonic; in the prophets of the Old Testament, Babylon denotes the profanation of good, and Chaldea the profanation of truth. In the opposite sense, scarlet signifies the evil which is opposed to spiritual good; as in Isaiah, "Though your sins be as *scarlet*, they shall be as white as snow: though they be red like purple, they shall be as wool," i. 18; the reason why scarlet signifies that evil, is, because blood, from its redness also, signifies in the genuine sense spiritual good, or charity towards the neighbour, but in the opposite sense violence offered to charity.

4923. "Saying, This came forth first."—That hereby is signified that it had priority, appears from the signification of *coming forth first*, or being the first-born, as denoting priority and superiority, see n. 3325. The subject treated of here and in the remainder of this chapter, is concerning primogeniture. He who is not acquainted with the internal sense of the Word, may conjecture that primogeniture only is treated of, consequently the prerogatives which the first-born would obtain according to the laws; but he who knows any thing concerning the internal sense, may see evidently enough that something more

sublime here also lies concealed and treasured up, as well from the fact itself, that one of the children stretched out the hand and drew it back again, and that then the other came forth, as from the consideration that hence they were named, and that the midwife bound the double-dyed scarlet upon the hand of the former; and further, from circumstances nearly similar respecting Esau and Jacob, in that they struggled together in the womb, and when Esau came forth first, that Jacob held his heel, Gen. xxv. 23, 24, 26; moreover also from the two sons of Joseph, that when Jacob blessed them, he placed the right hand on the younger, and the left on the elder, Gen. xlviii. 17, 18, 19. The Jews and some of the Christians indeed believe that in these, and also in the rest of the passages of the Word, there is some sense or meaning stored up which they call mystical, and this because from infancy they have been impressed with holy ideas of the Word; but when it is inquired what that mystical meaning is, they do not know; if they are told that as it is in the Word, and as the Word is divine, it must necessarily be such as it is with the angels in heaven, and that there can be no other mystical sense; for if there were any other, it would be either fabulous, or magical, or idolatrous; and further, that this mystical sense, which is with the angels in heaven, is nothing else than the spiritual and celestial sense, and treats solely of the Lord, His kingdon, and the church, consequently of good and truth; and that if they knew what good and truth is, or what love and faith is, they might also know that mystical sense;—when this is told them, scarcely any one believes it; yea, such is the ignorance prevailing at this day amongst those who are of the church, that what is related concerning a celestial and spiritual [principle] is scarcely comprehensible. But be it so; nevertheless, since by the divine mercy of the Lord it has been granted me to be at the same time in heaven as a spirit, and on earth as a man, and hence to discourse with the angels, and this now continually for several years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interiors, which are the spiritual and celestial things of the Lord's kingdom. But what is involved in the internal sense in the things here related concerning the two sons of Tamar, will be shown in what now follows.

4924. Ver. 29. "And it came to pass, as he drew back his hand."—That hereby is signified that he concealed his power, appears from the signification of *hand*, as denoting power, see n. 878, 3387, 4920, to conceal which is signified by drawing back.

4925. "That, behold, his brother came forth."—That hereby is signified the truth of good, appears from the signification of *brother*, as denoting what is consanguineous from good, see n. 3815, 4267, thus the truth of good; the truth of good is truth derived from good, or faith derived from charity. The subject

here treated of in the internal sense is the primogeniture with those who are re-born or regenerated by the Lord, consequently the primogeniture in the church; it was a matter of dispute from the most ancient times which is the first-born, whether the good of charity, or the truth of faith; and as during the process of man's being re-born and becoming a church, good does not appear, but conceals itself in the interior man, and only manifests itself in a certain affection, which does not fall manifestly into the sense of the external or natural man, until he is re-born, whereas truth manifests itself, for this enters by the senses, and deposits itself in the memory of the external or natural man, therefore several have fallen into the error of supposing that truth is the first-born, and at length also into the error that truth is the essential of the church, and so essential, that truth, which is called faith, is able to save without the good which is of charity. From this one error several others have been derived, which have infected not only doctrine but life; as that man may be saved, without any respect to his life, if he have but faith; that even the most wicked are received into heaven, if at the hour of death they make a confession only of certain tenets of faith; that every one is in a capacity of being received into heaven through grace, whatsoever his life has been; and as they are principled in this doctrine, at length they do not know what charity is, nor are they concerned about it; and finally, they do not believe that there is such a principle as charity, consequently that there is either a heaven or a hell. The reason is, because faith without charity, or truth without good, teaches nothing, and the more it recedes from good, the more it infatuates a man; for it is good, into and through which the Lords flows-in, and gives intelligence and wisdom, consequently superior intuition and also perception whether it be so or not. From these considerations it may be evident how the case is with primogeniture, viz., that it belongs to good actually, and to truth apparently; this now is what is here described in the internal sense by the birth of the two sons of Tamar; for by the double-dyed scarlet, which the midwife bound upon the hand, is signified good, as was shown, n. 4922; by coming forth first, is signified priority, n. 4923; by drawing back the hand, is signified that good concealed its power, as has been shown just above; by his brother coming forth, is signified truth; by breaking a breach over thee, is signified the separation of truth from good apparently; by his brother afterwards coming forth, is signified that good was actually prior; and by upon whose hand was the double-dyed scarlet, is signified acknowledgment that it is good; for good is not acknowledged to be prior until man is re-born, for then man acts from good, and from it regards truth and its quality. These are the things contained in the internal sense, which teaches how the case is with good and truth in the man

who is born anew, viz., good is in the first place actually, but truth apparently; and good does not appear to be in the first place whilst man is regenerating, but manifestly when he is regenerated; but to explain these things further is unnecessary, since they have been explained above, see n. 3324, 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337. And that from ancient times the point has been controverted, whether primogeniture belongs to good or truth, to charity or faith, see n. 2435. As in the supreme sense, the Lord is the first-born, and hence love to Him and charity towards the neighbour, therefore in the representative church a law was enacted that the first-born should be Jehovah's; concerning which it is thus written in Moses, "Sanctify unto me *every first-born, whatsoever openeth the womb* amongst the sons of Israel, in man and in beast: let them be mine," Exod. xiii. 2. "Thou shalt cause to pass over to Jehovah *all that openeth the womb, and every opening of the fœtus of a beast which thou hast;* the males shall be Jehovah's," xiii. 12. "*All that openeth the womb* shall be mine; therefore as to all thy cattle, thou shalt give the male, *the firstling of the ox and of the sheep*," xxxiv. 19. "*Every thing that openeth the womb* in all flesh, which they bring unto Jehovah, of men and of beasts, it shall be thine: nevertheless, redeeming thou shalt redeem *every first-born of man*," Numb. xviii. 15. "Behold, I have taken the Levites out of the midst of the children of Israel, in the place of *every first-born that openeth the womb* among the children of Israel, that they may be Levites to myself," iii. 12. As the first-born is that which openeth the womb, therefore where the first-born is mentioned, it is always called the opening of the womb, denoting that it is good which is signified: that it is good, is evident from each of the things in the internal sense, especially from what is related concerning the sons of Tamar, that Zarah by his hand opened the womb, by whom is represented good, as is manifest also from the double-dyed scarlet upon his hand, see n. 4922; the womb also, of which opening is predicated, is where good and truth are, consequently the church, see n. 4918; to open which, is to give power that truth may be born. As the Lord alone is the First-born, being Essential Good, and from His good is all truth, therefore also that Jacob, who was not the first-born, might represent Him, he was permitted to buy the primogeniture from Esau his brother; and because this was not sufficient, he was surnamed Israel, that by that name he might represent the good of truth; for in the representative sense, Israel is the good which is procured by truth, n. 3654, 4286, 4598.

4926. "And she said, Why hast thou broken a breach over thee?"—That hereby is signified the separation thereof from good apparently, appears from the signification of a *breach*, as

denoting the infraction and perversion of truth by separation from good, of which we shall speak presently; to break a breach is evidently in this passage to pluck away the double-dyed scarlet from the hand, thus to separate good, for by the double-dyed scarlet is signified good, n. 4922; that it was apparently, follows from this consideration, that it so appeared to the midwife, for it was not he who had the scarlet, but his brother, who represented truth; on this subject see what was shown just above, n. 4925, viz., that good is actually the first-born, but truth apparently. This may be further illustrated from the uses and members in the human body; it appears as if the members and organs are before, and that their uses are after, for they are first presented to the eye, and are also known before the uses; nevertheless, the use is prior to the members and organs, since these latter are from uses, and thus formed according to uses; yea, use itself forms and adapts them to itself: unless this was the case, all and each of the things in man would never conspire so unanimously to one. The case is similar with good and truth; it appears as if truth was prior, whereas good is prior, being that which forms truths, and adapts them to itself; wherefore, truths considered in themselves are only goods formed, or forms of good; truths also in respect to good are as the viscera and fibres in the body in respect to uses, good also viewed in itself is nothing but use. That a breach signifies infraction into and perversion of truth, by separation from good, is evident also from other passages in the Word; as in David, "Our garners are full, yielding supply from food to food; our flocks are thousands and ten thousands in our streets; our oxen are laden; *there is not a breach*," Psalm cxliv. 13, 14, speaking of the ancient church, such as it was in its youth; food, with which the garner was full, denotes spiritual food, that is, truth and good; flocks and oxen denote internal and external goods; there is not a breach, denotes that truth is not infracted or broken through by separation from good. So in Amos, "I will raise up the tent of David which is fallen to pieces, and *I will hedge up their breaches*, and will restore the ruins thereof; I will build according to the days of eternity," ix. 11, speaking of the church which is principled in good; the tent of David fallen to pieces, is the good of love and charity from the Lord; that tent is that good, see n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599, and that David is the Lord, n. 1888; to hedge up breaches, denotes to amend falses, which have entered by the separation of truth from good; to build according to the days of eternity, denotes according to the state of the church in ancient times; this state and time is called in the Word the day of eternity, the day of an age, and also of generation and generation. And in Isaiah, "He builds of thee the wastes of an age, the foundations of generation and

generation; and he shall be called, The *repairer of the breach* for thee, The restorer of paths to dwell in," lviii. 12, speaking of the church where charity and life is the essential; to repair the breach, denotes also to amend the falses which have crept in by the separation of truth from good, every false being from this source; to restore paths to dwell in, denotes the truths of good, for paths or ways are truths, n. 627, 2333, and to dwell is predicated of good, n. 2268, 2451, 2712, 3613. Again, "Ye have seen *the breaches of the city of David*, that they are *very many;* and ye have gathered together the waters of the lower fish-pond," xxii. 9; the breaches of the city of David denote falses of doctrine; the waters of the lower fish-pond denote the traditions whereby they made infractions into the truths which are in the Word, see Matt. xv. 1 to 6; Mark vii. 1 to 14. And in Ezekiel, "*Ye have not gone up into the breaches*, neither have ye hedged the hedge for the house of Israel, that ye might stand in the war in the day of Jehovah," xiii. 5. Again, "I sought from them a man (*vir*) to hedge up the hedge, and *to stand in the breach* before me for the land, that I might not destroy it; but I found none," xxii. 30; to stand in the breach denotes to defend and take heed lest falses break in. So in David, "Jehovah said, that he would have destroyed the people, had not Moses his chosen *stood before him in the breach*," Psalm cvi. 23; where to stand in the breach denotes also to take heed lest falses break in; Moses is the Word, see preface to the eighteenth chapter of Genesis, and n. 4859. And in Amos, "They shall draw out your posterity with fish-hooks. *Ye shall go forth through the breaches*, every one from his country; and ye shall cast down the palace," iv. 2, 3; to go forth through the breaches, denotes by falses grounded in reasonings; the palace is the Word, consequently the truth of doctrine which is from good. And as by breaches is signified the false existing through the separation of truth from good, the same thing also in the representative sense is signified by strengthening and repairing the breaches of the house of Jehovah, 2 Kings xii. 6, 7, 8, 12; xxii. 5. So in the second book of Samuel, "It grieved David that Jehovah *had broken a breach* in Uzzah; whence he called that place *Perez*-Uzzah," vi. 8, speaking of Uzzah, who died because he touched the ark; by the ark was represented heaven, in the supreme sense the Lord, consequently the divine good; but by Uzzah was represented that which ministers, thus truth, for this ministers to good; the above separation is signified by the breach in Uzzah.

4927. "And she called his name Pharez."—That hereby is signified the quality of the separation of truth from good apparently, appears from the signification of *calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006,

3421; the quality itself is Pharez, which in the original tongue signifies a breach.

4928. Ver. 30. "And afterwards came forth his brother."—That hereby is signified good actually prior, appears from the representation of *Zarah*, who in this case is the *brother*, as denoting good; for he it was who opened the womb, thus who was the first-born, and upon whose hand was the double-dyed scarlet; that it is good, may be seen in n. 4925. By his brother afterwards coming forth, is signified that good is actually prior; because during man's regeneration, good does not appear, for it conceals itself in his interior man, and only flows-in to truth through affection according to the degrees of the conjunction of truth with itself: when therefore truth is conjoined to good, as is the case when man is regenerated, good manifests itself, for man then acts from good, and regards truth as derived from good, for he is then more studious of life than of doctrine.

4929. "Upon whose hand was the double-dyed scarlet."—That hereby is signified acknowledgment that it is good, appears from this consideration, that he was now acknowledged from the double-dyed scarlet upon the hand, thus that it was good which opened the womb, or was the first-born. By the midwife's binding the double-dyed scarlet upon the hand is signified that she marked who was the first-born, hence acknowledgment is here signified.

4930. "And she called his name Zarah."—That hereby is signified quality, appears from the signification of *calling a name*, as denoting quality, see above, n. 4927. The quality signified by Zarah, is the quality of what has been hitherto treated of in the internal sense, viz., that good is the first-born actually, and truth apparently. The quality itself contains innumerable things, which cannot be seen in the light of the world, but in the light of heaven, thus before the angels; if a man were to see the quality of one thing as it appears before the angels, he would be amazed, and would confess that he could never have believed it, and that respectively his knowledge was next to nothing. In the original tongue Zarah signifies rise, and is attributed to the sun and to the first appearance of its light; hence Zarah was so named, because the case is similar with good in the man who is regenerating; for it first arises and gives light, by which the things in the natural man are illustrated, so that they may be seen and acknowledged, and finally believed; unless there was light from good within a man, he could not in any wise see truths to acknowledgment and faith, but only either as things to be called true for the sake of the vulgar, or as falses.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN; ESPECIALLY ON THE CORRESPONDENCE OF THE HANDS, ARMS, FEET, AND LOINS, WITH THAT MAN.

4931. *IT has been shown above, that the universal heaven resembles one man, with each of his organs, members, and viscera; and this because heaven has reference to the Lord, for the Lord is the all in all of heaven, insomuch that heaven, in the proper sense, is the divine good and divine truth, which are from the Lord. Hence it is, that heaven is distinguished as it were into so many provinces, according to the number of viscera, organs, and members of man, with which also there is correspondence; unless there was such a correspondence of man with heaven, and through heaven with the Lord, man would not subsist even a single moment. All those things are kept in connexion by influx. But all the above provinces have reference to two kingdoms, viz., to the celestial kingdom, and to the spiritual kingdom; the former is the kingdom of the heart in the Grand Man, and the latter is the kingdom of the lungs in that Man; in like manner as in man, the heart reigns and the lungs reign in all and each of the parts of his body. Those two kingdoms are wonderfully joined together; this conjunction is also represented in the conjunction of the heart and lungs in man, and in the conjunction of their operations in each of the members and viscera. When man is an embryo, or yet in the womb, he is in the kingdom of the heart; but when he has issued forth from the womb, he at the same time comes into the kingdom of the lungs; and if he suffers himself to be brought by the truths of faith into the good of love, he returns from the kingdom of the lungs into the kingdom of the heart, in the Grand Man, for thereby he again comes into the womb and is re-born. Then also those two kingdoms are conjoined in him, but in an inverted order: for heretofore the kingdom of the heart was under the government of the lungs in him, that is, the truth of faith heretofore had dominion with him; but afterwards the good of charity bears rule. The heart corresponds to the good of love, and the lungs to the truth of faith; see n. 3635, 3883 to 3896.*

4932. *Those in the Grand Man who correspond to the hands and arms, and also to the shoulders, are they who are in power by the truth of faith grounded in good; for they who are in this truth, are in the Lord's power, as they attribute all power to Him, and none to themselves; and the more they attribute none to themselves (not with the mouth, but with the heart), so much the greater power are they in; hence the angels are called abilities and powers.*

4933. *The reason why the hands, arms, and shoulders cor-*

respond to power in the Grand Man, is, because the strength and powers of the whole body and of all its viscera have reference to them; for the body exercises its strength and powers by the arms and hands. Hence also it is, that in the Word, by hands, arms, and shoulders, are signified powers; that this is signified by the hands, may be seen in n. 878, 3387; *that it is signified by the arms, is evident from several passages, as from the following:* "*Be thou an* arm *every morning*," *Isaiah* xxxiii. 2. "*The Lord Jehovah cometh in might, and* his arm *shall rule for him*," xl. 10. "*He worketh it by the* arm of his strength," xliv. 12. "Mine arms *shall judge the people*," li. 5. "*Put on strength*, O arm of Jehovah," li. 9. "*I looked, and there was none to help; . . . therefore* my own arm *brought salvation unto me*," lxiii. 5. "*Cursed be he who trusteth in man, and maketh flesh* his arm," *Jeremiah* xvii. 5. "*I have made the earth, man, and beast, by my great power, and by* my stretched-out arm," xxvii. 5; xxxii. 17. "*The horn of Moab is cut off, and his* arm *is broken*," xlviii. 25. "*I break the* arms *of the king of Egypt; but I will strengthen the* arms *of the king of Babylon*," *Ezekiel* xxx. 22, 24, 25. "*Jehovah, break thou the* arm *of the wicked*," *Psalm* x. 15. "*According to the greatness of* thine arm, *reserve the children of death*," lxxix. 11. "*Brought out of Egypt by a mighty hand and* stretched-out arm," *Deut.* vii. 19; xi. 2, 3; xxvi. 8; *Jeremiah* xxxii. 21; *Psalm* cxxxvi. 12. *From these passages also it may be manifest, that by the* right hand *in the Word is signified superior power, and by sitting on the* right hand of Jehovah *is signified omnipotence*, *Matt.* xxvi. 63, 64; *Luke* xxii. 69; *Mark* xiv. 61, 62; xvi. 19.

4934. *There has been seen by me a naked arm, bent forward, which had with it so great force, and at the same time so great terror, that I not only was struck with horror, but seemed as if I might be bruised into an atom, even as to inmost principles. This arm was irresistible, and has been twice seen by me; hence it was given me to know, that arms signify strength, and hands power. A warmth was also sensibly felt exhaling from that arm.*

4935. *This naked arm is presented to the sight in various positions, and according to the positions it strikes terror; and in the position above described, terror incredible, for it appears as if it was able in an instant to break to pieces the bones and marrows. They who have not been timid in the life of the body, are nevertheless in the other life smitten with the greatest terror by that arm.*

4936. *Occasionally, spirits have appeared, who had staves, and it was said that they were magicians; they are in front to the right a long way immersed deep in caverns; they who have been more mischievous magicians, are there immersed at a*

greater depth. They seem to themselves to have staves, also by phantasies they form several kinds of staves, and believe that by them they can do miracles; for they suppose energy to be in the staff, and this, because staves are for the support of the right hand and arm, which by correspondence are strength and power. Hence it was evident to me, why of old they attributed staves to magicians; for the old Gentiles had it from the ancient representative church, in which staves, as well as hands, signified power, see n. 4876. *And in consequence of this signification, Moses was commanded, when miracles were wrought, to stretch out the staff or hand, Exod.* iv. 17, 20; viii. 1 *to* 11, 12 *to* 18; ix. 23; x. 3 *to* 21; xiv. 21, 26, 27; xvii. 5, 6, 11, 12; *Numbers* xx. 7 *to* 11.

4937. *Infernal spirits also sometimes present a shoulder from phantasy, the effect of which is a repercussion of forces, yet they cannot pass over; but this is only for those who are in such phantasy, for they know that the shoulder corresponds to all power in the spiritual world. By shoulder, also in the Word, is signified all power; as is evident from these passages:* "*Thou hast broken the yoke of his burden, and the* staff of his shoulder," *Isaiah* ix. 4. "*Ye thrust with side and with* shoulder, *and smite with your horns*," *Ezekiel* xxxiv. 21. "*Thou shalt rend for him* every shoulder," xxix. 7. "*That they may serve Jehovah with* one shoulder," *Zephaniah* iii. 9. "*Unto us a child is born, . . . and the government shall be upon* his shoulder," *Isaiah* ix. 6. "*I will give the key of the house of David upon* his shoulder," xxii. 22.

4938. *They in the Grand Man, who correspond to the feet, the soles of the feet, and the heels, are such as are natural; wherefore by feet in the Word are signified natural things, n.* 2162, 3147, 3761, 3986, 4280; *by the soles of the feet, inferior natural things; and by the heels, the lowest natural things. For in the Grand Man celestial things constitute the head, spiritual things the body, and natural things the feet; they also follow in this order; celestial things likewise, which are the supreme, terminate in spiritual things, which are the middle, and spiritual things in natural, which are the last.*

4939. *Once, when I was elevated into heaven, it appeared to me as if with the head I was there, and with the body beneath, but with the feet still lower; and hence it was perceived how the superior and interior things appertaining to man correspond to those in the Grand Man, and how the one flows-in to the other, viz., how the celestial principle, which is the good of love and the first principle of order, flows-in to the spiritual which is truth thence derived, and is the second of order, and finally into the natural, which is the third of order; hence it is manifest, that natural things are like the feet, upon which superior*

things stand and are supported. In nature also, the things of the spiritual world and of heaven terminate; hence it is that universal nature is a theatre representative of the Lord's kingdom, and that each single thing of nature represents, see n. 2758, 3483; *and that nature subsists from influx according to the above order, and that without such influx it could not subsist even a single moment.*

4940. *On another occasion, when being encompassed with an angelic column I was let down into the places of lower things, it was given me to perceive sensibly that they who were in the earth of lower things, corresponded to the feet, and to the soles of the feet; those places also are beneath the feet and the soles of the feet. I likewise discoursed with the spirits there; they are such as have been in natural delight, and not in spiritual. Concerning the inferior earth, see n.* 4728.

4941. *In those places also are they who have ascribed all things to nature, and but little to the Divine. I discoursed there with them, and when the discourse was concerning the Divine Providence, they attributed all things to nature; nevertheless when they who have led a good moral life, have been detained there for some time, they successively put off those principles, and put on the principles of truth.*

4942. *Whilst I was there, I heard [a noise] also in one chamber, as if there were some on the other side of the wall, who were desirous to break in, at which they within were affrighted, believing that they were thieves; and it was said, that the spirits there are kept in such fear, to the intent that they may be deterred from evils, because in some cases fear is a means of amendment.*

4943. *In the lower earth beneath the feet and soles of the feet, are also they who have placed merit in good deeds and works; several of them appear to themselves to cut wood; the place where they are is rather cold, and they seem to themselves to acquire heat by their labour; with these also I discoursed, and it was given me to ask them, whether they were willing to come forth from that place? They said, that as yet they had not merited it by their labour; but when that state has been passed through, they are conveyed away from thence. These also are naturals, because to be willing to merit salvation is not spiritual; and moreover they prefer themselves to others, some of them even despising others. In the other life, if these do not receive a joy superior to that of others, they are indignant against the Lord; wherefore when they cut wood, it sometimes appears as if somewhat of the Lord was under the wood, and this from indignation. But as they have led a pious life, and have acted thus from ignorance, in which there was somewhat of innocence, angels are occasionally sent to them, and console them; there likewise appears to them at times from the left*

above as it were a sheep, at the sight of which they also receive consolation.

4944. *They who come from the Christian world, and have led a moral life, and had somewhat of charity towards the neighbour, but have had little concern about spiritual things, are for the most part sent into the places beneath the feet and the soles of the feet, where they are kept until they put off the natural things in which they have been principled, and are tinctured with spiritual and celestial things as far as they are able; when this is effected, they are elevated thence to heavenly societies; I have seen them at times emerging, and was witness to their joy at coming into heavenly light.*

4945. *In what situation the places beneath the feet are, it has not as yet been given me to know: they are very many, and most distinct one amongst another; in general they are called the earth of lower things.*

4946. *There are some who in the life of the body have been tinctured with the persuasion that man ought not to concern himself about the things of the internal man, consequently about spiritual things, but solely about those of the external man, or natural things, because interior things disturb the delights of their life, and make it undelightful. They acted upon the left knee, and a little above the knee on the fore-part, and also upon the sole of the right foot. I discoursed with them in their place of abode; they said, that in the life of the body they had been of opinion that only external things were alive, and that they did not understand what an internal principle was, consequently that they knew natural things, but not spiritual; but it was given me to tell them, that thereby they shut out from themselves innumerable things which might have flowed-in from the spiritual world, if they had acknowledged interior things, and thus had admitted them into the ideas of their thought. And it was further given me to tell them, that in every idea of their thought there are things innumerable, which do not appear before man, especially a natural man, except as one simple thing; when yet there are indefinite things flowing-in from the spiritual world, which cause superior intuition in the spiritual man, whereby he can see and also perceive whether a thing be true or not. And as they doubted concerning this, it was shown them by living experience; one idea was represented to them, which they saw as one simple idea, consequently as an obscure point (such a thing is easily represented in the light of heaven); when that idea was unclosed, and at the same time their interior sight opened, there was then manifested as it were a universe leading to the Lord, and they were told that so it is in every idea of good and truth, viz., that it is an image of the whole heaven, because it is from the Lord, who is the all of heaven, or the very essential which is called heaven.*

4947. *Beneath the soles of the feet also are they, who in the life of the body have lived to the world and to their own particular taste and temper, delighted with such things as are of the world, and who have loved to live in splendour, but only from external cupidity or that of the body, not from internal or that of the mind* (mens); *for they have not been proud in mind* (animus), *in preferring themselves to others, although advanced to dignities; thus in so living they have acted from the bodily principles; wherefore such have not rejected the doctrinals of the church, still less have they confirmed themselves against them; in their heart they have said concerning them, that it is so, because they who study the Word know it to be so. With some of this character, the interiors are open towards heaven, into which interiors are successively inseminated heavenly things, viz., justice, probity, piety, charity, mercy; and they are afterwards elevated into heaven.*

4948. *But they who in the life of the body have thought and studied nothing from their interior principle, except what relates to self and the world, have closed every way or every influx out of heaven to themselves, for self-love and the love of the world is the opposite to heavenly love. Of these, they who have lived at the same time in pleasures, or in a delicate life conjoined with interior cunning, are under the sole of the right foot, but at a considerable depth there, thus beneath the earth of lower things, where the hell of such is: in their houses there is nothing but filth, they seem also to themselves to carry filth, for filth corresponds to such life; the stench of different kinds of filth is sensibly smelt there according to the genera and species of their life. Several, who in the world have been of distinguished celebrity, have their abodes there.*

4949. *There are several who have abodes under the soles of the feet, with whom I have occasionally discoursed; I saw some of them attempting to ascend, and it was also given me sensibly to feel their attempt, and this even to the knees; but they fell back again: in this manner it is represented to the sense, when any are desirous of rising from their own abodes to those which are higher; as in the case of those who were desirous of rising to the abodes of those who are in the province of the knees and thighs. I was told, that such are they who have despised others in comparison with themselves; wherefore also they are willing to emerge, and not only through the foot into the thigh, but also, if they were able, above the head; yet still they fall back again. They are in a certain kind of stupidity, for such arrogance extinguishes and suffocates the light of heaven, and consequently intelligence; wherefore the sphere which encompasses them appears as gross dregs.*

4950. *Beneath the left foot, a little to the left, are such as have attributed all things to nature, yet still have confessed an*

Ens of the universe from which come all the things of nature: but exploration was made whether they believed in any Ens of the universe, or highest Deity, as having created all things, but it was perceived from their thought communicated with me, that what they believed in was a something inanimate, in which there was nothing of life; whereby it might be evident, that they did not acknowledge the Creator of the universe, but nature; they said also that they could not have an idea of a living deity.

4951. *Beneath the heel, somewhat more backwards, is a hell at a great depth; the intermediate space appears as empty; in this hell are the most malicious, they clandestinely explore minds* (animos) *with a view to hurt, and lay snares with a view to destroy; this had been the delight of their life. I frequently observed them; they pour out the poison of their malice to those who are in the world of spirits, and stir them up by various stratagems; they are interiorly malicious; they appear as it were in cloaks, and sometimes otherwise; they are often punished, and are then let down to a greater depth, and are veiled as it were with a cloud, which is the sphere of malice exhaling from them; out of that depth at times a tumult is heard as of a general carnage. They can induce others to weep, and can also strike terror; they have become tinctured with this habit in the life of the body, in consequence of being with the sick and simple (for the sake of obtaining wealth), whom they have constrained to weep, and thereby have moved to pity; and if they have not obtained their ends in this way, they have proceeded to strike terror. There are several of this description, who in this manner for monasteries have plundered several houses. Some were also observed in a middle distance, but these appear to themselves to sit as in a chamber, and to consult; they are also malicious, but not in the above degree.*

4952. *Some of those who are naturals, have said that they know not what they should believe, because a lot awaits every one according to his life, and also according to his thoughts from confirmed principles; but reply was made them, that it was sufficient for them if they believed that it is God who governs all things, and that there is a life after death; and especially if they lived not as a wild beast, but as a man, viz., in love to God, and in charity towards their neighbour, thus in truth and in good, but not contrary thereto. But they said that they did so live; but reply was again made, that in externals they appeared to do so, when nevertheless, had not the laws opposed them, they would have invaded every one's life and property with more fury than wild beasts. They again said that they did not know what charity towards their neighbour was, nor what an internal principle; but reply was made them, that they could not know those things, because self-love, the love of the world,*

and external things had occupied the whole of their thought and will.

4953. *The subject will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE THIRTY-NINTH.

4954. IN the introduction to the foregoing chapter, we explained what the Lord said concerning the judgment upon the good and the evil, described in Matthew, chapter xxv., verses 31 to 33; see n. 4807 to 4810. We now proceed to explain the words which there follow in order: *Then shall the king say unto those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave to me to eat; I was thirsty, and ye gave to me to drink; I was a sojourner, and ye gathered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me*, verses 34 to 36.

4955. What these words involve in the internal sense, will be manifest from what follows. It is first to be noted, that these works which are here enumerated are the very essential works of charity in their order. This cannot be seen by any one, unless he is acquainted with the internal sense, that is, unless he knows what is meant by giving to the hungry to eat, by giving to the thirsty to drink, by gathering the sojourner, clothing the naked, visiting the sick, and coming to those who are in prison. He who thinks of these acts only from the sense of the letter, thence infers, that they mean good works in the external form, and that there is no arcanum besides in them; whereas in each of them there is an arcanum, which is divine, because from the Lord. But the arcanum is not now understood, because at this day there are no doctrinals of charity; for after men had separated charity from faith, those doctrinals perished, and instead thereof the doctrinals of faith were invented and received, which do not at all teach what is meant by charity, and what by the neighbour. The doctrinals, which prevailed among the ancients, taught all the genera and species of charity, and also who the neighbour is towards whom charity

is to be exercised, and how one differs from another in the degree and respect in which he is a neighbour, and consequently how the exercise of charity varies in its application towards various persons. They also distinguished the neighbour into classes, and assigned names to each, calling some poor, needy, miserable, afflicted, some blind, lame, halt, and also fatherless and widows, some hungry, thirsty, sojourners, naked, sick, bound, and so forth: hence they knew how they were indebted towards one and towards another; but, as we said, these doctrinals perished, and with them also the understanding of the Word, insomuch that no one at this day knows any other, than that by the poor, the widows, and the fatherless, in the Word, none else are meant but those who are so called; in like manner in the present case, by the hungry, the thirsty, the sojourners, the naked, the sick, and those who are in prison; when yet hereby is described charity such as it is in its essence, and the exercise thereof such as it ought to be in the life.

4956. The essence of charity towards the neighbour is the affection of good and truth, and the acknowledgment of self that it is evil and the false; yea, the neighbour is good and truth itself, and to be affected with these is to have charity. The opposite to the neighbour are evil and the false, which are held in aversion by the man of charity. He, therefore, that has charity towards the neighbour, is affected with good and truth, because they are from the Lord; and he holds in aversion what is evil and false, because it is from self; and when he does this, he is in humiliation from self-acknowledgment; and when he is in humiliation, he is in a state of reception of good and truth from the Lord. These are the properties of charity, which in the internal sense are involved in these words of the Lord: *I was hungry, and ye gave to me to eat; I was thirsty, and ye gave to me to drink: I was a sojourner, and ye gathered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.* That these words involve the above properties of charity, no one can know but from the internal sense. The ancients, who were in possession of the doctrinals of charity, knew these things; but at this day they appear so remote, that every one wonders to hear it asserted that such things are contained in the Lord's words; and yet the angels attendant on man have no other perception of the words. By one who is *hungry* they have a perception of those who from affection desire good; by one who is *thirsty*, of those who from affection desire truth; by a *sojourner*, of those who are willing to be instructed; by one who is *naked*, of those who acknowledge that there is nothing of good and of truth in themselves; by one who is *sick*, of those who acknowledge that in themselves there is nothing but evil; and by the *bound* or those who are in *prison*, of those who acknowledge that in themselves there is

nothing but what is false. If these are reduced into one sense, they signify the things which we said just above.

4957. From these considerations it may appear manifest, that there were divine things in all that the Lord spoke, although they appear to those who are merely in worldly things, and especially to those who are in corporeal things, to be such as any man might say; yea, those who are in corporeal things, will say of the above words and of the rest which the Lord spoke, that there is not so much elegance in them, consequently not so much weight, as in the discourse and preaching of those of the present age, who speak with eloquence grounded in erudition; whereas their discourse and preaching is comparatively but as the husk and chaff in respect to the kernel or grain.

4958. *To hunger* denotes to desire good from affection, because *bread* in the internal sense is the good of love and of charity, and food in general is good; n. 2165, 2177, 3478, 4211, 4217, 4735. *To thirst* denotes to desire truth from affection, because *wine* and also *water* are the truth of faith; that wine is, see n. 1071, 1798; that water is, see n. 2702. *A sojourner* denotes one who is willing to be instructed, as may be seen, n. 1463, 4444. *Naked* denotes one who acknowledges that there is nothing of good and truth in himself; *sick* denotes one who is in evil; and *bound* or *in prison* denotes one who is in the false, as is evident from the several passages in the Word where they are mentioned.

4959. The Lord says those things of himself, because He is in those who answer to such description; therefore He also says, *Verily I say unto you, so much as ye have done to one of the least of these my brethren, ye have done to me*, verses 40, 45.

CHAPTER XXXIX.

1. AND Joseph was made to go down to Egypt; and Potiphar, Pharaoh's chamberlain, the prince of the guards, an Egyptian man, bought him out of the hand of the Ishmaelites, who made him go down there.

2. And Jehovah was with Joseph; and he was a man that prospered; and he was in the house of his lord the Egyptian.

3. And his lord saw that Jehovah was with him; and all that he did Jehovah prospered in his hand.

4. And Joseph found grace in his eyes, and ministered unto him; and he gave him command over his house, and whatever he had he gave into his hand.

5. And it came to pass, from the time that he gave him

command in his house, and over all that he had, that Jehovah blessed the house of the Egyptian for Joseph's sake; and the blessing of Jehovah was upon all that he had in the house and in the field.

6. And he left all that he had into Joseph's hand; and he knew not any thing with him except the bread which he did eat. And Joseph was beautiful in form and beautiful in aspect.

7. And it came to pass after these words, that his lord's wife lifted up her eyes to Joseph, and said, Lie with me.

8. And he refused, and said to his lord's wife, Behold, my lord knoweth not what is with me in the house; and all that he hath he hath given into my hand.

9. He himself is not greater in this house than I; and he hath not kept back any thing from me except thee, because thou art his wife; and how shall I do this great evil, and sin against God?

10. And it came to pass, that she spake to Joseph day by day, and he did not give ear to her, to lie with her, to be with her.

11. And it came to pass on a certain day, he came to the house to do his work, and there was none of the men of the house there in the house.

12. And she caught him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and went forth abroad.

13. And it came to pass, that she saw he left his garment in her hand, and fled abroad.

14. And she cried to the men of her house, and said to them, saying, See ye, he hath brought to us a Hebrew man to mock us; he came to me to lie with me, and I cried with a great voice.

15. And it came to pass, that he heard that I lifted up my voice and cried; and he left his garment with me, and fled, and went forth abroad.

16. And she laid up his garment with her, until her lord came to his house.

17. And she spake to him according to these words, saying, The Hebrew servant, whom thou hast brought to us, came to me to mock me.

18. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled forth abroad.

19. And it came to pass, as her lord heard the words of his wife, which she spake to him, saying, According to these words thy servant did to me, that his anger was kindled.

20. And Joseph's lord took him, and gave him into the prison house, the place where the bound of the king were bound; and he was there in the prison house.

21. And Jehovah was with Joseph, and inclined mercy to

him, and gave his grace in the eyes of the prince of the prison house.

22. And the prince of the prison house gave into Joseph's hand all that were bound, who were in the prison house; and all that they did there, he was the doer.

23. The prince of the prison house saw not any thing in his hand, because Jehovah was with him; and whatever he did Jehovah prospered.

THE CONTENTS.

4960. THE subject treated of in the internal sense of this chapter is the manner in which the Lord made his internal man divine. Jacob was the external man, treated of in what goes before; Joseph is the internal, treated of in this and the following chapters.

4961. And as this was done according to divine order, that order is here described; and also the temptation, which is the means of conjunction.

THE INTERNAL SENSE.

4962. Verse 1. *AND Joseph was made to go down to Egypt; and Potiphar, Pharaoh's chamberlain, the prince of the guards, an Egyptian man, bought him out of the hand of the Ishmaelites, who made him go down there.* And Joseph, signifies the celestial of the spiritual from the rational: was made to go down to Egypt, signifies to the scientifics of the church: and Potiphar, Pharaoh's chamberlain, bought him, signifies that he was among the interior of the scientifics: the prince of the guards, signifies the primaries for interpretation: an Egyptian man, signifies natural truth: out of the hand of the Ishmaelites, signifies from simple good: who made him go down there, signifies that [they made him go down] from that good to those scientifics.

4963. "And Joseph."—This signifies the celestial of the spiritual from the rational, as appears from the representation of Joseph, as denoting the celestial spiritual man which is from the rational, concerning which, see n. 4286; here therefore, as the Lord is treated of, Joseph represents the Lord's internal man. Every one who is born a man is both external and internal: his external is what is visible to the eyes, and by

which he is in consort with men, and by which the functions proper to the natural world are performed; but his internal is what is not visible to the eyes, and by which he is in consort with angels and spirits, and by which he performs the functions which are proper to the spiritual world. Every man has an internal and an external, or is an internal and external man, in order that by man there may be a conjunction of heaven with the world; for heaven flows-in through the internal man into the external, and thence perceives what is in the world; and the external man, which is in the world, hence perceives what is in heaven: with this view man was so created. The Lord also, as to his human, had an external and an internal, because it pleased him to be born like another man. The external, or his external man, was represented by Jacob, and afterwards by Israel; but the internal man is represented by Joseph. This internal man is what is called the celestial spiritual from the rational, or, what is the same, the Lord's internal, which was human, the celestial of the spiritual from the rational. This and its glorification are treated of in this and the following chapters concerning Joseph. But what the celestial of the spiritual from the rational is, has been before explained, n. 4286, 4585, 4592, 4594, viz., that it is above the celestial of the spiritual from the natural, which is represented by Israel. The Lord indeed was born like another man; but it is well known that he who is born a man, derives his [constituent principles] from both his father and his mother, and that his inmost is from the father, whereas the exteriors, or those which clothe that inmost, are from the mother; and what he derives from both the father and the mother, is tainted with hereditary evil. It was otherwise with the Lord: what he derived from the mother had in itself an hereditary principle such as any other man has; but that which was from the father, who was Jehovah, was divine. Hence the Lord's internal man was not like the internal of another man; for his inmost was Jehovah: this therefore is the intermediate, which is called the celestial of the spiritual from the rational. Concerning this, by the divine mercy of the Lord, more will be said in what follows.

4964. "Was made to go down to Egypt."—This signifies to the scientifics of the church, as appears from the signification of Egypt, as denoting science, or the scientific principle in general, see n. 1164, 1165, 1186, 1462; but what the quality of that scientific principle was, has not heretofore been explained. In the ancient church there were doctrinals and scientifics: the doctrinals treated of love to God and of charity towards the neighbour; but the scientifics treated of the correspondences of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in things natural and

terrestrial: such were the scientifics of those who were in the ancient church. Egypt was among those countries and kingdoms, where also the ancient church was, see n. 1238, 2385; but as scientifics principally were there taught and treated of, therefore Egypt signifies the scientific principle in general; and on this account also in the prophetic Word Egypt is so often treated of, and there specifically means such scientific principle. The very magic of the Egyptians also had its origin hence; for they were acquainted with the correspondences of the natural world with the spiritual; which afterwards, when the church was at an end among them, they abused to magic. Now, since they were acquainted with such scientifics, which taught correspondences, and also representatives and significatives, and since these things were serviceable to the doctrinals of the church, especially for the understanding of those things which were said in their Word (that the Word of the ancient church was both prophetical and historical, similar to the present Word, but still another, see n. 2686), hence it is, that "was made to go down to Egypt," signifies to the scientifics of the church. As the Lord is represented by Joseph, and it is here said that Joseph was made to go down to Egypt,—this signifies that the Lord, when he glorified his internal man, that is, made it divine, first imbibed the scientifics of the church, and from and by them advanced to things more and more interior, and at length even to divine things: for it pleased him to glorify himself, or to make himself divine, by means similar to those by which he regenerates a man or makes him spiritual, see n. 3138, 3212, 3296, 3490, 4402; viz., from things external, which are scientifics and the truths of faith, successively to things internal, which are the things of charity towards the neighbour, and of love to him. Hence it is evident, what is signified by these words in Hosea, "When Israel was a child, then I loved him, and *called my Son out of Egypt*," xi. 1: that these words were spoken of the Lord, see Matt. ii. 15.

4965. "And Potiphar, Pharaoh's chamberlain, bought him."—This signifies, among the interior of the scientifics, as appears from the signification of Pharaoh's chamberlain, as denoting the interior of the scientifics, see n. 4789: his buying signifies that he ascribed those things to himself, see n. 4397, 4487. The interior of the scientifics are those which come nearer to spiritual things, and are the applications of scientifics to things celestial; for these are what the internal man sees, when the external sees only the scientifics in the external form.

4966. "The prince of the guards."—This signifies the primaries for interpretation, as appears from the signification of the prince of the guards, as denoting the primaries for interpretation, see n. 4790: the primaries for interpretation are those things which primarily conduce to the interpretation of the

Word, and thus to the understanding of the doctrinals of love to God and of charity towards the neighbour, which are from the Word. It is to be noted, that the scientifics of the ancients were altogether different from those of the present day. The scientifics of the ancients, as was said above, treated concerning the correspondences of things in the natural world with things in tbe spiritual world: the scientifics, which are now called philosophy, such as are those of Aristotle and the like, were unknown to them. This is also evident from the books of the earlier writers, several of which are written in such terms as signified, represented, and corresponded to interior things. That this was the case, may be manifest from the following considerations, among others which might be mentioned:—they assigned to Helicon a place on a mountain, thereby denoting heaven; they assigned to Parnassus a place beneath on a hill, thereby denoting scientifics; they asserted that a flying horse, which they called Pegasus, broke open a fountain there with his hoof; they called the sciences, virgins, and so forth: for they knew from correspondences and representatives, that a mountain denoted heaven; a hill, that heaven which is beneath, or which is with man; a horse, the intellectual principle; the wings with which he flew, spiritual things; a hoof, the natural principle; a fountain, intelligence; the three virgins, who were called Charites, the affections of good; and the virgins, who were named the virgins of Helicon and Parnassus, the affections of truth. In like manner they assigned to the sun horses, whose meat they called ambrosia, and their drink nectar; for they knew that the sun signified celestial love, horses, the intellectual things thence derived, meats, celestial things, and drinks, spiritual. By derivation from the ancients also it is still a custom for kings, at their coronation, to sit upon a silver throne, to wear a purple robe, to be anointed with oil, to bear on their heads a crown, and in their hands a sceptre, a sword, and keys, to ride in royal pomp on a white horse, under whose feet should be hoofs of silver, and to be waited on at table by the most respectable personages of the kingdom, besides other ceremonies; for they knew that a king represented the divine truth which is from the divine good, and hence they knew what is signified by a silver throne, a purple robe, anointing oil, a crown, a sceptre, a sword, keys, a white horse, hoofs of silver, and being waited upon by the most respectable personages. Who at this day is in possession of this knowledge, and where are the scientifics which teach it? The above ceremonies are called emblematical, from an entire ignorance of every thing relating to correspondence and representation. From these considerations we learn the quality of the scientifics of the ancients, and that they led them into a knowledge of things spiritual and celestial, the very existence of which also at this day

is scarcely known. The scientifics which succeeded the above, and which are properly called philosophy, rather withdraw the mind from the knowledge of spiritual and celestial things, because they may also be applied to confirm falses; and they likewise tend to obscure the mind when truths are confirmed by them, inasmuch as several of them are bare expressions, whereby confirmations are effected, which are apprehended by few, and concerning which even those few are not agreed. Hence it may appear evident, how far mankind have receded from the erudition of the ancients, which led to wisdom. The Gentiles derived the above scientifics from the ancient church, the external worship of which consisted in representatives and significatives, and the internal in those things which were represented and signified. These were the scientifics, which, in the genuine sense, are signified by Egypt.

4967. "An Egyptian man."—This signifies natural truth, as appears (1.) from the signification of a man (*vir*), as denoting truth, see n. 3134; and (2.) from the signification of Egypt, as denoting the scientific principle in general, concerning which see just above, n. 4964, 4966; and as Egypt is the scientific principle, it is also the natural; for every scientific with a man is natural, because it is in his natural man, even the scientific relating to things spiritual and celestial: the reason of this is, because a man sees those things in the natural principle and from it, and what he does not see from the natural principle, he does not apprehend. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see those things in different ways: with the former, scientifics receive illustration from the light of heaven, but with the latter, from the light which flows-in through spirits who are in falses and evils; which light indeed is from the light of heaven, but with them it becomes opaque, like the light of evening or night; for such spirits, and hence such men, see as owls do, clearly by night, and obscurely by day; that is, they see falses clearly and truths obscurely, and hence they see clearly the things of the world, and obscurely, if at all, the things of heaven. From these considerations it may be manifest, that the genuine scientific is natural truth; for every genuine scientific, such as is signified by Egypt in the good sense, is natural truth.

4968. "Out of the hand of the Ishmaelites."—This signifies from simple good, as appears from the representation of the Ishmaelites, as denoting those who are in simple good, see n. 3263, 4747: in the present case therefore natural truth which is from simple good. In chapter xxxvii., verse 36, it is said, *The Midianites* sold Joseph to Egypt, to Potiphar, Pharaoh's chamberlain, the prince of the guards; but here it is said, Potiphar, Pharaoh's chamberlain, the prince of the guards, bought him out of the hand of the *Ishmaelites*, who made him go down

there: the reason of its being so said is for the sake of the internal sense; for the subject there treated of is concerning the alienation of truth divine, which is not done by those who are in simple good, but by those who are in simple truth, who are represented by the *Midianites*, see n. 4788: but the subject here treated of is concerning the procuration or transfer of scientifics, and concerning natural truth which is from simple good; it is therefore said from the *Ishmaelites*, for these represent those who are in simple good: hence it is evident, that it is so said for the sake of the internal sense. Neither is there any contradiction in the historical relation; for it is said of the Midianites that they drew Joseph out of the pit, consequently that they delivered him to the Ishmaelites, by whom he was brought down into Egypt; thus that the Midianites, as they delivered him up to the Ishmaelites who were going to Egypt, sold him to Egypt.

4969. "Who made him go down there."—This signifies that [they made him go down] from that good to those scientifics, as appears (1.) from the Ishmaelites, who made him go down, representing those who are in simple good, see n. 4968; and (2.) from Egypt, which is here meant by *there*, signifying the scientific principle in general, see just above, n. 4964, 4966. Mention is made of *going down*, because the subject treated of is concerning scientifics which are exterior things; for in the Word, to go from things interior to things exterior is called descending, but from things exterior to interior is called ascending, see n. 3084, 4539.

4970. Verses 2 to 6. *And Jehovah was with Joseph; and he was a man that prospered, and he was in the house of his lord the Egyptian. And his lord saw that Jehovah was with him; and all that he did Jehovah prospered in his hand. And Joseph found grace in his eyes, and ministered unto him; and he gave him command over his house, and whatever he had he gave into his hand. And it came to pass, from the time that he gave him command in his house, and over all that he had, that Jehovah blessed the house of the Egyptian for Joseph's sake; and the blessing of Jehovah was upon all that he had in the house and in the field. And he left all that he had into Joseph's hand; and he knew not any thing with him except the bread which he did eat. And Joseph was beautiful in form, and beautiful in aspect.* And Jehovah was with Joseph, signifies that the Divine was in the celestial of the spiritual: and he was a man that prospered, signifies that all things were provided: and he was in the house of his lord the Egyptian, signifies that it might be initiated in natural good: and his lord saw that Jehovah was with him, signifies that it was perceived in natural good that the Divine was within: and all that he did Jehovah prospered in his hand, signifies that all things

were from the Divine Providence: and Joseph found grace in his eyes, signifies that it was accepted: and ministered unto him, signifies that the scientific principle was appropriated to its good: and he gave him command over his house, signifies that good applied itself thereto: and whatever he had he gave into his hand, signifies that all his property was as it were in his power: and it came to pass, from the time that he gave him command in his house, and over all that he had, signifies another state after that good applied itself thereto: that Jehovah blessed the house of the Egyptian for Joseph's sake, signifies that from the Divine at that time was derived thereto the celestial natural: and the blessing of Jehovah was, signifies increase: upon all that he had in the house and in the field, signifies in life and doctrine: and he left all that he had into Joseph's hand, signifies that it appeared as if all things were in his power: and he knew not any thing with him except the bread which he did eat, signifies that good was hence appropriated: and Joseph was beautiful in form, signifies the consequent good of life: and beautiful in aspect, signifies the consequent truth of faith.

4971. "And Jehovah was with Joseph."—This signifies that the Divine was in the celestial of the spiritual, as appears from the representation of Joseph, as denoting the celestial of the spiritual from the rational, see above, n. 4963; and as the Lord is treated of, and in the present case the internal man in his human, therefore *Jehovah was with him* signifies that the Divine was therein; for the Divine was in his human, since he was conceived of Jehovah. In the case of the angels, the Divine is not within them, but is present with them, because they are only forms recipient of the Divine from the Lord.

4972. "And he was a man that prospered."—This signifies that all things were provided, as appears from the signification of prospering, when it is said of the Lord, as denoting that it was provided, that he should be enriched with all good.

4973. "And he was in the house of his lord the Egyptian."—This signifies that it might be initiated in natural good, as appears (1.) from the signification of a lord, as denoting good, of which we shall speak presently; and (2.) from the signification of the Egyptian, as denoting the scientific principle in general, and hence the natural principle, see n. 4967. The reason why to be in the house denotes to be initiated, is, because the house is the mind in which good resides, n. 3538; in the present case the natural mind; and moreover a house is predicated of good, see n. 3652, 3720. Every man has a natural mind and a rational mind; the natural mind is in his external man, the rational mind in his internal. Scientifics are the truths of the natural mind, which are said to be in their house, when they are conjoined to good; for good and truth constitute

together one house, like husband and wife. The goods and truths here treated of, are interior, for they correspond to the celestial of the spiritual from the rational, which is represented by Joseph: the corresponding interior truths in the natural principle are applications to uses, and the interior goods therein are uses. The Lord is frequently mentioned in the Word; and every one that is not acquainted with the internal sense, supposes that nothing more is meant by the Lord than what is meant in common discourse, when the expression is used; but the Lord is never expressed in the Word, unless the subject treated of is concerning good, and the same observation is true respecting the name Jehovah; but when the subject treated of is concerning truth, the terms God and also king are used: hence it is that by the Lord is signified good, as may be manifest from the following passages, "Jehovah your God, he is God of gods, and *Lord of lords*," Deut. x. 17: and in David, "Confess ye to Jehovah; confess ye to the God of gods; confess ye to *the Lord of lords*," Psalm cxxxvi. 1—3; where Jehovah or the Lord is called God of gods from the divine truth which proceeds from him, and Lord of lords from the divine good which is in him: in like manner in John, "The lamb shall overcome them; for he is *Lord of lords*, and King of kings," Rev. xvii. 14: and again, He that sitteth on the white horse "hath on his vesture and on his thigh a name written, King of kings and *Lord of lords*," Rev. xix. 16. The Lord is called King of kings from the divine truth, and Lord of lords from the divine good, as is manifest from the particulars there mentioned: the name written is his quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; the vesture on which it was written, is the truth of faith, n. 1073, 2576, 4545, 4763; the thigh on which also that quality was written, is the good of love, n. 3021, 4277, 4280, 4575: hence also it is manifest that the Lord from divine truth is called King of kings, and from divine good Lord of lords: the Lord from divine truth is called a king, as may be seen, n. 2015, 2069, 3009, 3670, 4581. Hence also it is plain what is meant by the Lord's Christ, in Luke, "Answer was made to Simeon from the Holy Spirit, that he should not see death before he saw the *Lord's Christ*," ii. 26. The Lord's Christ is the divine truth of the divine good; for Christ is the same as Messias, and Messias is the anointed or king, n. 3008, 3009. The Lord here is Jehovah. In the Word of the New Testament the name Jehovah no where occurs; but instead of Jehovah, the Lord and God, see n. 2921; as also in Luke, "Jesus said, How say they that Christ is the Son of David? when David himself saith in the book of Psalms, *The Lord said to my Lord*, Sit thou on my right hand," xx. 41, 42; the same as in David, "*Jehovah said to my Lord*, Sit thou on my right hand," Psalm cx. 1: that Jehovah, as men-

tioned by David, is called Lord in the Evangelist, is evident. In that passage Lord denotes the divine good of the divine human; to sit on the right hand signifies omnipotence, n. 3387, 4592, 4933. The Lord, when he was in the world, was divine truth; but when he was glorified, that is, when he made the human in himself Divine, he was then made divine good, from which afterwards divine truth proceeds. Hence it is, that the disciples after the resurrection did not call him Master, as before, but Lord, as is manifest in John, chap. xxi. 7, 12, 15—17, 20, and also in the rest of the Evangelists. The divine truth, which the Lord was when in the world, and which afterwards proceeds from him, that is, from the divine good, is also called the angel of the covenant in Malachi, "*The Lord* whom ye seek will suddenly come to his temple, and the *angel of the covenant* whom ye desire," iii. 1. As the Lord means divine good, and a king divine truth, therefore where it is said of the Lord, that he has dominion and a kingdom, dominion is predicated of divine good, and a kingdom of divine truth: on this account the Lord is called the Lord of nations and the King of people; for nations signify those who are in good, and people those who are in truth, n. 1259, 1260, 1849, 3581. Good is called a lord in respect to a servant, and good is called a father in respect to a son, as in Malachi, "A son will honour a father, and *a servant his lord;* but if I am a father, where is my honour? and if I am a *lord*, where is the fear of me?" i. 6; and in David, "Joseph was sold for a *servant:* the Word of Jehovah tried him; the *king* sent and loosed him; the *ruler of the nations* set him free; he made him *lord of his house*, and *to have dominion* over all his possession," Psalm cv. 17, 19—21. That Joseph there means the Lord, is evident from the several expressions; Lord in the above passage is the divine good of the divine human.

4974. "And his lord saw that Jehovah was with him."—This signifies that it was perceived in natural good that the Divine was within, as appears (1.) from the signification of "to see," as denoting to understand and apperceive, see n. 2150, 3764, 4339, 4567, 4723; and (2.) from the signification of "a lord," as denoting good, see just above, n. 4973; in the present case, natural good, because it is an Egyptian who is here lord; that the Divine was within, is signified by Jehovah's being with him, as above, n. 4971.

4975. "And all that he did Jehovah prospered in his hand."—This signifies that all things were from the Divine Providence, as appears from the signification of prospering, as denoting to be provided, see n. 4972; hence *Jehovah prospered in his hand* is the Divine Providence.

4975½. "And Joseph found grace in his eyes."—This signifies that it was accepted by natural good, which is signified by

his lord, as appears from the signification of "to find grace in the eyes of any one," as denoting to be accepted: it is said in the eyes, because grace is predicated of the intellectual principle, and that is signified by the eyes, see n. 2701, 3820, 4526.

4976. "And ministered unto him."—This signifies that the scientific principle was appropriated to its own good, as appears from the signification of "to minister," as denoting to be subservient in supplying what another is in want of; in the present case, to be appropriated, because the subject treated of is concerning natural good to which the scientific principle was to be appropriated: to minister also is predicated of scientifics; for a minister and a servant in the Word signify scientific or natural truth, since this is subordinate to good, as to its lord. The scientific principle in respect to the delight of the natural man, or what is the same, natural truth in respect to its good, is altogether like water in respect to bread, or like drink in respect to meat. Water and drink cause bread and meat to be diluted, so that they may be conveyed into the blood, and thence into every part of the body in the way of nourishment; for without water or drink, bread or meat is not resolved into its minute parts, and conveyed to the different organs of the body for use. This is the case with the scientific principle in respect to delight, or with truth in respect to good; therefore good seeks and desires truth, for the sake of use, that it may minister to and serve itself: in like manner they also correspond; for in the other life a man is not nourished by natural, but by spiritual meat and drink. Spiritual meat is good, and spiritual drink is truth; therefore where bread or meat is mentioned in the Word, the angels understand spiritual bread and meat, viz., the good of love and charity; and where water or drink is mentioned, they understand spiritual water or drink, viz., the truth of faith. Hence it may be seen what the truth of faith is without the good of charity, also how the former without the latter can nourish the internal man, viz., as water alone or drink alone without bread and meat; that by such nourishment a man would become emaciated and die, is well known.

4977. "And gave him command over his house."—This signifies that good applied itself thereto, as appears (1.) from the signification of the lord, who gave command, as denoting good, see n. 4973; and (2.) from the signification of "to give him command over his house," as denoting to apply itself thereto, viz., to scientific or natural truth. That this is the meaning is evident from what follows, where it is said, that whatever he had, he gave into his hand; which signifies that all his property was as it were in his power: for good is a lord, and truth is a minister; and when it is said of a lord that he gave authority to a minister, or of good that it gave authority to truth, in the internal sense, it is not signified that it ceded

the dominion thereto, but that it applied itself; for in the internal sense a thing is perceived as it is in itself, but in the sense of the letter it is expounded according to the appearance; for good always has the dominion, but applies itself that truth may be conjoined to it. When a man is in truth, as is the case before he is regenerated, he then knows scarcely any thing concerning good; for truth flows-in by an external or sensual way but good by an internal way; what flows-in by an external way, the man is sensible of, but not of what flows-in by an internal way, until he is regenerated: therefore unless in the prior state there was given as it were dominion to truth, or unless good so applied itself, it would be impossible for truth to be appropriated to good. This is the same as has been so frequently shown above, viz., that truth is apparently in the first place, or as it were the lord, while a man is regenerating; but good is manifestly in the first place and the lord, when he is regenerated, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930.

4978. "And whatever he had, he gave into his hand."—This signifies that all his property was as it were in his power, as appears from the signification of a hand, as denoting ability, see n. 878, 3091, 3387, 3563, 4931 to 4937; thus to give into his hand is to give into his power; but as this is done apparently, it is said *as it were* in his power: that it is apparently or *as it were* may be seen just above, n. 4977.

4979. "And it came to pass, from the time that he gave him command in his house, and over all that he had."—This signifies another state, after that good applied itself thereto, and all its property was as it were in its power, as appears (1.) from the signification of "it came to pass, or it was done," which frequently occurs in the Word, as involving somewhat new, consequently another state, in like manner in the following verses, 7, 10, 11, 13, 15, 18, 19; and (2.) from the signification of the expression, "from the time that he gave him command in his house," as denoting after that good applied itself thereto, see above, n. 4977; and (3.) from the signification of "over all that he had," as denoting that all his property was as it were in his power, see also above, n. 4978.

4980. "That Jehovah blessed the house of the Egyptian for Joseph's sake."—This signifies, that from the Divine at that time was derived thereto the celestial natural, as appears (1.) from the signification of "to be blessed," as denoting to be enriched with celestial and spiritual good: that it was from the Divine, is signified by its being said "Jehovah blessed;" and (2.) from the signification of the house of the Egyptian, as denoting the good of the natural mind, as above, n. 4973; hence it follows, that "Jehovah blessed the house of the Egyptian" signifies, that from the Divine at that time was derived thereto

the celestial natural. The celestial natural is the good in the natural which corresponds to the good of the rational, that is, which corresponds to the celestial of the spiritual from the rational, which is Joseph, see n. 4963. Celestial, as well as spiritual, is predicated of both the rational and the natural, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for the spiritual in its essence is the divine truth which proceeds from the Lord, and the celestial is the divine good which is in that divine truth. Divine truth in which is divine good, when it is received by the rational or by the internal man, is called the spiritual in the rational; and when it is received by the natural or by the external man, it is called the spiritual in the natural: in like manner the divine good which is in the divine truth, when it is received by the rational or by the internal man, is called the celestial in the rational; and when it is received by the natural or by the external man, it is called the celestial in the natural. Each principle flows-in with man from the Lord both immediately and mediately through angels and spirits; but with the Lord, when he was in the world, the influx was from himself, because the Divine was in himself.

4981. "And the blessing of Jehovah was."—This signifies increase, as appears from the signification of "the blessing of Jehovah." The blessing of Jehovah, in the general sense, signifies love to the Lord and charity towards the neighbour; for those who are gifted with these, are called the blessed of Jehovah, being in such cases gifted with heaven and eternal salvation; hence the blessing of Jehovah in the external sense, or in the sense which respects a man's state in the world, is to be content in God, and hence to be content with the state of honour and wealth in which he is, whether it be among the honoured and rich, or among the less honoured and poor; for he that is content in God, regards honours and riches as the means of uses; and when he thinks concerning them, and at the same time concerning eternal life, he makes the former of no account, and the latter essential. Since, in the genuine sense, the blessing of Jehovah or the Lord involves these things, it also contains innumerable things, and hence signifies various things which are connected; as to be enriched with spiritual and celestial good, n. 981, 1731; to be made fruitful from the affection of truth, n. 2846; to be arranged into heavenly order, n. 3017; to be gifted with the good of love, and thereby to be conjoined to the Lord, n. 3406, 3504, 3514, 3530, 3584; joy, n. 4216: what therefore it specifically signifies, may appear from the series of what goes before and follows. In the present case, the blessing of Jehovah signifies increase in good and truth, or in life and doctrine, as is evident from what follows; for it is said, the blessing of Jehovah was in the house and in the field;

and a house signifies the good of life, and a field the truth of doctrine: hence it is manifest, that increase in those things is here signified by the blessing of Jehovah.

4982. "In all that he had in the house and in the field."—This signifies in life and doctrine, as appears (1.) from the signification of a house, as denoting good, see n. 2048, 2233, 2559, 3128, 3652, 3720; and as a house denotes good, it also denotes life, for all good is of life; and (2.) from the signification of a field, as denoting the truth of the church, see n. 368, 3508, 3766, 4440, 4443; and as it denotes the truth of the church, it also denotes doctrine, for all truth is of doctrine. A house and a field are occasionally mentioned in other parts of the Word; and when the subject is the celestial man, a house signifies celestial good, and a field spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour; but when the subject is the spiritual man, a house signifies the celestial appertaining to him, which is the good of charity towards the neighbour, and a field the spiritual appertaining to him, which is the truth of faith. Both are signified in Matthew, xxiv. 17, 18, "Let him that is on the *housetop* not go down to take away any thing out of *his house*; and let him that is in *the field* not return back to take his clothes," see n. 3652.

4983. "And he left all that he had into the hand of Joseph."—This signifies that it appeared as if all things were in his power, as is evident from what was explained above, n. 4978, where are nearly the same words, also from what was said, n. 4977.

4984. "And he knew not any thing with him except the bread which he did eat."—This signifies that good was hence appropriated, as appears (1.) from the signification of "bread," as denoting good, see n. 276, 680, 3478, 3735, 4211, 4217, 4735; and (2.) from the signification of "to eat," as denoting to be appropriated, see n. 3168, 3513, 3596, 3832, 4745: that he knew not any thing with him except the bread, signifies that he received nothing but good. It may be believed that good, when it appropriates truth to itself, is truth, such as is the truth of faith which it appropriates to itself; but it is the good of truth; the truths which are not of use, approach indeed, but do not enter. All uses derived from truths are the goods of truth; the truths which are not for use, are separated, and some are retained and some are rejected: those which are retained, are such as introduce to good more or less remote, and are essential uses; those which are rejected, are such as do not introduce and do not apply themselves. All uses in their beginning are truths of doctrine, but in their progress they become goods; and this takes place when a man acts according to those truths; action itself thus qualifies truths; for all action descends from

the will, and the will itself causes that to become good which before was truth. Hence it is evident, that truth in the will is no longer the truth of faith, but the good of faith; and that the truth of faith makes no one happy, but the good of faith; for the latter affects the very essence of a man's life, which is his will, and communicates thereto interior delight or blessedness, and in the other life happiness, which is called heavenly joy.

4985. "And Joseph was beautiful in form."—This signifies the consequent good of life, and "beautiful in aspect" signifies the consequent truth of faith, as appears from the signification of "beautiful in form and beautiful in aspect;" for form is the essence of a thing, but aspect is the existence thence derived; and since good is the very essence, and truth is the existence thence, beautiful in form signifies the good of life, and beautiful in aspect signifies the truth of faith: for the good of life is the very *esse* of man, because it is of his will, and the truth of faith is the *existere* thence, because it is of the understanding; for whatever is of the understanding, exists from the will. The *esse* of a man's life is in his faculty of willing, and the *existere* of his life is in his faculty of understanding. A man's understanding is nothing else than the will unfolded, and formed so that its quality may appear in aspect. Hence it is evident that the beauty of the interior man is from the good of the will by the truth of faith: the truth of faith itself presents beauty in the external form, but the good of the will sets it in and forms it. Hence it is that the angels of heaven are of ineffable beauty, being as it were loves and charities in form; when therefore they appear in their beauty, they affect the inmost principles. With them the good of love from the Lord shines forth through the truth of faith, and as it penetrates it affects. Hence may be manifest what is signified in the internal sense, by "beautiful in form and beautiful in aspect," as also n. 3821.

4986. Verses 7 to 9. *And it came to pass after these words, that his lord's wife lifted up her eyes to Joseph, and said, Lie with me. And he refused, and said to his lord's wife, Behold, my lord knoweth not what is with me in the house; and all that he hath he hath given into my hand. He himself is not greater in this house than I; and he hath not kept back any thing from me except thee, because thou art his wife; and how shall I do this great evil, and sin against God?* And it came to pass after these words, signifies a third state: his lord's wife lifted up her eyes to Joseph, signifies truth natural not spiritual adjoined to natural good, and its perception: and said, Lie with me, signifies that there was a desire of conjunction: and he refused, signifies aversion: and said to his lord's wife, signifies perception concerning that truth: Behold, my lord knoweth not what is with me in the house, signifies that natural good did not even desire appropriation: and all that he hath he hath given

into my hand, signifies that all was in his power: he himself is not greater in this house than I, signifies that that good was prior in time, not in state: and he hath not kept back any thing from me except thee, signifies that it was forbidden to be conjoined to the truth of that good: because thou art his wife, signifies that it was not to be conjoined to another good: and how shall I do this great evil, and sin against God? signifies that thus there would be disjunction and not conjunction.

4987. "And it came to pass after these words."—This signifies a third state, as appears (1.) from the signification of *it came to pass*, or it was, as denoting somewhat new, as above, n. 4979, consequently, in the present case, a third state; and (2.) from the signification of *after these words*, as denoting after those things were transacted. In the original one series is not distinguished from another by interstitial signs, as in other languages; but there appears a continuity from beginning to end. The things in the internal sense are in like manner continuous, and flowing from one state of a thing into another; but when one state terminates, and another succeeds which is deserving of note, it is indicated by the expression *it was* or *it came to pass;* and a change of state less deserving of note by *and;* therefore those expressions so frequently occur. This state, which is the third, and which is now treated of, is more interior than the former.

4988. "And his lord's wife lifted up her eyes to Joseph."—This signifies truth natural not spiritual adjoined to natural good, and its perception, as appears (1.) from the signification of a "wife," as denoting truth adjoined to good, see n. 1468, 2517, 3236, 4510, 4823; in the present case truth natural not spiritual adjoined to natural good, because the subject treated of is that truth and this good: that good, to which that truth is conjoined, is here the lord, n. 4973; and (2.) from the signification of "lifting up the eyes," as denoting thought, intention, and also perception, see n. 2789, 2829, 3198, 3202, 4339. A wife here signifies truth natural, but not truth natural spiritual, and a husband, who is here the lord, signifies good natural, but not good natural spiritual: it may be expedient therefore to explain what is meant by good and truth natural not spiritual, and what by good and truth natural spiritual. Good with a man is from a two-fold origin, viz., from what is hereditary and thence adscititious, and also from the doctrine of faith and charity; in the case of the Gentiles from their religious principle. The good and truth from the former origin, is good natural not spiritual; but the good from the latter origin, is good natural spiritual; from a similar origin is truth, since all good has its own truth adjoined to it. Good natural from the former origin, that is, from what is hereditary and thence adscititious, has many things in affinity with good natural from

the other origin, that is, from the doctrine of faith and charity, or from a religious principle, but only in the external form, being altogether different in the internal: good natural from the former origin may be compared to the good which prevails even among tame and gentle animals; but good natural from the other origin is proper to the man who acts from reason, and thence knows how to dispense good in various ways according to uses. This dispensing of good is taught by the doctrine of what is just and equitable, and still more by that of faith and charity, and in many cases is also confirmed by reason with the truly rational. Those who do good from the former origin, are carried as it were by instinct blindly into acts of charity; but those who do good from the other origin, are carried thereto from an internal obligation, and have as it were their eyes open. In a word, those who do good from the former origin, do it not from any conscience of what is just and equitable, still less from a conscience of spiritual truth and good: but those who do good from the other origin, do it from conscience; see what has been said above on this subject, n. 3040, 3470, 3471, 3518, and what follows, n. 4992. But how the case herein is, cannot be explained to the apprehension; for every one who is not spiritual, or who is not regenerated, sees good from its external form, because he does not know what either charity or the neighbour is; and the reason why he does not know these things is, because he has no doctrinals of charity. In the light of heaven those things appear most distinctly, and therefore also they appear distinctly with the spiritual or regenerate, because these are in the light of heaven.

4989. "And said, Lie with me."—This signifies that there was a desire of conjunction, as appears from the signification of "lying with me," as denoting conjunction, viz., of good natural spiritual, which now is Joseph, with truth natural not spiritual, which is his lord's wife; but this is illegitimate conjunction. The conjunctions of good with truth, and of truth with good, are described in the Word by marriages, see n. 2727 to 2759, 3132, 3665, 4434, 4837: hence it is, that illegitimate conjunctions are described by harlotries; in the present case therefore the conjunction of truth natural not spiritual with good natural spiritual, is described by his lord's wife being desirous to lie with him. There is no conjunction of those principles in internals, but only in externals, in which there appears as it were conjunction, but it is only affinity: hence also it is, that she caught him in his garment, and he left the garment in her hand; for a garment in the internal sense signifies what is external, by which there is as it were conjunction or affinity, as will be seen below at verses 12, 13. That these things are signified, cannot be seen so long as the mind or thought is kept in the mere historicals; for in such case nothing is thought of but Joseph,

Potiphar's wife, and the flight of Joseph leaving his garment; but if the mind or thought were kept in those things which are signified by Joseph, by Potiphar's wife, and by a garment, it would then be apperceived that some spiritual illegitimate conjunction is also here treated of; and the mind or thought may be kept in the things which are signified, if it only be believed that the historical Word is divine not from what is merely historical, but because in what is historical there is what is spiritual and divine; and if this were believed, it would be known that the spiritual and divine therein is concerning the good and truth of the Lord's church and kingdom, and in the supreme sense concerning the Lord himself. When a man comes into the other life, which he does immediately after death, if he be among those who are elevated into heaven, he will then know that he retains nothing of the historicals of the Word, and does not even know any thing concerning Joseph, or concerning Abraham, Isaac, and Jacob, but only concerning the spiritual and divine things which he had learnt from the Word, and had applied to his life; such things therefore are what are within in the Word, and are called its internal sense.

4990. "And he refused."—This signifies aversion, as appears from the signification of "to refuse," as signifying to be averse from, viz., from that conjunction; for he who refuses so as to fly abroad, shows his aversion.

4991. "And said to his lord's wife."—This signifies perception concerning that truth, as appears (1.) from the signification of "to say" in the historicals of the Word, as denoting to perceive, as has been frequently observed above; and (2.) from the signification of "his lord's wife," as denoting truth natural not spiritual adjoined to natural good, see above, n. 4988.

4992. "Behold, my lord knoweth not what is with me in the house."—This signifies that good natural did not even desire appropriation, as appears (1.) from the signification of "his lord," as denoting natural good, see n. 4973; and (2.) from the signification of "not to know what is with me in the house," as denoting not to desire appropriation. That this is the sense of the above words, can only be seen from the series of things in the internal sense: for the subject now treated of is a third state, in which the celestial of the spiritual was in the natural: in that state, natural good and truth which is spiritual is separated from natural good and truth which is not spiritual; consequently by not to know what is in the house, is signified that there is no desire of appropriation. These things, however, are arcana, which can only be illustrated by examples; let the following therefore serve for illustration. To be conjoined with one's wife from mere lust is natural not spiritual; but to be conjoined with one's wife from conjugial love is natural spiritual: when the husband afterwards is conjoined from mere lust,

he then believes that he prevaricates, like one who does somewhat lascivious, therefore he does not desire any longer that it should be appropriated to him. Take also this example. To do good to a friend, without regard to his quality, accounting it enough that he is a friend, is natural not spiritual; but to do good to a friend for the sake of the good appertaining to him, and especially to account good itself as the friend to be benefited, this is natural spiritual; and when he is in this principle, he knows that he prevaricates, if he does good to a friend who is evil, for in such case through him he does evil to others. when he is in this state, he holds in aversion the appropriation of good natural not spiritual, in which good he was before principled. The case is similar in all other instances.

4993. "And all that he hath he hath given into my hand."—This signifies that all was in his power, as appears from what was said above, n. 4978, where similar words occur; but there is this difference, that the subject there treated of is the second state, in which the celestial of the spiritual in the natural was; for then natural good applied itself, and appropriated to itself truth, see n. 4976, 4977; in which state good had the dominion actually, but truth apparently, therefore those words then signified that all his property was *as it were* in his power; but here the subject treated of is the third state, in which the celestial of the spiritual was, when it was made spiritual in the natural; and as in this state there is no appropriation, therefore the above words signify that all was in his power.

4994. "He himself is not greater in this house than I."—This signifies that that good was prior in time, not in state, as appears from the signification of "not being greater in the house than I," as denoting that the dominions were grounded in what was equitable, consequently that both are prior. From the series in the internal sense it is evident, that good natural not spiritual is prior in time, and that good natural spiritual is prior in state; as is also clear from what was shown above, n. 4992. To be prior in state is to be more eminent as to quality.

4995. "And he hath not kept back any thing from me except thee."—This signifies that it was forbidden to be conjoined to the truth of that good, as appears (1.) from the signification of "keeping back from him," as denoting to be forbidden; and (2.) from the signification of "a wife," who is whom he kept back, and is here meant by *thee*, as denoting truth natural not spiritual, see n. 4988.

4996. "Because thou art his wife."—This signifies because it was not to be conjoined to any other good, as appears from the signification of "a wife," as denoting truth adjoined to its own good, see n. 1468, 2517, 3236, 4510, 4823; in the present case truth natural not spiritual with good natural not spiritual as above, n. 4988.

4997. "And how shall I do this great evil, and sin against God?"—This signifies that thus there would be disjunction and not conjunction, as appears from the signification of "evil," and also of "sin," as denoting disjunction and not conjunction, viz., when good natural spiritual is conjoined with truth natural not spiritual; for they are dissimilar and unsuited to each other, which separate from each other. It is said to do evil and to sin against God, because evil, viewed in itself, and also sin, is nothing but disjunction from good; essential evil also consists in disunion. This is evident from good: good is conjunction, because all good is of love to the Lord and love towards the neighbour. The good of love to the Lord conjoins him [who is principled therein] to the Lord, and consequently to all the good which proceeds from the Lord; and the good of love to the neighbour conjoins him to heaven and the societies there; thus also by this love he is conjoined to the Lord, for heaven properly so called is the Lord, who is all in all there. But it is contrariwise with evil: evil is of self-love and the love of the world; the evil of self-love disjoins him [who is principled therein] not only from the Lord, but also from heaven; for he loves no one but himself, and others only so far as he regards them in himself, or so far as they make a one with himself: hence he derives the inclinations of all to himself, and altogether averts them from others, and most especially from the Lord; and when several do this in one society, it follows that all are disjoined, and each looks at another from an interior principle as an enemy, and if any one does any thing against him, he bears hatred towards him, and takes delight in his destruction: the case is the same with the evil of the love of the world; for this evil covets the wealth and goods of others, and desires to possess them all: hence arise enmities and hatreds, but in a less degree. If any one wishes to know what evil is, consequently what sin is, let him only seek to know what self-love and the love of the world are; and in order to know what good is, let him only seek to know what love to God and love towards the neighbour are: hence he will know what evil is, and consequently what the false is; and also what good is, and consequently what truth is.

4998. Verses 10 to 15. *And it came to pass, that she spake to Joseph day by day; and he did not give ear to her to lie with her, to be with her. And it came to pass on a certain day, he came to the house to do his work, and there was none of the men of the house there in the house. And she caught him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and went forth abroad. And it came to pass, that she saw he left his garment in her hand, and fled abroad. And she cried to the men of her house, and said to them, saying, See ye, he hath brought to us a Hebrew*

man to mock us; he came to me to lie with me, and I cried with a great voice. And it came to pass, that he heard that I lifted up my voice and cried; and he left his garment with me, and fled, and went forth abroad. And it came to pass, signifies a fourth state: that she spake to Joseph day by day, signifies thought concerning that thing: and he did not give ear to her to lie with her, signifies that he was averse from being conjoined: to be with her, signifies lest thereby he should be united to her: and it came to pass that on a certain day, signifies a fifth state: he came to the house to do his work, signifies when he was in the work of conjunction with spiritual good in natural: and there was none of the men of the house there in the house, signifies that he was without the aid of any one: and she caught him in his garment, signifies that truth not spiritual applied itself to the ultimate of spiritual truth: saying, Lie with me, signifies for the sake of conjunction: and he left his garment in her hand, signifies that he withdrew that ultimate truth: and fled and went forth abroad, signifies that thereby he had not truth whereby to defend himself: and it came to pass that she saw, signifies perception concerning that thing: that he left his garment in her hand and fled abroad, signifies the separation of ultimate truth: and she cried to the men of the house, signifies falses: and said to them, saying, signifies exhortation: See ye, he hath brought to us a Hebrew man, signifies a servant: to mock us, signifies that he rose up against: he came to me to lie with me, signifies that it was willing to conjoin itself: and I cried with a great voice, signifies aversion: and it came to pass that he heard, signifies when it was apperceived: that I lifted up my voice and cried, signifies that there was great aversion: and he left his garment with me, signifies a witness that he came near: and fled and went forth abroad, signifies that still he separated himself.

4999. "And it came to pass."—This signifies a fourth state, as may appear from what was said above, n. 4979, 4987.

5000. "That she spake to Joseph day by day."—This signifies thought concerning that thing, as appears from the signification of "to speak," as denoting to think, see n. 2271, 2287, 2619; viz., concerning Joseph, thus concerning that which is the subject here treated of by Joseph. "Day by day," or every day, denotes intensely. The reason why *to speak* in the internal sense denotes *to think* is, because thought is interior speech; and when a man thinks, he then speaks with himself. Interior things are expressed in the sense of the letter by correspondent exteriors.

5001. "And he did not give ear to her to lie with her."—This signifies that he was averse from being conjoined, as appears (1.) from the signification of "not to give ear," as denoting not to hearken or not to obey, see n. 2542, 3869; in the

present case to be averse from, because he so far refused to hearken, that he fled and left his garment; and (2.) from the signification of "to lie with her," as denoting to be conjoined illegitimately, see n. 4989.

5002. "To be with her."—This signifies lest thus he should be united to her, as appears from the signification of being with any one, as denoting to be more closely conjoined, or to be united. *To be* denotes to be united, because the very *esse* of a thing is good, and all good is of love, which is spiritual conjunction or unition. Hence in the supreme sense the Lord is called Esse or Jehovah, because from Him is all the good of love or of spiritual conjunction. Since heaven makes a one by love from him, and a reciprocal into him by reception and mutual love, it is on that account called a marriage, by which it is. The case would be similar in the church, if love and charity were with it as its *esse*. Where therefore there is not conjunction or union, there is not *esse*; for unless there be somewhat to bring to a one or to unite, there must be dissolution and extinction. So in civil society, where every one is for himself, and no one for another, except for the sake of himself, unless there were laws to unite them, and fears of the loss of gain, of honour, of fame, and of life, society would be altogether dissipated; therefore the *esse* of such a society also is conjunction or unition, but only in externals, for in respect to internals such a society has no *esse*. Persons of such a character therefore in the other life are kept in hell, and in like manner are there held together by external bonds, especially by fears; but as often as those bonds are relaxed, one rushes eagerly to the destruction of another, and desires nothing more earnestly than totally to extinguish him. It is otherwise in heaven, where there is internal conjunction by love to the Lord, and consequent mutual love; when external bonds are there relaxed, they are more closely mutually conjoined; and as they are thereby brought nearer to the Divine Esse, which is from the Lord, they are more interiorly in affection and thence in freedom, consequently in blessedness, happiness, and joy.

5003. "And it came to pass that on a certain day."—This signifies a fifth state, as appears from the signification of "it came to pass, or it was," as involving somewhat new, as above, n. 4979, 4987, 4995, thus a new state; in the present case a fifth

5004. "He came to the house to do his work."—This signifies when he was in the work of conjunction with spiritual good in natural, as may appear from this consideration, that that conjunction is the subject treated of in this chapter by Joseph; therefore when it is said "he came to the house to do his work," it signifies the work of that conjunction.

5005. "And there was none of the men of the house there

in the house."—This signifies that he was without the aid of any one, as may appear from this consideration, that it signifies that he was alone; and as in the internal sense by Joseph the Lord is treated of, and how he glorified or made divine his internal human, those words signify that he did it without the aid of any one. The Lord made his human divine by his own proper ability, thus without the aid of any one, as may appear from this consideration, that, as he was conceived of Jehovah, the Divine was in him, and consequently the Divine was his; therefore when he was in the world, and made the human in himself divine, he did it from his own Divine or from himself. This is thus described in Isaiah, "Who is this that cometh from Edom, with sprinkled garments from Bozrah; this that is honourable in his raiment, *marching in the multitude of his strength?* I have trodden the wine-press *alone*, and *of the people there was no man with me.* I looked around, but *there was none to help;* and I was amazed, but there was *none to support;* therefore *mine own arm brought salvation to me*," lxiii. 1, 3, 5. And again in the same prophet, "*He saw that there was no man*, and as it were was amazed that there was no intercessor; therefore his arm *brought salvation to him;* and his justice stirred him up; whence he put on justice as a breastplate, and a helmet of salvation upon his head," lix. 16, 17. The Lord by his own proper power made the human in himself divine, as may be seen, n. 1616, 1749, 1755, 1812, 1813, 1921, 1928, 1999, 2025, 2026, 2083, 2500, 2523, 2776, 3043, 3141, 3381, 3382, 3637, 4286.

5006. "And she caught him in his garment."—This signifies that truth not spiritual applied itself to the ultimate of spiritual truth, as appears (1.) from the representation of "Potiphar's wife," of whom these things are said, as denoting truth natural not spiritual, see n. 4988; and (2.) from the signification of "to catch," as denoting to apply itself; and (3.) from the signification of "a garment," as denoting truth, see n. 1073, 2576, 4545, 4763; in the present case the ultimate of spiritual truth, which in this state is of Joseph, for Joseph here is good natural spiritual, see n. 4988, 4992: that the truth of this good is what truth natural not spiritual was willing to be conjoined with, is evident from the series of things in the internal sense. But what is meant by and involved in this circumstance, that truth natural not spiritual was willing to be conjoined with truth natural spiritual, is at this day an arcanum, principally for this reason, because few are solicitous and willing to know what spiritual truth is, and what truth not spiritual is; and they are so indifferent about it, as scarcely to be willing to hear mention made of what is spiritual; and at the bare mention thereof, something of darkness, and at the same time of gloominess, instantly comes over them, and excites a nausea, in consequence

whereof it is rejected. That this is the case, has also been experimentally proved to me: while my mind was engaged in such contemplations, there were spirits present from Christendom, and on this occasion they were let into the state in which they had been in the world; and then they were not only affected with sadness at the bare thought concerning spiritual good and truth, but were also seized with such loathing arising from aversion, that they said they had a feeling in themselves of somewhat like what in the world excites vomiting; but they were told, that this was in consequence of their affections being only in terrestrial, corporeal, and worldly things; for when a man is in those affections alone, he nauseates heavenly things; and that they had frequented temples where the Word is preached, not from any desire of knowing heavenly things, but from another cupidity imbibed from the time of infancy: hence it was made manifest what is the quality and character of Christendom at this day. The reason of this in general is, because the Christian church at this day preaches faith alone, and not charity, and thus doctrine, but not life; and when life is not preached, a man comes into no affection of good, and when he is in no affection of good, he is also in none of truth: hence it is, that it is contrary to the delight of the life of the generality, to hear any thing more concerning heavenly things than what they had known from infancy. The real case, however, is this, that a man is in the world to the intent that he may be initiated by exercises there into heavenly things; and his life in the world is scarce as a moment in respect to his life after death, which is eternal: but there are few who believe they are to live after death, and on this account also heavenly things are of no value to them; but this I can aver, that a man immediately after death is in the other life, and there his life in the world is altogether continued, and is such as it had been in the world: I can aver this, because I know it; for I have conversed with almost all whom I was acquainred with in the life of the body, after their decease; and hence by living experience it has been granted me to know, that the lot which awaits every one is according to his life; but those of the above description do not even believe these things. But what is meant by and involved in this circumstance, that truth natural not spiritual was willing to be conjoined with truth natural spiritual, which is signified by *she caught Joseph in his garment*, will be shown in what presently follows.

5007. "Saying, Lie with me."—This signifies for the sake of conjunction, as appears from the signification of "to lie," as denoting conjunction, see above, n. 4989, 5001; in the present case for the sake of conjunction, or to the intent that there might be conjunction.

5008. "And he left his garment in her hand."—This signi-

fies that he withdrew that ultimate truth, as appears (1.) from the signification of "leaving in her hand," as denoting in her power; for hand is ability or power, see n. 878, 3091, 3387, 3563, 4931 to 4937; and because she laid hold of his garment, it here denotes to withdraw; and (2.) from the signification of "a garment," as denoting ultimate truth, see above, n. 5007. That truth natural not spiritual was willing to conjoin itself with truth natural spiritual, and that this was averse from conjunction, and on that account left ultimate truth, or suffered it to be withdrawn, cannot be comprehended by any one, unless it be illustrated by examples: but first let it be seen what truth natural not spiritual and truth natural spiritual are, n. 4988, 4992, and that in ultimates there is affinity, yet not any conjunction. But, as was said, this must be illustrated by examples; let us first take this. It is a truth natural not spiritual within the church, that good ought to be done to the poor, to widows, and to the fatherless, and that to do good to them is the charity which is enjoined in the Word; but truth not spiritual, that is, those who are principled in truth not spiritual, by the poor, the widows, and the fatherless, mean those who are so named; whereas truth natural spiritual, that is, those who are principled in that truth, confirm indeed the above sentiments, but maintain that the poor, the widows, and the fatherless, so named, are meant in the last place; for they say in their heart, that all are not poor who call themselves poor, also that among the poor there are many who lead very wicked lives, and who fear neither God nor men, and who would rush headlong into every iniquity unless they were withheld by fear; and moreover, that the poor in the Word mean those who are spiritually such,—those who know and confess in heart, that they have nothing of truth and good from themselves, but that all things are freely given them: the case is similar with widows and the fatherless, with a difference in respect to state. From this example, it is evident, that to do good to the poor, the widows, and the fatherless, who are so named, is an ultimate of truth to those who are principled in truth natural spiritual, and that this truth is like a garment which invests interior things: it is also evident, that this ultimate of truth concurs with the truth appertaining to those who are principled in truth natural not spiritual; yet that nevertheless there is no conjunction between them, but only affinity. Let us take another example from this truth, that good ought to be done to the neighbour. Those who are principled in truth natural spiritual account every one as a neighbour, but still all in a dissimilar respect and degree; and they say in their heart, that those who are principled in good are especially the neighbour to whom good is to be done; but that those who are principled in evil, although they likewise fall under the character of neighbour,

are to be otherwise dealt with, and that good is done to them when they are punished according to the laws, because by punishments they are amended, and thereby also precaution is taken lest the good should suffer evil from them and their example. Those who within the church are in truth natural not spiritual, say also that every one is a neighbour, but they do not admit of degrees and respects [of neighbourhood]; therefore if they are principled in natural good, they do good to every one who excites compassion, without distinction, and oftener to the evil than to the good, because the former, in consequence of being evil, are skilled in the arts of moving the tender affections. From this example also it is evident, that in this ultimate truth there is agreement between those who are in truth natural not spiritual, and those who are in truth natural spiritual; yet that there is no conjunction therein, but only affinity; for the one has an idea and a meaning respecting the neighbour, and respecting charity towards him, different from what the other has. Let us take also this example: those who are in truth natural spiritual, say in general, that the poor and miserable will inherit the heavenly kingdom: but this is to them an ultimate truth; for the interior truth stored up is that those are poor and miserable who are spiritually such, and that it is these who are understood in the Word as inheriting the kingdom of heaven; but those who within the church are in truth natural not spiritual, say that none can inherit the heavenly kingdom, but those who in the world have been reduced to poverty, who live in misery, and who are more afflicted than the rest of mankind; they also call riches, dignities, and worldly joys, so many diversions or means of removing a man from heaven. From this example it is further evident what the ultimate truth is, and what its quality is, in which they agree; yet that there is not conjunction, but affinity. Let us take also this example: those who are in truth natural spiritual, hold it as an ultimate truth, that those things which are called holy in the Word, were holy, as the ark with the mercy-seat, with the candlestick, the incense, the bread, the altar, and the rest; and as the temple, and likewise the garments of Aaron which are called garments of holiness, especially the ephod with the breast-plate containing the urim and thummim: nevertheless concerning this ultimate truth they have this idea, that those things were not holy in themselves, neither was any holiness infused into them; but they were holy representatively, that is, they represented the spiritual and celestial things of the Lord's kingdom, and in the supreme sense the Lord himself: but those who are in truth natural not spiritual, in like manner call those things holy, but holy in themselves by infusion: hence it is evident that they agree together, but that they do not conjoin themselves; for the above

truth is of one form and idea with the spiritual man, and of another with the merely natural. Let us take also another example: it is an ultimate truth to the spiritual man, that all divine truths may be confirmed from the literal sense of the Word, and also by things rational or intellectual with those who are illustrated. This ultimate and general truth is also acknowledged by the natural man; but he believes simply, that all that is true which may be confirmed from the Word, and especially that which he himself has thence confirmed: herein therefore they agree, that all divine truth may be confirmed; but this general truth they regard differently. The merely natural man believes to be divine truth whatever he has confirmed with himself, or has heard confirmed by others; not aware that the false may be as easily confirmed as the truth, and that the false confirmed appears altogether true, and even more so than the truth itself, because the fallacies of the senses present it in the light of the world separate from the light of heaven. Hence also it is evident that ultimate spiritual truth in the sight of the natural man is like a garment; and when this garment is withdrawn, that he and the spiritual man do not at all agree; consequently that the spiritual man has no longer any thing whereby to defend himself against the natural man; which things are signified by Joseph's flying and going forth abroad when he had left his garment; for the merely natural man does not acknowledge interior things, therefore when exterior things are taken away or withdrawn, they are instantly dissociated. Moreover, the natural man calls all those reasonings false, by which the spiritual man confirms ultimate truth; for he cannot see whether that which he confirms be so or not, it being impossible from natural light to see those things which are of spiritual light: this is against order; but it is according to order that things in natural light should be seen from spiritual light.

5009. "And he fled and went forth abroad."—This signifies that he had no truth whereby to defend himself, as appears from the signification of flying and going forth abroad, after he left his garment, as denoting that separation was made, or that there was no longer any thing common, consequently, as a garment denotes ultimate truth, that he had no truth, whereby to defend himself; see what was shown just above, n. 5008, at the end.

5010. "And it came to pass that she saw."—This signifies perception concerning that thing, as appears from the signification of seeing, as denoting perception, see n. 2150, 3764, 4567, 4723: concerning that thing is concerning the separation by ultimate truths being no longer acknowledged; which is signified by *his leaving his garment in her hand and flying abroad*, as is evident from what was said above, n. 5008, and 5009.

5011. "And she cried to the men of the house."—This signifies falses, as appears from the signification of a cry, as denoting the false, see n. 2240, hence to cry is predicated of what is false. The men of the house in the genuine sense are the truths of good; but in the opposite sense they are the falses of evil. They are falses which Potiphar's wife now speaks to the men of the house, and afterwards to her husband, as is manifest from what she speaks. Natural truth, which is here the wife of Potiphar, cannot speak other than falses, or what is contrary to truth, after that ultimate spiritual truth, which as to the outermost face appears as it were conjunctive, has been plucked away, see n. 5008 at the end.

5012. "And said to them, saying."—This signifies exhortation, as appears from the signification of "saying" in this case, as denoting exhortation; for saying in the internal sense denotes perception, n. 2862, 3395, 3509, and also communication, n. 3060, 4131; in the present case therefore, because it is said that *she cried*, and it follows that *she said*, *saying*, it denotes vehement communication, that is, exhortation to hear.

5013. "See ye, he hath brought to us a Hebrew man." This signifies a servant, as appears from the signification of "a Hebrew man," as being predicated of service, see n. 1703 it is also clear from what follows, for Joseph is there called *a Hebrew servant*, and also simply *a servant*. "There came to me the *Hebrew servant*, whom thou hast brought to us," verse 17; "according to these words *thy servant* did to me," verse 19. The principal reason why a Hebrew man here denotes a servant is, because those who are in truth and good natural not spiritual, who are here represented by Potiphar and his wife, regard spiritual truth and good, which is represented by Joseph, no otherwise than as a servant; for both in life and doctrine they are in inverted order, inasmuch as with them the natural principle bears rule, and the spiritual serves; when yet it is according to order that the spiritual should bear rule and the natural serve; for the spiritual is prior, interior, and superior, and nearer to the Divine, while the natural is posterior, exterior, and inferior, and more remote from the Divine; on which account the spiritual principle with a man and in the church is compared to heaven, and is also called heaven, and the natural principle is compared to the earth, and is also called earth: hence also it is that the spiritual, that is, those with whom the spiritual principle has had rule, appear in the other life in the light of heaven with the head upwards towards the Lord, and the feet downwards towards hell: whereas the natural, that is, those with whom the natural principle has had rule, appear in the light of heaven with the feet upwards and the head downwards, although otherwise in their own light, which is a delusive light resulting from the lusts and consequent phantasies in which they

are, n. 1528, 3340, 4214, 4418, 4531, 4532. Natural men consider spiritual things as subservient, as was represented by the Egyptians regarding the Hebrews as servants; for the Egyptians represented those who are in natural science, thus who are natural, but the Hebrews those who are of the church, thus respectively the spiritual: the Egyptians also estimated the Hebrews so vile, as servants, that it was an abomination to them to eat with the Hebrews, Gen. xliii. 32; and also the sacrifices offered by the Hebrews were an abomination to them, Exod. viii. 26.

5014. "To mock us."—This signifies that he rose up against, as appears from the series itself in the internal sense, and also from the signification of "to mock," when it is said from vehemence, as denoting to rise up against.

5015. "He came to me to lie with me."—This signifies that truth natural spiritual was willing to conjoin itself, as appears (1.) from the signification of "to come," as here denoting to be willing; for he who comes purposely, is willing; and (2.) from the signification of "to lie with," as denoting to conjoin itself, see above, n. 4989, 5001, 5007.

5016. "And I cried with a great voice."—This signifies that there was aversion, as appears from the signification of a cry, as denoting false speaking; see n. 5011: hence, in the present case, to cry involves such [false speaking]; because she cried to the men of the house for aid, it involves that it was repugnant to her; and because it is said, that she cried with a great voice, that she was averse thereto.

5017. "And it came to pass that he heard."—This signifies when it was apperceived, as appears from the signification of "to hear," as denoting to obey, and also to apperceive; that it denotes to obey, may be seen, n. 2542, 3869; that it also denotes to apperceive, is evident from the very function of the ear, and the consequent nature of hearing. The function of the ear is, to receive another's speech, and convey it to the common sensory, in order that this sensory may thence apperceive what another thinks: hence to hear is to apperceive; therefore the nature of hearing is, to transfer into another's thought what a person speaks from his own thought, and from the thought to transfer it into his will, and from the will into act; hence to hear is to obey. These two offices belong to hearing; in languages these offices are distinguished by hearing any one, which is to apperceive, and by hearing or hearkening *to* any one, which is to obey. The reason why these are the two offices of hearing is, because a man cannot by any other way communicate the things of his thought, and of his will; neither can he in any other way press reasons of persuasion and inducement to do and obey the things of his will. From these considerations it is manifest that communications are effected

by a circuit from the will into the thought, and thence into the speech, and from the speech through the ear into another's thought and will. Hence also the spirits and angels who correspond to the ear or to the sense of hearing, in the Grand Man, are not only apperceptions, but also obediences: that they are obediences, may be seen, n. 4652, 4660; and because they are obediences, they are also apperceptions, for the one involves the other.

5018. "I lifted up my voice and cried."—This signifies that there was great aversion, as appears from the signification of "to cry" with a great voice, as denoting aversion, see n. 5016; in the present case, therefore, "to lift up the voice and to cry" denotes great aversion.

5019. "And he left his garment with me."—This signifies a witness that he came near, as appears from the signification of "to leave a garment," as denoting to withdraw ultimate truth, see n. 5008: in the present case it denotes a witness; because the garment in her hand, which was shown, that is, the ultimate truth whereby she proved that he was willing to conjoin himself, was a witness that he came near. This sense indeed appears somewhat remote; nevertheless it is that which is involved in what she spake, see below, n. 5028.

5020. "And he fled, and went forth abroad."—This signifies that still he separated himself, as appears from the signification of "to fly and go forth abroad," as denoting to separate himself, see above, n. 5009. These now are the falses which Potiphar's wife spake to the men of the house concerning Joseph, in the internal sense, which truth natural not spiritual [spake] concerning truth natural spiritual, or which the natural man not spiritual concerning the natural spiritual man, see n. 4988, 4992, 5008.

5021. Verses 16 to 18. *And she laid up his garment with her, until her lord came to his house. And she spake to him according to these words, saying, The Hebrew servant, whom thou hast brought to us, came to me to mock me. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled forth abroad.* And she laid up his garment with her, signifies that she retained ultimate truth: until her lord came to his house, signifies that she might communicate with natural good: and she spake to him according to these words, signifies false speaking: saying, The Hebrew servant, whom thou hast brought to us, came to me, signifies that serving principle: to mock me, signifies that it rose up against: and it came to pass, as I lifted up my voice and cried, signifies when great aversion was apperceived: that he left his garment with me, signifies testification: and fled forth abroad, signifies that then he separated himself.

5022. "And she laid up his garment with her."—This sig

nifies that she retained ultimate truth, as appears (1.) from the signification of "to lay up with herself," as denoting to retain; and (2.) from the signification of "a garment," as denoting ultimate truth, see above, n. 5006, 5008: which truth being withdrawn, the spiritual man has no longer the means of defending himself against the merely natural, n. 5008, 5009, and in this case injury is done to him; for whatever the spiritual man speaks in such case, merely natural men say they do not perceive it, and likewise that it is not so. And if he only mentions what is internal or spiritual, they either ridicule it or call it mystical; therefore in such case all conjunction between them is broken, and when this is broken, the spiritual man suffers hardship from the merely natural, which is also represented by Joseph's being cast into prison, after the wife testified by the garment in presence of her husband.

5023. "Until her lord came to his house."—This signifies that she might communicate with natural good, as appears from the signification of "a lord," as denoting good natural not spiritual, see n. 4973, 4988. A house in the internal sense is the natural mind; for the natural mind, and also the rational mind, is like a house; the husband therein is good, the wife is truth, the daughters and sons are the affections of good and truth, also the goods and truths which are derived from them as parents; the maid-servants and men-servants are the pleasures and scientifics which minister and confirm: here, therefore, the expression, *until her lord came to his house*, signifies natural good to its habitation, where also there is truth conjoined to it; but in the present case the false persuading good that it is the truth; for good natural not spiritual is easily persuaded that the false is truth and truth is the false. He is called her lord, because the natural principle not spiritual considers the spiritual as a servant, see n. 5013. The natural mind and the rational mind of a man is called a house, as is evident from the following passages: "When the unclean spirit is gone out of a man, he wandereth through dry places seeking rest; and not finding it, he saith, *I will return into my house* whence I came forth; and coming he findeth it swept and garnished: then he goeth away and taketh to him seven other spirits worse than himself, and they enter in and dwell there," Luke xi. 24 to 26. In this passage a house denotes the natural mind, which is called a house empty and swept, when there are no goods and truths therein which are the husband and wife, no affections of good and truth which are the daughters and sons, and no such things as confirm, which are maid-servants and men-servants. The man himself is the house, because the rational and natural mind constitutes the man, and without those things, that is, without goods and truths, and their affections, and the ministry of these affections, he is not a man but a brute. Th

mind of a man is also meant by a house in the same evangelist, "Every kingdom divided against itself is vastated, and *a house upon a house falleth*," xi. 17; and in Mark, "If a kingdom be divided against itself, this kingdom cannot stand; if *a house* also be divided against itself, *this house* cannot stand. No one can *enter into a strong man's house* and spoil his goods unless he first bind the strong man, and then will he spoil *his house*," iii. 24, 25, 27; a kingdom signifies truth, n. 1672, 2547, 4691; and a house good, n. 2233, 2234, 3720, 4982; a house signifies good from its superior excellence. And in Luke, "If the master of the house had known at what hour the thief would come, he would have watched, and *would not have permitted his house to be dug through*," xii. 39. Again, "Henceforth there shall be five in *one house;* three against two, and two against three: the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother," xii. 52, 53. The subject there treated of is spiritual combats, into which those who are of the church are to be admitted, after the internal or spiritual things of the Word are opened. A house denotes the man or his mind; father, mother, son, and daughter, are goods and truths with their affections, and in the opposite sense evils and falses with their affections, from and with which there is a combat. The Lord commanded his disciples, "Into *whatsoever house* ye shall enter, first say, *Peace be to this house;* and if the Son of Peace be there, your peace shall rest upon it; but if not, it shall return upon you. But *abide ye in the same house*, eating and drinking such things as they have; *go not from house to house*," Luke x. 5 to 7. This represented that they should abide in real good, in the good of love to the Lord and of charity towards the neighbour, but should not pass into any other. That a man or his mind is a house, may be also seen, n. 3538, 4973.

5024. "And spake to him according to these words."—This signifies false-speaking, as appears from what follows; for what she spake to her husband are falses.

5025. "Saying, The Hebrew servant, whom thou hast brought to us, came to me."—This signifies that serving principle, as appears from what was said above, n. 5013: in the present case that serving principle means spiritual truth and good, which here is Joseph, and which appears to the natural principle not spiritual as serving. As for example, spiritual truth and good desire that a man should not take pleasure in dignities and super-eminence above others, but in offices done towards his country, and towards societies in general and in particular, and thus should take pleasure in the use of dignities. The merely natural man is altogether ignorant what this pleasure is, and denies its existence, although from hypocrisy he can also say

the same; but still he makes pleasure derived from dignities for the sake of self, the lord, and pleasure derived from dignities for the sake of societies in general and particular, he makes the servant; for he respects himself in every thing he does, and societies after himself, favouring them so far as they favour him. Let us take another example: if it be said that use and end constitute a thing spiritual or not,—use and end for the general good, the church, and the kingdom of God, constituting what is spiritual, but use and end for the sake of self and those connected with self, prevailing over the former use and end, constituting what is not spiritual,—this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth instructed from the intellectual principle, not with the heart from the intellectual principle destroyed by lusts; from this principle he makes use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; yea, he says in his heart, how can it possibly be otherwise? In a word, the natural man makes light of and rejects whatever he views as separate from himself, and esteems and accepts whatever he views as conjoined to himself, neither knowing nor caring to know, that it is spiritual to view as conjoined to himself every one who is in good, whether he be known or unknown, and to view as separate from himself every one who is in evil, whether he be known or unknown; for in such case he is conjoined with those who are in heaven, and disjoined from those who are in hell: the natural man however is not hence made sensible of pleasure, inasmuch as he is not receptive of spiritual influx; he therefore regards it as altogether vile and servile, thus as of no account in respect to the pleasure he experiences through the bodily senses and the lusts of self-love and the love of the world; but this pleasure is dead, because it is from hell; whereas the pleasure derived from spiritual influx is alive, because it is from the Lord through heaven.

5026. "To mock me."—This signifies that he rose up against, as appears from the signification of "to mock," as denoting to rise up against, see above, n. 5014.

5027. "And it come to pass, as I lifted up my voice and cried."—This signifies when she apperceived great aversion, as appears from the signification of lifting up the voice and crying, as denoting great aversion, as above, n. 5018.

5028. "That he left his garment with me."—This signifies testification, as appears from the signification of leaving his garment with her, as denoting that he came near, see n. 5019. A garment in the internal sense signifies truth; and to leave the garment denotes to withdraw ultimate truth, n. 5008. The reason why it here signifies a witness or testification that he came near, is, because ultimate truth, when it is left or with-

drawn, is a witness to the natural man against the spiritual. That the natural man is *as it were* conjoined with the spiritual man by ultimate truth, but still that he is not conjoined, may be seen, n. 5009; for when the spiritual man explains that truth, the dissimilitude appears: the examples adduced above, n. 5008, may serve for illustration. The spiritual man, as well as the natural, says that good ought to be done to the poor, the widows, and the fatherless; but the spiritual man thinks that good ought not to be done to the poor, the widows, and the fatherless, who call themselves so and still are rich, and who are evil; for thus they would deceive by mere names: hence he concludes, that the poor, the widows, and fatherless, in the Word mean those who are spiritually such; but the natural man thinks, that good ought to be done to the poor, the widows, and the fatherless, who are so named, and that those and no others are meant in the Word; neither is he concerned whether they be evil or good, neither knowing nor caring to know what is meant by being spiritually such: hence it is manifest that the ultimate truth, that good ought to be done to the poor, the widows, and the fatherless, appears similar to both; but when it is explained, it is dissimilar; and when it is made dissimilar, and disjunction thence arises, it serves the natural man for a witness or testification that he came near; hence he speaks what is false against the spiritual man, who no longer has the means of defending himself: hereby it is clear, whence and in what respect a garment also signifies a witness or testification. Let us take also this example: the spiritual man as well as the natural man says, that good ought to be done to the neighbour, and he also says that every man is a neighbour; but he thinks that one is a neighbour in one respect and degree, and another in another, and that to do good to an evil person, because he calls himself a neighbour, is to do evil to the neighbour: the natural man conjoins himself with the spiritual in the ultimate truth, that good ought to be done to the neighbour, and also in this, that every man is the neighbour; but he thinks that he who favours him is the neighbour, not caring whether he be good or evil; hence also it is manifest, that in that ultimate truth they are apparently conjoined, but still that there is no conjunction, and that as soon as ever an explanation takes place, there is disjunction; in this case, that ultimate truth serves as a witness to the natural man against the spiritual, that he as it were mocked. So also in other cases.

5029. "And fled forth abroad."—This signifies that in this case he separated himself, as appears from the signification of to fly forth abroad, as denoting to separate himself, see above, n. 5020; and consequently that he had no truth whereby to defend himself, see n. 5009.

5030. Verses 19, 20. *And it came to pass, as her lord heard*

the words of his wife, which she spake to him, saying, According to these words thy servant did to me, that his anger was kindled. And Joseph's lord took him, and gave him into the prison-house, the place where the bound of the king were bound; and he was there in the prison-house. And it came to pass, signifies a new state: as her lord heard the words of his wife which she spake to him, signifies communication of the false that it appeared as truth: saying, According to these words thy servant did to me, signifies confirmation: that his anger was kindled signifies aversion from spiritual truth: and Joseph's lord took him, signifies temptation from the natural principle: and gave him into the prison-house, signifies as to false-speaking against good: the place in which the bound of the king were bound, signifies the state where those are who are in falses: and he was there in the prison-house, signifies the duration of temptation.

5031. "And it came to pass."—This signifies a new state, as appears from the signification of "it came to pass, or it was so," as involving somewhat new, or a new state, see n. 4979, 4987, 4999; in the present case the state of natural spiritual good, which state is represented by Joseph, after the ultimate of truth was withdrawn from him, consequently after there was no longer any conjunction with truth and good natural not spiritual.

5032. "As her lord heard the words of his wife, which she spake to him."—This signifies communication of the false that it appeared as truth, as is manifest (1.) from the signification of "hearing the words," as denoting communication; for to hear is to apperceive, n. 5017, thus to be communicated; and (2.) from the signification of "a wife," as denoting truth natural not spiritual, spoken of above, but in the present case the false: the false-speaking itself is signified by what she spake to him, as above, n. 5024; the communication of the false is with good natural not spiritual, which is here signified by her lord, as above, n. 5023; the false appeared to him as truth, as is evident from what follows. The subject here treated of is, that good natural not spiritual is easily persuaded, insomuch that the false appears to it as truth. The nature and quality of good natural not spiritual, or who and of what quality those are who are in that good, may be seen above, n. 4988, 4992, 5008, 5013, 5028; they are such as are mild and well-disposed from an hereditary and hence an adscititious principle, thus who do good from nature, but not from religion. It is one thing to do good from nature, and another to do it from religion: they cannot be distinguished by men in the world, who are not acquainted with the interiors; but in the other life they are manifestly discerned; for in that life the interiors are manifested, the thoughts, the intentions, and the ends of life exhibiting themselves and being clearly evident. It has hence been granted

me to know the quality of those who are in good not spiritual, and of those who are in spiritual good. Those who are in good natural not spiritual, suffer themselves to be persuaded by every one, and easily by the evil; for evil spirits and genii are in their very life or the delight of their life, when they can enter into the lusts of any one, and when they do so, they entice him to every evil, for in such case they persuade him that the false is truth. This they easily effect with those who are in good natural not spiritual; but they cannot effect it with those who are in spiritual good, for these know interiorly what is evil and false. The reason of this is, because those who are in spiritual good, when they lived in the world, received precepts from doctrine, wherewith they imbued their internal man; so that heaven can operate therein: but those who are in good natural not spiritual, when they lived in the world, did not receive any precepts from doctrine, wherewith they imbued their internal man; therefore with them there is no plane into which heaven can operate, but whatever flows-in with them out of heaven, flows-through; and when it comes into the natural man, it is not received, because the evil or diabolical crew instantly take it away, by suffocating, reflecting, or perverting it. Therefore those who are in natural good only, in the other life suffer hardship, and complain much occasionally that they are among the infernals, when yet, as they believe, they did good as well as others; but it is told them, that they did good merely like tame animals without reason, and were not solicitous about any good and truth of the church, and as in consequence they had not in their internal man any receptacle of good and truth, therefore they cannot be defended by the angels; also that they did several evils under a specious appearance of good.

5033. "Saying, According to these words thy servant did to me."—This signifies confirmation, as may appear from the faith in which he was that his wife said the truth, and that thereby it was confirmed with himself; for the wife, who persuaded him, is truth natural not spiritual, but, in the present case, the false. That good natural not spiritual suffers itself to be easily persuaded by the false, may be seen, n. 5032. It is well known that falses may be confirmed so as to appear altogether like truths. This is evident from every heresy, and from all its particulars; which, notwithstanding their being false, still by confirmations appear as truths to those who are in the heresy: it is also evident from those who are of no religion, who altogether confirm themselves against the things of the church, insomuch that they believe that the church is only for the sake of the vulgar, to keep them in some sort of check; also that nature is all in all, and the Divine so remote as to be scarcely any thing; likewise that a man dies like a beast. Concerning these and similar tenets, those who are in

good natural not spiritual suffer themselves to be more easily persuaded and confirmed than others, inasmuch as they have no mirror as it were from an interior principle, but only from an exterior, before which latter, fallacies appear as realities.

5034. "That his anger was kindled."—This signifies aversion from spiritual truth, as appears from the signification of anger, as being a recession from the good of charity, see n. 357, thus aversion; in the present case from spiritual truth, which is the subject treated of. Anger denotes aversion, because a man, so long as he is in anger against any one, averts his mind (*animus*) from him; for anger exists or is excited, when any person or thing is contrary to any one's love, by which love there is conjunction with any person or thing: when that conjunction is broken, the man is wrathful or angry, as if something was lost from the delight of his life, consequently something from his life: this sadness is turned into grief, and grief into anger.

5035. "And Joseph's lord took him."—This signifies temptation from the natural principle, as appears from what now follows; for the subject about to be treated of is Joseph's being sent into the prison-house, whereby in the internal sense is described the temptation of spiritual good in the natural principle; and because the words, *Joseph's lord took him*, involve it, they also signify it. Temptations are of two kinds, as to truths and as to goods: temptations as to truths are effected by spirits, and temptations as to goods by genii. Spirits and genii in the other life are thus distinguished: spirits act into the intellectual principle, consequently into the things of faith, but genii into the will-principle, consequently into the things of love. Spirits present themselves to be seen, and also manifest themselves by speech; but genii make themselves unseen, and only manifest themselves by an influx into the desires and lusts: they are also separated in the other life, evil or infernal spirits appearing in front and sideways beneath the earth of inferiors, but evil or infernal genii appearing beneath the hinder part and backward under the earth there. Temptations as to truths are effected, as we have said, by evil spirits, and temptations as to goods by evil genii. The subject treated of in what now follows is the temptations which are effected by evil spirits, thus which are effected as to false-speaking against good. These temptations are milder than those which are effected by evil genii, and also are prior as to their existence.

5036. "And gave him into the prison-house."—This signifies as to false-speaking against good, as appears from the signification of being given into the prison-house, and being there kept bound, as denoting to be let into temptations as to false-speaking against good, of which we shall speak presently; but first it may be expedient to say something concerning

temptations. Scarce any one in the Christian world at this day knows whence temptations come: the man who undergoes them, knows no other than that they are torments arising from the evils which inwardly appertain to him, and which first render him unquiet, next anxious, and finally torment him; but he is altogether ignorant that they are effected by the evil spirits attendant upon him: he is ignorant of this, because he does not believe that he is in consort with spirits while he lives in the world, and scarcely that there is any spirit attendant upon him; when yet every man, as to his interiors, is continually in the society of spirits and angels. Temptations take place when a man is in the act of regeneration; for no one can be regenerated, unless he also undergoes temptations; and in this case they arise from the evil spirits about him; for on such occasions a man is let into the state of evil in which he is, that is, in which that very principle is which constitutes his *proprium*, and when he comes into this state, evil or infernal spirits encompass him, and when they apperceive that he is interiorly protected by angels, they excite the falses which he had thought, and the evils which he had done, but the angels from an interior principle defend him. It is this combat which a man perceives as temptation, but so obscurely that he scarcely knows any other than that it is merely an anxiety; for a man, especially one who believes nothing concerning influx, is in a state altogether obscure, and scarce apperceives a thousandth part of the things concerning which the evil spirits and angels are contending; nevertheless on such occasions the man and his eternal salvation are at stake, and the determination of the stake is from the man; for the combat is carried on from the things appertaining to him, and concerning them. That this is the case, has been granted me to know of the utmost certainty: I have heard the combat, have perceived the influx, have seen the spirits and angels, and at the time and afterwards have conversed with them on the subject. Temptations, as we have said, exist principally at the time when a man is made spiritual; for then he spiritually apprehends the truths of doctrine. The man is often ignorant of this; nevertheless the attendant angels in his natural things see spiritual, for his interiors are then open towards heaven: hence also it is, that a man, who is regenerated, after his life in the world, is among angels, and there both sees and perceives the spiritual things which before appeared to him as natural. When therefore a man is of such a quality, he may be defended by angels in temptation, when he is assaulted by evil spirits; for the angels then have a plane into which they operate, flowing-in into the spiritual principle appertaining to him, and through the spiritual into the natural. When therefore ultimate truth is withdrawn, and of consequence he has nothing whereby to defend himself

against those who are natural, concerning which state see n. 5006, 5008, 5009, 5022, 5028, he then comes into temptations, and is accused by evil spirits, who are all merely natural, especially of false-speaking against good; as for example, that he thought and said that good ought to be done to the neighbour, and that he also approved it in act, and yet by a neighbour he now only means those who are principled in good and truth, but not those who are principled in evil and the false, and cannot be amended; and consequently, since he is no longer willing to do good to the evil, and if he would do good, it would be in the way of punishment for the sake of their amendment, and of averting evil from his neighbour, they charge him with thinking and speaking what is false, and with not thinking as he speaks. Let us take also this example: inasmuch as a man, when he is made spiritual, no longer believes it holy and tending to pious use, to give to monasteries, or even to temples, which abound in wealth, and as before he was made spiritual, he had a thought that such conduct was holy and pious, they charge him with thinking now what is false, and stir up all the thoughts which he had heretofore cherished concerning such holiness and piety, and also the works which he had done in consequence of such thoughts; in like manner in numberless other cases; but let these examples be only for some sort of illustration. They principally enter into the affections which he heretofore had, and excite them, and also the falses and evils which he had thought and done, and thereby lead him into anxiety, and very often into doubt even to despair. Such then is the origin of spiritual anxieties, and of what are called torments of conscience. These things appear to the man as if in himself by influx and communication. He who knows and believes them, may be compared to a man who sees himself in a mirror, and knows that it is not himself that appears in it, or on the other side of it, but only his image; but he who does not know and believe this, may be compared to one who sees himself in the mirror, and imagines that it is himself that appears there, and not his image.

5037. To be given into the prison-house and there to be kept bound, denotes to be let into temptations as to false-speaking against good, because all the place proximately beneath and round about the sole of the foot, is called the prison-house, where those are kept who are in vastation, that is, those who have been in principles of the false and in the life of evil grounded in the false, and yet in good as to the intentions. Such persons cannot be received into heaven, until they have put off the principles of the false, and also the delight of the life which was thence derived: those who are there are let into temptations: for principles of the false, and the delights of life thence

derived, can only be cast out by temptations. The place, or rather the state in which they are, is signified in general by the prison-house, and the places themselves by pits. Concerning vastations in the other life, see n. 698, 699, 1106 to 1113, 2699, 2701, 2704. Those who are in vastations are called the *bound;* not that they are in any bond or chain, but that they are not in liberty as to their former thoughts and consequent affections That such are meant in the Word by the *bound*, and by those who are in prison, is manifest from other passages in the Word; as in Isaiah, "I will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to *bring him that is bound out of prison*, them that sit in darkness out of the *prison-house*," xlii. 6, 7; speaking of the Lord and of his coming. In this passage to open the blind eyes, and to bring him that is bound out of prison, and them that sit in darkness out of the prison-house, denotes those who are in ignorance of good and truth, who still are in the desire of knowing and being imbued with those principles; but *prison* in this passage, in the original tongue, is expressed by another term. Again, in the same prophet, "All the youths are hid *in prison-houses;* they are made into a spoil, and there is none that delivereth, and *none that sayeth, Lead forth*," xlii. 22. Youths, in the internal sense, are the truths of faith, which are said to be hid in the prison-houses, and to be made into a spoil, when they are no longer acknowledged. Again, "It shall be in that day, Jehovah will visit upon the host of the height on the height, and upon the kings of the ground upon the ground: and *they shall be gathered together, the bound upon the pit*, and shall be shut up upon the inclosure; after a multitude of days they shall be visited," xxiv. 21, 22: the bound upon the pit denote those who are in vastations or temptations. Again, "What will ye do in the day of visitation and vastation; it cometh from far: to whom will ye flee for help? he that hath not bowed himself; they shall fall *beneath the bound* and beneath the slain," x. 3, 4: *beneath the bound* denotes hell which is beneath the places of vastation; the *slain* denote those who have extinguished in themselves the truths of faith by principles of the false, in a less degree than the *thrust through*, concerning whom see n. 4503. And in Zechariah, "He shall speak peace to the nations; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant, *I will send forth the bound out of the pit* in which is no water. Return ye to the stronghold, *ye bound of hope*," ix. 10, 12: to send forth the bound out of the pit, denotes those who are in vastation and temptation: the places where those are who are in vastation, are called pits, see n. 4728, 4744. So in David, "Jehovah heareth the needy, and *despiseth not his bound*," Psalm lxix. 33. Again, "Let

the *groaning of him that is bound* come before thee," Psalm lxxix. 11. Again, "Jehovah looked out of the heavens to the earth, to hear the *groaning of him that is bound*, to open to the sons of death," Psalm cii. 19, 20: the bound denote those who are in vastation and temptations. So in Isaiah, "In an acceptable time I answered thee, and in the day of salvation I heard thee; I also guarded thee, and gave thee for a covenant of the people, to restore the earth, to distribute the wasted inheritances, *to say to the bound*, *Go ye forth*, and to them that are in darkness, be ye revealed; they shall feed on the ways, and in all hills shall be good pasture; and *they shall not hunger, neither shall they thirst*," xlix. 8 to 10. Again, "The Spirit of the Lord Jehovah is upon me: Jehovah hath anointed me: he hath sent me to preach the gospel to *the poor*, and to bind up the broken in heart, to preach liberty to *the captives*, to *the bound*, and to *the blind*, to proclaim the acceptable year of Jehovah," lxi. 1, 2. And in David, "Jehovah who doeth judgment to the oppressed, who *giveth bread to the hungry*, Jehovah who *looseth them that are bound*, Jehovah who openeth *the blind*, Jehovah who raiseth up those that are bowed down, Jehovah who loveth the just, Jehovah who guardeth the *sojourners*, supporteth the *fatherless* and the *widow*," Psalm cxlvi. 7 to 9: the *bound* denote those who are in vastation and temptations on account of falses. From these passages it is also manifest, who are meant in Matthew by the bound, or those who are in prison, and also by the hungry, the thirsty, and the sojourners: "Then shall the King say to those on his right hand, *I was hungry*, and ye gave to me to eat; *I was thirsty*, and ye gave to me to drink; I was a *sojourner*, and ye gathered me; naked, and ye clothed me; sick, and ye visited me; *I was in prison*, and ye came to me," xxv. 34, 36; concerning whom see the introduction to this chapter, n. 4954 to 4958.

5038. "The place where the bound of the king were bound." —This signifies the state where those are who are in falses, as appears (1.) from the signification of "place," as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882; and (2.) from the signification of "the bound of the king," as denoting those who are in falses; and because in falses, they are in vastation, and those who are regenerated in the world, in temptation; for temptation is the vastation of what is false, and at the same time the confirmation of what is true. They are called the bound of the king, because a king in the internal sense is truth, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966: the bound of the king therefore are those who are in falses. The places also, where the bound of the king were, were called pits; therefore Joseph says, "By theft I was carried away from the land of the Hebrews; and also here I have not done any thing, that they should put me *into the pit*," chap.

xl. 15. Concerning a pit as denoting a place of vastation, see n. 4728, 4744.

5039. "And he was there in the prison-house."—This signifies the duration of the temptation, as appears (1.) from the signification of the prison-house, as denoting vastation, and also temptation, see above, n. 5036, 5037; and (2.) from the signification of being in it, as denoting to tarry there, thus duration

5040. Verses 21 to 23. *And Jehovah was with Joseph, and inclined mercy to him, and gave his grace in the eyes of the prince of the prison-house. And the prince of the prison-house gave into Joseph's hand all the bound who were in the prison-house; and all that they did there, he was the doer. The prince of the prison-house saw not any thing in his hand, because Jehovah was with him; and whatever he did, Jehovah prospered.* And Jehovah was with Joseph, signifies that the Divine was in him: and inclined mercy to him, signifies the divine love in singulars: and gave his grace in the eyes of the prince of the prison-house, signifies relief hence in temptations: and the prince of the prison-house gave, signifies truth governing in a state of temptations: into Joseph's hand all the bound who were in the prison-house, signifies from himself over all falses: and all that they did there, he was the doer, signifies absolute power: the prince of the prison-house saw not any thing in his hand, signifies that himself governed truth: and whatever he did, Jehovah prospered, signifies that the divine providence was from himself.

5041. "And Jehovah was with Joseph."—This signifies that the Divine was in him, viz., in the Lord, who in the supreme sense is represented by Joseph, in the present case, the Divine in temptations, which are here treated of: for the Divine itself is Jehovah; and that he was in him, is signified by Jehovah's being with Joseph: inasmuch as in the sense of the letter Joseph is treated of, it is said *with* him, but in the internal sense where the Lord is treated of, it is *in* him. That the Divine was in him, may be evident to every one within the church from this consideration, that he was conceived of Jehovah; on which account he so frequently calls him his Father. The very *esse* of a man, and hence the inmost principle of his life, is from the father, the clothing or exterior things are from the mother; therefore the Lord's *esse*, and hence the inmost principle of his life, was divine, because it was Jehovah himself; and the clothings or exterior things constituted the human which he took from the mother by nativity. This human was such as could be tempted, for it was polluted with evil hereditary from the mother; but as the inmost principle was divine, it was able by its own proper power to expel the evil which was hereditary from the mother; and this was done successively by temptations, and finally by the last which was that of the cross; on which occasion, he

fully glorified his human, that is, made it Divine. Hence may be manifest what is meant by the Divine was in him."

5042. "And inclined mercy to him."—This signifies the divine love in singulars, as appears from the signification of "mercy," as being in the supreme sense the divine love, see n. 1735, 3063, 3073, 3120, 3875. The divine *esse* itself is love, understood in the supreme sense, altogether incomprehensible to man; from which by means of truth all things exist and subsist, as well those which have life, as those which have not. That divine love, from the very *esse* through the inmost principle of life in the Lord, flowed-in into even the minutest things which he did from the human taken from the mother, and directed them to ends, and these ends to the ultimate end, that mankind might be saved. And as the Lord from the very Divine in himself saw that his human, as to its quality, was in evil from what was hereditary, therefore it is said that Jehovah inclined mercy to him, and thereby in the supreme sense is meant the divine love in singulars; for the divine mercy is actually the divine love towards those who are in miseries, n. 1049, 3063, 3875; that is, towards those who are in temptations, for these are in miseries, and are principally meant by the miserable in the Word.

5043. "And gave his grace in the eyes of the prince of the prison-house."—This signifies relief thence derived, as appears (1.) from the signification of "giving grace," as denoting relief; for to give grace in temptations is to comfort and relieve by hope; and (2.) from the signification of "a prince," as denoting a primary truth, of which we shall speak in the following paragraph; and (3.) from the signification of the "prison-house," as denoting the vastation of the false, consequently temptation, see above, n. 5036, 5037.

5044. "And the prince of the prison-house gave."—This signifies truth governing in a state of temptations, as appears (1.) from the signification of "a prince," as denoting a primary truth, thus the governing truth, of which we shall speak presently; and (2.) from the signification of "the prison-house," as denoting the vastation of the false, consequently temptation, concerning which see above, n. 5036, 5037, 5043. It may be expedient to premise what is meant by truth governing in a state of temptations. With all who are in temptations, truth flows-in from the Lord, which rules and governs the thoughts, and raises them as often as they fall into doubts and despair. This governing truth is that truth which they have learnt from the Word or from doctrine, and which they have confirmed with themselves: other truths indeed are also on such occasion recalled, but they do not govern their interiors; sometimes the truth which governs is not presented to view before the understanding, but lies hid in what is obscure, and still it governs:

for the Divine of the Lord flows-in into it, and thereby keeps the interiors of the mind in it; when therefore it comes into light, he that is in temptation receives consolation and is relieved. It is not the truth itself, but the affection of that truth, by which the Lord governs those who are in temptations; for the Divine flows-in only into those things which are of the affection: the truth which is implanted and inrooted in a man's interiors, is implanted and inrooted by affection, and not at all without it; the truth which has been implanted and inrooted by affection, remains, and is recalled by affection; and when such truth is thus recalled, it presents the affection conjoined to it, which is the man's reciprocal affection. As this is the case with a man who is in temptations, therefore no one is admitted into any spiritual temptations, until he attains to adult age, and has thus imbibed some truth whereby he can be governed; otherwise he sinks under the temptation, and in such case his last state is worse than the first. From these considerations it may appear what is meant by truth governing in a state of temptations, which is signified by the prince of the prison-house. A prince denotes a primary truth, because a king in the internal sense signifies truth itself, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966; hence princes, as the sons of a king, signify the primaries of that truth: that princes have this signification, may be seen, n. 1482, 2089; but as there it was not shown to be so from other passages in the Word, it may be expedient here to adduce some in the way of proof; as in Isaiah, "Unto us a boy is born, unto us a son is given; *upon whose shoulder shall be the principality. The Prince of Peace*, multiplying *principality* and peace; there shall be no end," ix. 6, 7, speaking of the Lord. Principality upon the shoulder denotes all divine truth in the heavens from himself; for the heavens are distinguished into principalities according to truths from good, whence also the angels are called principalities. Peace is a state of blessedness in the heavens affecting good and truth from inmost principles, n. 3780; hence the Lord is called the Prince of Peace, and is said to multiply principality and peace, to which there is no end. Again, in the same prophet, "The *princes of Zoan*, the wise, the counsellors of Pharaoh, are foolish. How say ye to Pharaoh, I am the son of the wise, *the son of the kings of antiquity? the princes of Zoan* are infatuated, the *princes of Noph* are deceived; and they have seduced Egypt, the corner stone of the tribes," xix. 11, 13; speaking of Egypt, which signifies the scientific principle of the church, n. 4749, thus natural truth which is the ultimate of order; therefore also Egypt is here called the corner-stone of the tribes, for the tribes denote all things of truth in one complex, n. 3858, 3862, 3926, 3939, 4060: but in this passage Egypt denotes the scientific principle which perverts the truths

of the church; thus it denotes truths in the ultimate of order falsified, which are the princes of Zoan and the princes of Noph. He calls himself a son of the kings of antiquity, because the scientifics in Egypt were from the truths of the ancient church; the truths themselves are signified by kings, as was shown above, and the truths of the ancient church by the kings of antiquity. Again, in the same prophet, "Ashur thinks what is not right, and his heart meditates what is not right; for his heart is to destroy, and to cut off nations not a few; for he saith, *Are not my princes kings?*" x. 7, 8; Ashur denotes reasoning concerning divine truths, whence come falsities; thus he denotes perverse reasoning, n. 1186: truths thence falsified, or falses, which are made by reasoning and appear as most real truths, are signified by his saying, Are not my princes kings? That Ashur denotes reasoning, and his princes who are kings primary falses, which are believed to be the most real truths, cannot be seen and thence believed, so long as the mind is kept in the historical sense of the letter, and still less if it be in a disposition to deny that there is in the divine Word somewhat more holy and more universal than what appears in the letter; when nevertheless in the internal sense Ashur in the Word means reason and reasoning, and kings truths themselves, and princes the primaries of truth. It is also unknown in heaven what Ashur is; and the angels likewise reject from themselves the idea of a king and a prince, and when they apperceive it with a man, they transfer it to the Lord, and perceive that which proceeds from the Lord, and is of the Lord in heaven, viz., the divine truth from his divine good. Again, in the same prophet, "Ashur falls by the sword not of a man (*vir*), and the sword not of a man (*homo*) shall devour him; also his rock shall pass away through dread, and *his princes* shall be in consternation at the standard," xxxi. 8, 9; speaking also of Egypt, which is the scientific principle of the church perverted. Reasoning from scientifics concerning divine truths, whence come perversion and falsification, is Ashur; those truths perverted and falsified are princes; the sword, by which Ashur shall fall, is the false combating and vastating the truth, n. 2799, 4499. Again, in the same prophet, "The strength of Pharaoh shall be your shame, and trust in the shadow of Egypt your ignominy, when *his princes shall be in Zoan*," xxx. 3, 4. Princes in Zoan denote truths falsified, thus falses, as above. Again, "The cormorant and the bittern shall possess it; and the owl and the raven shall dwell therein: he shall stretch over it the line of emptiness, and the plumb-lines of wasteness: the nobles thereof shall not be there; they shall call the kingdom, and *all the princes thereof shall be nothing*," xxxiv. 11, 12. The cormorant, the bittern, the owl, the raven, denote genera of the false, which exist when the divine truths that are in the Word become of

no account. The desolation and vastation of truth is signified by the line of emptiness and the plumb-lines of wasteness; and the falses, which are their primary truths, are signified by princes. Again, in the same prophet, "I will render profane *the princes of holiness*, and I will give Jacob to the curse, and Israel to reproaches," xliii. 28. To render profane the princes of holiness denotes holy truths; the extirpation of the truth of the external and internal church is signified by giving Jacob to the curse and Israel to reproaches. That Jacob is the external church and Israel the internal, may be seen, n. 4286. And in Jeremiah, "There shall enter through the gates of this city *kings* and *princes* sitting upon the throne of David, riding in the chariot and upon horses, *themselves* and their *princes*," xvii. 25. He that understands the Word in the historical sense in this passage, cannot know that it contains any thing deeper and more holy than that kings and princes should enter through the gates of the city in a chariot and on horses; and hence he collects that it signifies the duration of the kingdom; but he that knows what is signified in the internal sense by a city, by kings, by princes, by the throne of David, and by riding in a chariot and on horses, such a one sees deeper and more holy things therein; for the city or Jerusalem signifies the Lord's spiritual kingdom, n. 2117, 3654; kings denote divine truths, as was shown above; princes the primaries of truth; the throne of David the Lord's heaven, n. 1888; riding in a chariot and on horses the intellectual spiritual principle of the church, n. 2760, 2761, 3217. Again, in the same prophet, "O sword against the Chaldeans, and against the inhabitants of Babel, and against the *princes thereof*, and against the wise ones thereof; O sword against the liars, O sword against their horses, and against their chariots," l. 35 to 37. A sword denotes truth combating against the false, and the false combating against truth and vastating it, n. 2799, 4499: the Chaldeans denote those who profane truths, and the inhabitants of Babel those who profane good, n. 1182, 1283, 1295, 1304 to 1308, 1321, 1322, 1326, 1327. Princes denote falses, which to them are primary truths; horses denote the intellectual principle of the church, and chariots the doctrinal principle thereof, whose vastation is signified by the sword against the horses and the chariots. Again, "How doth the Lord cover the daughter of Zion with a cloud in his anger! The Lord hath swallowed up, he hath not spared all the habitations of Jacob; he hath destroyed in his wrath the strongholds of the daughter of Judah, he hath cast them to the earth; he hath profaned the kingdom and the *princes thereof:* the gates have sunk down into the earth, and he hath broken the bars: *the king and the princes* are amongst the nations," Lam. ii. 1, 2, 9. The daughter of Zion and of Judah denotes the celestial church, in the present case that church destroyed; a kingdom

denotes the truths of doctrine therein, n. 2547, 4691; a king denotes the truth itself; princes the primaries thereof. Again, "Our skins like an oven are made black because of the storms of famine; they have compressed the women in Zion, the virgins in the cities of Judah: *the princes are hanged up by their hand*," Lam. v. 10 to 12. The princes hanged up by their hand denotes that truths were profaned; for hanging represented the damnation of profanation; and in consequence of such representation, it was also commanded, when the people committed whoredom after Baal-peor, and worshipped their gods, "that *the princes should be hanged before the sun*," Numb. xxv. 1 to 4; for to commit whoredom after Baal-poer, and to worship their gods, was to profane worship. And in Ezekiel, "*The king* shall mourn, and *the prince* shall be clothed with stupor, and the hands of the people of the earth shall be affrighted; after their way I will act with them," vii. 27. A king in like manner denotes truth in general, and a prince the primaries thereof. Again, "*The prince* who is in the midst of them shall be carried upon the shoulder under darkness, and shall go forth; they shall dig through the wall to bring out thereby; he shall cover his faces, that his eye shall not see the earth," xii. 12. It is very manifest that in this passage a prince does not mean a prince, but the truth of the church; concerning which, when it is said that it shall be carried on the shoulder under darkness, it was to signify that with all power it should be conveyed down among falses; for darkness denotes falses: covering the face denotes that truth should not at all be seen; his eye not seeing the earth denotes that nothing of the church would be seen. That the earth denotes the church, see n. 662, 1066, 1068, 1262 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535. And in Hosea, "Many days the sons of Israel shall sit, *without a king and without a prince*, and without a sacrifice, and without a statue, and without an ephod, and without teraphim," iii. 4. And in David, "The *king's daughter* is all glorious within, and her clothing is of woven gold: she shall be brought to the *king* in needle-work: instead of thy fathers shall be thy sons: *thou shalt set them for princes in all the earth*," Psalm xlv. 13, 14, 16. The king's daughter is the Lord's spiritual kingdom; it is called his spiritual kingdom from the Lord's divine truth, which is there described by a garment of woven gold and needle-work: sons denote the truths of that kingdom which are from the Lord's Divine, which should be princes, that is, primaries. The prince, concerning whom and his possession in the New Jerusalem and in the new earth, so much is said in Ezekiel, chap. xliv. 3; chap. xlv. 7, 8, 17; chap. xlvi. 8, 10, 12, 16 to 18; chap. xlviii. 21, signifies in general the truth which is from the Lord's Divine: for the New Jerusalem, the new temple, and the new earth, there mentioned, signify the

Lord's kingdom in the heavens and in the earths, which is there described by representatives, such as occur in other parts of the Word.

5045. "Into Joseph's hand all the bound who were in the prison-house."—This signifies from himself over all falses, viz., truth governing in a state of temptations, as appears (1.) from the signification of "giving into Joseph's hand," as denoting into his power, for hand is power, n. 5008; thus that it was from himself, for what is effected from his power is effected from himself: Joseph in the internal sense means the Lord, as has been frequently shown above; and (2.) from the signification of "the bound in the prison-house," as denoting falses, concerning which see above, n. 5037, 5038: thus "the prince of the prison-house giving into Joseph's hand all the bound in the prison-house," signifies truth governing in a state of temptations from himself over all falses; that is, that the truth whereby he governed falses in a state of temptations was from himself. In this passage and in what follows to the end of this chapter, in the internal sense, it is shown that the Lord himself from his own proper power governed in a state of temptations, that is, overcame the hells which were in evils and falses, and which continually infused evils and falses into mankind. That the Lord by his own proper power overcame and subdued the hells, and thereby glorified or made divine the human in himself, may be seen, n. 1616, 1749, 1755, 1813, 1904, 1914, 1921, 1935, 2025, 2026, 2083, 2159, 2574, 2786, 2795, 3036, 3381, 3382, 4075, 4286, 5005: this is manifest from several passages in the Word, as from this in John, "I lay down my soul, that I may take it again: no one taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again," x. 17, 18. The passion of the cross was the last of the temptations, by which he fully glorified the human in himself, that is, made it Divine, as is evident also from several passages in the Word, as from John, chap. xiii. 31, 32; chap. xvii. 1, 5; Luke xxiv. 26.

5046. "And all that they did there, he was the doer."—This signifies absolute power, as may appear without explanation; for the words involve that all things were from himself, thus that he was in the absolute power of doing and of leaving undone.

5047. "The prince of the prison-house saw not any thing in his hand."—This signifies that he himself governed truth, as appears (1.) from the signification of "the prince of the prison-house," as denoting truth governing in a state of temptations, see above, n. 5044; and (2.) from the signification of "not seeing any thing in his hand," as denoting that it is from himself, thus from absolute power, as above, n. 5045, 5046.

5048. "Because Jehovah was with him."—This signifies

from the Divine which was in himself, as appears from what was said above, n. 5041.

5049. "And whatever he did Jehovah prospered."—This signifies that the Divine Providence was from himself, as appears from the signification of causing to prosper, as denoting providence, see n. 4972, 4975: that it is divine, is meant by Jehovah; and that it was from himself, by what he did. The reason why causing to prosper in the supreme sense is providence, is, because every thing prosperous, which appears in the ultimates of nature, is in its origin from the Divine Providence of the Lord: that this is the case, and also that every thing which is said to be of fortune, is from the same source, will be shown elsewhere, by the divine mercy of the Lord, from what has been experienced in the spiritual world.

A CONTINUATION OF THE SUBJECT OF CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE OF THE CORRESPONDENCE OF THE LOINS AND THE GENITALS THEREWITH.

5050. *AT the close of the preceding chapter*, n. 4931 *to* 4953, *we showed from experience, who in the Grand Man or heaven belong to the province of the hands, the arms, and the feet; we will now proceed to show what are the societies in heaven or the Grand Man, to which the loins correspond, and also the members adhering thereto, which are called the genitals. In general it is to be noted, that the loins, and the members adhering thereto, correspond to genuine conjugial love, consequently to the societies which consist of such persons. Those who are in those societies are more celestial than others, and live in the delight of peace more than others.*

5051. *In a quiet dream I saw some trees that were planted in a wooden receptacle: one of them was tall, another lower, and two were small; the lower tree delighted me most; and at the same time a very pleasant rest, such as I cannot express, affected my mind. When I awoke, I entered into conversation with the angelic spirits who had induced the dream; see n.* 1977, 1979. *They told me that what I had seen signified conjugial love; the tall tree signifying the husband, the lower tree the wife, and the two small ones the children: they said further that the very pleasant rest, which affected my mind, was an indication of the pleasantness of peace enjoyed in the other life by those who have lived in genuine conjugial love. They added, that such persons belong to the province of the thighs next above the knees, and that those who are in a still more pleasant state belong to the province of the loins. It was also shown me, that there is a communication*

through the feet with the soles and the heels: that there is a communication, is also manifest from that great nerve in the thigh, which sends forth its branches not only through the loins to the genitals, which are the organs of conjugial love, but also through the feet to the soles and the heels. It was also discovered to me on this occasion, what is meant in the Word by the pan and the nerve of the thigh which Jacob had put out of joint when he wrestled with the angel, Gen. xxxii. 26, 32, 33; *see n.* 4280 4281, 4314 *to* 4317. *I afterwards saw a great dog, like that which the most ancient writers call Cerberus, with his jaws horribly extended. It was told me, that such a dog signifies a guard, to prevent a man's passing over from celestial conjugial love to the love of adultery, which is infernal; for conjugial love is celestial, when a man with his conjugial partner, and his children, whom he most tenderly loves, lives contented in the Lord: hence in the world he experiences interior satisfaction, and in the other life celestial joy; but when he passes from that love into the opposite, and the delight therein appears as if it were celestial, although it is infernal, in this case such a dog is presented as a security lest the opposite delights should communicate.*

5052. *The Lord insinuates conjugial love through the inmost heaven, the inhabitants thereof being in peace above all others. Peace in the heavens resembles the spring season in the world, which gives delight to all things: it is the celestial principle itself in its origin. The angels who dwell there are the wisest of all, and from their innocence appear to others like infants; for they love infants much more than their parents do. They are present with infants in the womb, and by their means the Lord takes care that infants be nourished and perfected there: thus they preside over those who are with child.*

5053. *There are heavenly societies, to which all and singular the members and organs allotted to generation in each sex correspond. Those societies are distinct from others, as that province in man is perfectly distinct and separate from the rest. The reason why those societies are heavenly is, because conjugial love is the fundamental of all loves, n.* 686, 2736 *to* 2738; *it also excels the rest in use, and consequently in delight: for marriages are the seminaries of the whole human race, and also of the Lord's heavenly kingdom; for heaven is from the human race.*

5054. *Those who have most tenderly loved infants, as such mothers, are in the province of the womb and the adjacent organs, as in that of the neck of the uterus and of the ovaries, and those who are there, are in the sweetest and most delicious life, and in heavenly joy above others.*

5055. *But it has not been granted me to know the nature and quality of those heavenly societies which belong to each of these organs, for they are of a more interior kind than can be*

comprehended by any one who is in an inferior sphere; they also have reference to the uses of those organs, which uses are hidden, and likewise remote from science, for a reason also which is of providence, lest such things, which are in themselves most heavenly, should suffer injury by filthy thoughts, which are those of lasciviousness, of whoredom, and adultery, and which are excited with the generality of people on the bare mention of those organs. I am therefore only allowed to relate some things more remotely connected therewith, which I have seen.

5056. *A certain spirit from another earth was present with me; (concerning the spirits from other earths, by the divine mercy of the Lord, we shall speak elsewhere;) he anxiously requested that I would intercede for him, that he might be admitted into heaven, saying he did not know that he had done any evil, only that he had chided the inhabitants of that earth; (for there are chiders and chastisers of those who do not lead orderly lives, of whom also we shall speak, when we treat of the inhabitants of other earths:) he added, that after chiding he instructed them; he then talked as it were with a divided mind; he could also excite compassion. I could make him no other reply than that it was out of my power to help him; that help could come only from the Lord, and that, if he was worthy, he might entertain hope. He was then sent among the well disposed spirits from his own earth; but these told him that he could not continue in consort with them, because he was not of their temper and disposition. But as from an intense desire he was still urgent to be let into heaven, he was sent into a society of well-disposed spirits of this earth: yet these also said that he could not continue with them. He was likewise of a black colour in the light of heaven, but he himself said, that he was not of a black but of a murrhine colour. I was told that they are such in the beginning, who are afterwards received among those who constitute the province of the seminal vessels; for in those vessels is collected the semen with its proper serum with which it is combined, and thereby rendered meet, after it has been emitted, to be resolved in the neck of the uterus, and so to be serviceable to conception; and there is in such substance an endeavour and as it were a desire of performing use, thus of putting off the serum with which it is clothed. Something similar to this also appeared to appertain to that spirit. He came again to me, but in vile clothing, and said, that he was burning with desire to come into heaven, and that now he apperceived that he was of a quality to be received. I was permitted to tell him, that possibly it was a proof that in a short time he would be received. He was then told by the angels to put off his garment, which he immediately did in great haste, so intense was his desire. Thus was represented the quality of the desires of*

those who are in the province to which the seminal vessels correspond.

5057. *I once saw a large mortar, and standing by it a certain man with an iron pestle, who from phantasy seemed to himself to be pounding men in it, torturing them in a dreadful manner; this he did with great delight: the delight itself was communicated to me, that I might know its quality and quantity with persons of such a character: it was an infernal delight. The angels told me that such was the ruling delight with the posterity of Jacob, and that they perceived nothing more delightful than to treat the nations with cruelty, to expose them when slain to be devoured by wild beasts and birds, to cut them alive with saws and axes, to send them through the brick-kiln,* 2 Sam. xii. 31, *and to throw and dash their children to the ground. Such things were never commanded or permitted except to those who had the nerve of their thigh out of joint, n.* 5051. *The dwellings of such are under the right heel, where are adulterers who are also cruel. It is therefore surprising that any one should at all believe, that that nation was chosen in preference to others: hence also it comes to pass, that several confirm themselves in the belief that the life is of no account, but election is every thing, and that consequently reception into heaven is of mere mercy, without any regard to the life; when yet every one from sound reason is enabled to see, that to think so is to think against the Divine, for the Divine is mercy itself; if therefore heaven was of mere mercy, without regard to the life, all would be received into it, whatever might be their numbers: to thrust any one into hell, when he might be received into heaven, would be unmercifulness and not mercy, and to choose one in preference to another would be injustice and not justice. Those therefore who have believed, and have confirmed themselves in the belief, that some are chosen and the rest rejected, and that admission into heaven is merely out of mercy, without any regard to the life, are told, as I have also occasionally heard and seen, that the Lord never denies heaven to any one, as they may know from experience, if they desire it; they are therefore elevated into some society of heaven, inhabited by those who have spent their life in the affection of good or in charity; but when they come there, and being evil, they begin to be tormented and inwardly tortured, because their life is contrary; and in the heavenly light they appear like devils, almost without the human form, some with the face distorted, some like grates of teeth, some like monsters in other shapes; thus they abhor themselves, and cast themselves down headlong into hell, and the deeper they descend so much the better for them.*

5058. *I also saw a certain man, who in the world had been reputed among the more worthy, and who at that time was known to me, but not as to his internal quality; nevertheless in the*

other life, after some revolutions of the state of his life, he was shown to be deceitful. When he had been for some time among the deceitful in the other life, and had there suffered much hardship, he was desirous of being separated from them. I heard him say on this occasion, that he wished to come into heaven; he also had believed that reception there was of mere mercy; but he was told that if he came there, he could not remain, and that he would be tormented like those in the world who are in the agony of death. Nevertheless, as he was still urgent, he was admitted into a society consisting of the simple good, who are in front above the head; but when he came among them he began to act according to his life by craft and deceit; hence in the space of an hour, the good there, who were simple, began to lament that he took from them the perception of good and truth, and consequently their delight, thereby destroying their state. At that instant some light from the interior heaven was admitted, in which he appeared like a devil, with the upper part of his nose shamefully furrowed as from a loathsome wound. He then began also to be inwardly tortured, and as soon as he was sensible of it, he cast himself thence into hell. Hence it is manifest, that election and reception are not of mere mercy, but that it is the life which makes heaven; nevertheless all things of the life of good and of the faith of truth are mercifully given to those in the world who receive mercy, and they are received out of mercy, and it is they who are called the elect, n. 3755, 3900.

5059. *Those who have lived in what is contrary to conjugial love, that is, in adultery, when they have approached me, have infused a pain into my loins, more or less acute according to the life of adultery which they have lived; from which influx also it was manifest, that the loins correspond to conjugial love. Their hell also is under the hinder part of the loins, beneath the buttocks, where they dwell in filth and excrement: these things likewise are alluring to them, for they correspond to such pleasures in the spiritual world. More however will be said respecting these, when by the divine mercy of the Lord we come to speak of the hells generally and specifically.*

5060. *Who they are that correspond to the testicles, was likewise made manifest to me from those who are in what is contrary to conjugial love, and cause pain in the testicles; for societies, when they operate, act upon those parts and members of the body to which they correspond, the heavenly societies by a gentle, sweet, delightful influx, the infernal, who are in what is contrary, by a severe and painful influx; but their influx is not perceived, except by those who have their interiors open, and thence have perceptible communication with the spiritual world. Those who are in principles contrary to conjugial love, and cause pain in the testicles, are those who ensnare by love, friend*

ship, and kind offices; such, when they have come to me, were desirous to speak with me in secret, being exceedingly fearful lest any one should be present; for this was their character in the life of the body, and consequently such is their character in the other life; for every one's peculiar life follows him after death. There arose from the region near gehenna as it were something aërial and inconspicuous, which was a company of such spirits; but although there were several, afterwards it appeared to me as if it were only one, having bandages interposed, which yet he seemed to himself to remove: hereby was signified that they were desirous to remove obstacles, for in such a manner the thoughts and contrivances of the mind appear representatively in the world of spirits, and when they appear, it is instantly apperceived what they signify. Afterwards it seemed to me as if there came forth from his body a diminutive spirit of the colour of snow, by which was represented their thought and intention, that they were desirous to put on a state of innocence, that no one might suspect any thing of the kind concerning them. When he came to me, he let himself down towards the loins, and seemed as it were to bend himself about each, by which was represented that they were desirous to present themselves in chaste conjugial love; afterwards about the feet by spiral flexures, by which was represented that they were desirous to insinuate themselves by such things as in nature are delightful. At length that diminutive spirit became almost inconspicuous, by which was represented that they were desirous to lie altogether concealed. The angels told me that such insinuation is customary with those who have ensnaring purposes in conjugial love, viz., who in the world have insinuated themselves in order that they might commit adultery with wives, by speaking chastely and sanely concerning conjugial love, fondling the infants, commending the husbands in every way, so as to be believed friendly, chaste, and innocent, when yet they are deceitful adulterers. What therefore their quality is, was further shown me; for when all this had passed, the diminutive spirit of the colour of snow became conspicuous, and appeared dusky and very black, and moreover very deformed; and he was cast out into his hell, which was also at a considerable depth beneath the middle part of the loins; there they drag on their existence in the filthiest excrements; and they are also there among the robbers who have relation to the common involuntary sense, concerning whom see n. 4327. I also afterwards entered into conversation with such, and they were surprised that any one should make conscience of adultery, or from scruples of conscience should refuse to lie with another's wife when he was allowed; and when I spoke with them respecting conscience, they denied that any one has conscience. I was told, that such are chiefly from Christendom, and seldom any from other parts.

5061. *As a corollary, I am allowed to add this memorandum. There were some spirits who had long lain concealed, shut up in a peculiar hell, from which they could not break out. I wondered for some time who they were. One evening they were let out, and on this occasion I heard from them a tumultuous and long-continued murmur; and when they had an opportunity, I heard from them some abusive language against myself, and perceived an attempt that they were desirous to ascend and destroy me. On my inquiring from the angels the reason, they said that those spirits hated me in their lifetime, although I had never done them the slightest injury; and I was instructed that such, when they only perceive the sphere of the person whom they have hated, breathe his destruction; but they were sent back to their own hell. Hence it may appear evident, that those who have indulged in mutual hatred towards each other in the world, meet together in the other life, and are intent upon doing much mischief to each other, as I have also been led to know by other examples on several occasions; for hatred is opposite to love and charity, and is an aversion and as it were a spiritual antipathy; therefore in the other life at the very instant that they perceive the sphere of the person against whom they have indulged hatred, they become as it were mad. Hence it is manifest what is involved in what the Lord said in Matthew, chap.* v., *verses* 22 *to* 26.

5062. *The subject concerning correspondence with the Grand Man will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FORTIETH.

5063. BEFORE the preceding chapter xxxix. we explained what the Lord spake concerning the judgment upon the good and the evil, in Matthew, chap. xxv., verses 34 to 36. We come now to what follows in these words, "*Then will the just answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee to drink? when saw we thee a sojourner and gathered thee, or naked and clothed thee? when saw we thee sick, or in prison, and came to thee? But the King will answer, and say to them, Verily I say unto you, So much as ye*

have done to one of the least of these my brethren, ye have done to me. Then will he say also to those on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye did not give to me to eat; I was thirsty, and ye did not give to me to drink; I was a sojourner, and ye did not gather me; naked, and ye did not clothe me; sick, and in prison, and ye did not visit me. Then will they also answer him, saying, Lord, when saw we thee hungry, or thirsty, or a sojourner, or naked, or sick, or in prison, and did not minister to thee? Then will he answer them, saying, Verily I say unto you, So much as ye have not done to one of the least of these, neither have ye done to me. And these will go away into everlasting punishment, but the just into life eternal," verses 37 to 46.

5064. In what was premised to the preceding chapter, n. 4954 to 4959, we explained what is signified in the internal sense by giving to the hungry to eat, to the thirsty to drink, by gathering the sojourner, clothing the naked, visiting the sick and him that is in prison, viz., that it is the essence of charity which is involved, and is so described; by the hungry, the thirsty, and the sojourner, the affection of good and of truth, and by the naked, the sick, and in prison, self-acknowledgment; see n. 4956, 4958.

5065. As the same things are three times repeated in what has been quoted, and they have been before explained, there is no need to expound as to each word what these expressions signify in the internal sense; we will here only show what is signified by the answer made both by those on the right hand and those on the left, viz., that they did not see him hungry, thirsty, a sojourner, naked, sick, and in prison; and afterwards what is signified by the king, also by the just and by eternal life, and by the cursed and everlasting fire.

5066. The answer made by those on the right hand, "Lord, when saw we thee hungry and fed thee, or thirsty and gave thee to drink? when saw we thee a sojourner and gathered thee, or naked and clothed thee? when saw we thee sick or in prison, and came to thee?" signifies, that if they had seen the Lord himself, every one of them would have done those offices, yet not from love towards him, but from fear because he was to be the Judge of the universe, and not for the sake of him, but of themselves; thus not from an interior principle or the heart, but from an exterior principle and in act. The case here is like that of a person who sees a king, whose favour he is desirous to merit, that he may become great or rich, and on this account he behaves himself submissively towards him. The case is similar with those who are in holy external worship, in which as it were they see the Lord, and submit themselves to him, believing thus that they shall receive eternal life, and yet they

have no chariy, and do no good to any one except for the sake of themselves, thus only to themselves: these are like those persons who openly pay court to their king with much respect, and yet deride his commands, because in heart they disregard him. These and similar things are signified by the answer of those on the right hand; and as the evil also do similar things in the external form, therefore those on the left returned nearly the same answer.

5067. As therefore the Lord regards not externals but internals, and a man discovers his internals not by worship only, but by charity and its acts, on this account the Lord answered, "Verily I say unto you, So much as ye have done to one of the least of these my brethren, ye have done to me." Those who are called brethren are those who are in the good of charity and life; for the Lord is with them, because they are in essential good; and it is these who are properly understood by the neighbour: in these also the Lord does not manifest himself, for they are respectively vile; but the man himself manifests before the Lord that he worships him from an interior principle.

5068. The reason why the Lord calls himself a king, where he says, "When the Son of Man shall come in his glory, then will he sit upon the throne of his glory," and, "Then will the King say to them," is, because the Lord's kingly principle is the divine truth, from and according to which judgment is effected. But from and according to that principle, the good are judged in one way and the evil in another; the good, as they have received divine truth, are judged from good, thus from mercy; the evil, as they have not received the divine truth, are judged from truth, thus not from mercy, for this they have rejected, and hence also they reject it in the other life. To receive the divine truth is not only to have faith, but also to practise it, that is, to cause doctrinals to become of the life. Hence the Lord calls himself a king. That the Lord's kingly principle is the divine truth, see n. 1728, 2015, 3009, 3670, 4581, 4966.

5069. Those on the right hand being called just, as where it is said, "The *just* will answer him, saying, &c., and the *just* will go into life eternal," signifies that they are in the Lord's justice. All who are in the good of charity, are called the just; not that they are just from themselves, but from the Lord, whose justice is appropriated to them. Those who believe themselves just from themselves, or so justified that they have no longer any thing of evil, are not among the just but among the unjust; for they attribute to themselves what is good, and also place merit in good, and such can never adore the Lord from true humiliation. Those therefore who in the Word are called just and holy, are those who know and ac-

knowledge that all good is from the Lord, and all evil from themselves, that is, in the power of themselves from hell.

5070. The eternal life of the just, is the life from good; good has life in itself, because it is from the Lord, who is life itself. The life which is from the Lord, contains wisdom and intelligence; for to receive good from the Lord, and thence to will good, is wisdom, and to receive truth from the Lord, and thence to believe truth, is intelligence; and those who have this wisdom and intelligence, have life; and as happiness is adjoined to such life, eternal happiness is also signified by life. The contrary is the case with those who are in evil: these appear indeed, especially to themselves, as if they had life; but it is such a life as in the Word is called death, and also is spiritual death; for they have no relish for any thing good, neither do they understand any truth: this may be manifest to every considerate person; for since there is life in good and in truth thence derived, there cannot be life in evil and in the false thence derived, for these latter are contrary principles and extinguish life; these therefore have no other life than such as the insane have.

5071. Those on the left hand are called cursed, and their punishment eternal fire; as it is written, "Then will he say to those on the left hand, Depart from me, ye *cursed*, into *everlasting fire* prepared for the devil and his angels;" and again, "These will go away into everlasting *punishment*:" the reason of this is, because they turned themselves from good and truth, and to evil and the false: a curse in the internal sense of the Word signifies aversion, see n. 245, 379, 1423, 3530, 3584. The eternal fire, into which they were to depart, is neither elementary fire, nor the torment of conscience, but the lust of evil; for a man's lusts are the spiritual fires which consume him in the life of the body, and torment him in the other life; from those fires the infernals torture each other in direful ways. That eternal fire is not elementary fire, may be very manifest: the reason why it is not the torment of conscience is, because all who are in evil have no conscience, and those who had none in the life of the body, cannot have any in the other life: the reason why it is lust is, because all the fiery vital principle is from the loves appertaining to man, the fiery celestial principle from the love of good and truth, and the fiery infernal principle from the love of evil and the false: or what is the same, the fiery celestial principle is from love to the Lord and love towards the neighbour, and the fiery infernal principle is from the loves of self and of the world. That all fire or heat inwardly in a man is from these sources, may be known to any one who attends thereto. Hence also, love is called spiritual heat, which is signified by fire and heat in the Word, see n. 934, 1297, 1527, 1528, 1861, 2446, 4906. The fiery vital principle with the evil is also such, that when they are in the vehemence of their lusts, they

are also in a sort of fire, from which they are in the ardour and fury of tormenting others; but the fiery vital principle with the good is such, that when they are in a superior degree of affection, they are also as it were in a sort of fire, from which they are in the love and zeal of doing good to others.

CHAPTER XL.

1. AND it came to pass after these words, they sinned, the butler of the king of Egypt and the baker, against their lord the king of Egypt.

2. And Pharaoh was angry with his two ministers, his stewards, with the prince of the butlers, and the prince of the bakers.

3. And he gave them into the custody of the house of the prince of the guards, at the prison-house, the place where Joseph was bound.

4. And the prince of the guards set Joseph over them, and he ministered to them; and they were for days in custody.

5. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison-house.

6. And Joseph came to them in the morning, and saw them, and behold they were disturbed.

7. And he asked the ministers, the stewards of Pharaoh, who were with him in the custody of his lord's house, saying, Wherefore are your faces sad to-day?

8. And they said to him, We have dreamed a dream, and there is no interpreter of it: and Joseph said to them, Do not interpretations belong to God? Tell me them, I pray.

9. And the prince of the butlers told his dream to Joseph, and said to him, In my dream, behold a vine was before me.

10. And in the vine were three shoots; and it as it were budded; the flower thereof ascended, and the clusters thereof ipened (into) grapes.

11. And Pharaoh's cup was in my hand; and I took the grapes, and squeezed them into Pharaoh's cup, and I gave the cup into the palm of Pharaoh's hand.

12. And Joseph said to him, This is the interpretation thereof: The three shoots are three days.

13. Yet within three days Pharaoh will lift thy head, and will bring thee back to thy station; and thou shalt give Pharaoh's cup into his hand after the former manner, when thou wast his butler

14. But remember me with thee, when it is well with thee and do mercy, I pray, with me, and cause me to be remembered to Pharaoh, and bring me out of this house.

15. Because in being taken away by theft I was taken away from the land of the Hebrews, and also here I have not done any thing that they should put me into the pit.

16. And the prince of the bakers saw that he interpreted good, and he said to Joseph, I also was in my dream, and behold there were three baskets perforated upon my head.

17. And in the highest basket there was of all Pharaoh's meat, the work of the baker; and the fowls did eat them out of the basket from upon my head.

18. And Joseph answered, and said, This is the interpretation thereof: The three baskets are three days.

19. Yet within three days Pharaoh will lift thy head from upon thee, and will hang thee upon wood, and the birds will eat thy flesh from upon thee.

20. And it came to pass on the third day, Pharaoh's birthday, that he made a feast for all his servants, and lifted up the head of the prince of the butlers, and the head of the prince of the bakers, in the midst of his servants.

21. And he brought back the prince of the butlers unto his butlership, and he gave the cup into the palm of Pharaoh's hand.

22. And he hanged the prince of the bakers, as Joseph had interpreted to them.

23. And the prince of the butlers did not remember Joseph, and forgot him.

THE CONTENTS.

5072. IN the internal sense of this chapter the subject is continued concerning a state of temptations, whereby corporeal things might be brought into correspondence. Corporeal things properly so called are things sensual, which are of two kinds, some being subordinate to the intellectual part, and some to the will part; those which are subordinate to the intellectual part are represented by the king of Egypt's butler, and those subordinate to the will part by his baker: that the former things as to time were retained, and the latter rejected, is represented by the butler's returning to his station, and the baker's being hanged. The rest will be manifest from the series in the internal sense.

THE INTERNAL SENSE.

5073. Verses 1 to 4. *AND it came to pass after these words, they sinned, the butler of the king of Egypt and the baker, against their lord the king of Egypt. And Pharaoh was angry with his two ministers, his stewards, with the prince of the butlers, and the prince of the bakers, and he gave them into the custody of the house of the prince of the guards, at the prison-house, the place where Joseph was bound. And the prince of the guards set Joseph over them, and he ministered to them; and they were for days in custody.* And it came to pass, signifies a new state, and the things which follow: after these words, signifies after those things which precede: they sinned, signifies inverted order: the butler of the king of Egypt, signifies with those things in the body which are subject to the intellectual part: and the baker, signifies with those things in the body which are subject to the will part: against their lord the king of Egpyt, signifies that they were contrary to the new state of the natural man: and Pharaoh was angry, signifies that the new natural man averted itself: with his two ministers, his stewards, signifies from the sensual things of the body of both kinds: with the prince of the butlers, and the prince of the bakers, signifies in general from the sensual things subordinate to the intellectual part and to the will part: and he gave them into the custody, signifies rejection: of the house of the prince of the guards, signifies from the primaries of interpretation: at the prison-house, signifies among falses: the place where Joseph was bound, signifies the state of the celestial of the natural now as to those [falses]: and the prince of the guards set Joseph over them, signifies that the celestial of the natural taught them from the primaries of interpretation: and he ministered to them, signifies that he instructed them: and they were for days in custody, signifies that they were a long time in a state of rejection.

5074. "And it came to pass."—This signifies a new state and the things which follow, as appears from this consideration, that "it was, and it came to pass" in the Word involve a new state, see n. 4979, 4999: and that in the original tongue it serves for a distinction between the series of things which go before and which follow, n. 4987; hence it also signifies the things which follow.

5075. "After these words."—This signifies after those things which precede, as appears from the signification of "words" in the original tongue, which also denote things: in the present case, "after these words" denotes after those things, thus after those which precede. Words in the original tongue also signify things, because words in the internal sense signify the truths

of doctrine; on which account all divine truth in general is called the Word, and the Lord himself, from whom comes all divine truth, in the supreme sense is the Word, n. 1288; and since nothing which exists in the universe is any thing, that is, is a *thing*, unless it is from divine good by divine truth, therefore *words* in the Hebrew tongue also denote things. That nothing in the universe is any thing, that is, is a thing, unless it be from divine good by divine truth, that is, by the Word, is evident in John, "In the beginning was *the Word*, and *the Word was with God*, and *the Word* was God. All things were made by him, and without him was not any thing made which was made," i. 1, 3. The interior significatives of expressions for the most part derive their origin from the interior man, who is with spirits and angels; for every man, as to his spirit, or as to that very man which lives after the decease of the body, is associated with spirits and angels, although the external man is altogether ignorant of the circumstance; and inasmuch as he is associated with them, he is also with them in their universal language, thus in the origins of expressions. Hence it is, that many expressions have inherent significations, which in the external form appear unsuitable, and yet in the internal form are suitable, as in the present instance, that words signify things: the case is similar in very many other instances, as in that of the understanding being called internal sight, and light being attributed to it, and in that of observation and obedience being called hearing and hearkening, the apperception of a thing being called smelling, and so forth.

5076. "They sinned."—This signifies inverted order, as appears from the signification of "to sin," as denoting to act contrary to divine order: whatever is contrary thereto is sin; divine order itself is divine truth from divine good. In that order are all who are in truth from good; that is, who are in faith from charity, for truth is of faith, and good is of charity; but those are contrary to that order who are not in truth from good, consequently who are in truth from evil, or in the false from evil; this is what is signified by sin. In the present case, "they sinned," viz., the butler and the baker, signifies that external sensual things were in an inverted order in respect to interior things, so that they did not agree or correspond.

5077. "The butler of the king of Egypt."—This signifies with those things in the body which are subject to the intellectual part, as appears (1.) from the signification of "a butler," as denoting the external sensual, or the sensual principle of the body, which is subordinate or subject to the intellectual part of the internal man, of which signification we shall speak presently; and (2.) from the signification of "the king of Egypt," as denoting the natural man, concerning which see below, n. 5079. As the subject treated of in what follows is concerning

the butler and the baker, and by them are signified the external sensual things of the body, it may be expedient to premise somewhat concerning these sensual things. It is well known that there are five external senses, or those of the body, viz., seeing, hearing, smelling, the taste, and the touch, and also that these constitute all the vitality of the body; for without those senses the body has no life; therefore also when it is deprived of them, it dies and becomes a carcase. The very corporeal principle of man therefore is nothing but a receptacle of sensations, consequently of the life derived from them; the sensitive is the principal, and the corporeal is the instrumental: the instrumental, without its principal to which it is adapted, cannot even be called the corporeal principle such as a man carries about him during life in the world, but the instrumental together with the principal, when they act in unity [may be so called]; this therefore is the corporeal principle. All a man's external sensual things have relation to his internal sensual things, for they are given to him and placed in his body, that they may serve the internal man while he is in the world, and be subject to the sensual things thereof; therefore when a man's external sensual things begin to rule over his internal sensual things, the man is lost; for in this case, the internal sensual things are considered as servants, useful for confirming those things which the external sensual things with authority command. When the external sensual things are in this state, they are in the inverted order spoken of just above, n. 5076. A man's external sensual things have relation, as we said, to internal things, in general to the intellectual principle, and to the will-principle; therefore there are external sensual things subject or subordinate to his intellectual part, and there are others subject to his will-part. The sense which is subject to the intellectual part, is especially the sight; that which is subject to the intellectual part and next to the will-part, is the hearing; that which is subject to both together is the smell, and still more the taste; but that which is subject to the will-part is the touch. That the external sensual things are subject to those parts, and in what manner, might be abundantly shown; but it would be tedious here to extend the explanation to those points; it may in some measure be known from what was shown concerning the correspondence of those senses at the close of the preceding chapters. It is further to be noted, that all the truths of faith appertain to the intellectual part, and all the goods of love and charity to the will-part; consequently it belongs to the intellectual part to believe, to acknowledge, to know, and to see truth, and also good, but to the will-part to be affected therewith, and to love it; and what a man is affected with and loves, is good: but how the intellectual principle flows into the will-principle, when truth passes into good, and how

the will-principle flows into the intellectual, when the former acts, are points of still deeper investigation, respecting which, by the divine mercy of the Lord, more will be said in what follows. The reason why "a butler" denotes the sensual principle which is subject or subordinate to the intellectual part of the internal man, is, because every thing which serves for drinking, or which is drunk, as wine, milk, water, has relation to truth, which is of the intellectual part, thus it has relation to the intellectual part; and as the external sensual principle, or that of the body, is subservient, therefore "a butler" signifies that subservient sensual principle, or that which subserves things sensual. To give to drink and to drink in general are predicated of the truths of the intellectual part, as may be seen, n. 3069, 3071, 3168, 3772, 4017, 4018; that specifically also it is predicated of truth which is from good, or of faith which is from charity, see n. 1071, 1798; and that water is truth, n. 680, 2702, 3058, 3424, 4976; from these considerations it may now be manifest what is signified by a butler.

5078. "And the baker."—This signifies with those things in the body which are subject to the will-part, as appears from the signification of "a baker," as denoting the external sensual principle, or that of the body, which is subordinate or subject to the will-part of the internal man. "A baker" has this signification, because every thing which serves for food, or which is eaten, as bread, meat in general, and all the work of the baker, is predicated of good, and thereby has relation to the will-part; for all good is of that part, as all truth is of the intellectual part, agreeably to what was said just above, n. 5077. That "bread" denotes the celestial principle or good, may be seen, n. 1798, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976. The reason why here, and in what follows of this chapter, the external sensual things of each kind are treated of in the internal sense, is, because in the foregoing chapter we treated of the manner in which the Lord glorified or made Divine the interior things of his natural principle; in the present chapter therefore we treat of the manner in which the Lord glorified or made Divine the exterior things of his natural principle. The exterior things of the natural principle are what are properly called corporeal things, or the sensual things of each kind, and their recipients, which together constitute that which is called the body; see above, n. 5077. The Lord made the very corporeal principle in himself Divine, as well its sensual things as their recipients, therefore also he rose again from the sepulchre with his body; and likewise after his resurrection said to the disciples, "See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have," Luke xxiv. 39. It is the common belief at this day of those who are of the church, that every one is to rise again at the last day,

and with his body; which opinion is so universal, that scarce any one from doctrine believes otherwise; but this opinion has been prevalent, because the natural man supposes that it is the body alone which lives; therefore unless he believed that the body was again to receive life, he would altogether deny a resurrection: the case however is this, a man rises again immediately after death, and then appears to himself in a body altogether such as he had in the world, with a similar face, members, arms, hands, feet, breast, loins, &c.; yea also when he sees and touches himself, he says that he is a man as he was in the world; nevertheless it is not his external, which he carried about in the world, that he sees and touches, but it is the internal, which constitutes that very human principle which lives, and which had an external principle about it, or without the particulars belonging to itself, whereby it could be in the world, and act suitably to its situation there in the performance of its functions. The earthly corporeal principle is no longer of any use to it, it being in another world where it has other functions, powers, and abilities, to which its body, such as it has there, is adapted: this body it sees with its eyes, not those which it had in the world, but those which it has there, which are the eyes of its internal man, and by which through the eyes of the body it had heretofore seen worldly and terrestrial things; it also feels it with the touch, not with the hands or the sense of touch which it enjoyed in the world, but with the hands and the sense of touch which it there enjoys, which is that from which its sense of touch in the world existed. Every sense also is there more exquisite and more perfect, because it is the sense of the internal set loose from the external; for the internal is in a more perfect state, inasmuch as it gives to the external the power of sensation: but when it acts into the external, as in the world, in this case the sensation is rendered dull and obscure. Moreover it is the internal principle which is sensible of the internal, and the external which is sensible of the external: hence it is that men after death see each other, and are associated together according to the interiors; for my conviction of the certainty of all this, I have also been permitted to touch spirits themselves, and to converse with them frequently on this subject, see n. 322, 1630, 4622. Men after death, who are then called spirits, and those who have lived good lives, angels, are greatly surprised that the man of the church should believe, that he is not to see eternal life until he is again clothed with the dust which had been rejected; when yet the man of the church knows that he rises again after death; for who does not say, when a man dies, that his soul or spirit is afterwards in heaven or in hell? and who does not say of his own infants that are dead, that they are in heaven? and who does not comfort a sick person, or one condemned to death, by the assurance that he

will shortly come into another life? and what duly prepared person in the agony of death does not entertain this faith? yea also, from the influence of that belief, many claim to themselves the power of delivering others from places of damnation, and of introducing them into heaven, and of saying masses for them. Who does not know what the Lord said to the thief, "To-day shalt thou be with me in paradise," Luke xxiii. 43? and what he said concerning the rich man and Lazarus, that the former was translated into hell, but the latter was carried by angels into heaven, see Luke xvi. 22, 23? and who is not acquainted with what the Lord taught concerning the resurrection, that "he is not the God of the dead, but of the living," Luke xx. 38? A man is acquainted with these things, and likewise so thinks and speaks, when he thinks and speaks from the spirit, but when from doctrinals, he says on the contrary, that he is not to rise again till the last day; when yet it is the last day to every one when he dies, and likewise then is his judgment, as many also have said. What is meant by being encompassed with skin, and from the flesh seeing God, Job xix. 25, 26, may be seen, n. 3540, at the end. These remarks are made in order that it may be known, that no man rises again in the body with which he was clothed in the world; but that the Lord so arose, because he glorified his body, or made it Divine, while he was in the world.

5079. "Against their lord the king of Egypt."—This signifies that they were contrary to the new state of the natural man, viz., the external sensual things, or those of the body, signified by "the butler and the baker," as appears from the signification of "the king of Egypt," as denoting the scientific principle in general, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966: for the same is signified by "the king of Egypt" as by "Egypt," the king being the head of the nation, and so in other passages where mention is made of the king of any nation, see n. 4789. As it is the scientific principle in general which is signified by the king of Egypt, it is also the natural man; for every scientific is a truth of the natural man, n. 4967: the good of the natural man is signified by a lord, n. 4973. A new state thereof is here signified, because the subject treated of in the preceding chapter was the making new the interiors of the natural principle, and in the supreme sense, in which the Lord is treated of, their being glorified; but the subject now treated of is the exteriors of the natural principle, which were to be reduced to concordance or correspondence with the interiors. Those interiors of the natural man which were new, or what is the same thing, the new state of that natural man, is what is signified by "the lord the king of Egypt;" and the exteriors which were not reduced into order, and hence were contrary to order, are what are signified by "the butler and

the baker." There are interiors and exteriors belonging to the natural principle; the interiors of the natural principle are the scientifics and the affections thereof, but the exteriors are the sensual things of each kind, spoken of above, n. 5077: these latter, the exteriors of the natural principle, a man leaves when he dies; but for the former, the interiors of the natural principle, he carries along with him into the other life, where they serve as a plane for things spiritual and celestial; for a man, when he dies, loses nothing but his bones and flesh. He has along with him the memory of all that he had done, spoken, and thought, and all the natural affections and lusts, thus all the interior things of the natural principle: the exterior things thereof he has no need of; for he neither sees, hears, smells, tastes, nor touches the things that are in the natural world, but those that are in the other life; which indeed for the most part appear like those which are in the world; but still they are not like, for they have in them a living principle, which is not the case with those that belong to the natural world; for all and singular the things in the other life exist and subsist from the sun which is the Lord, whence they have in them a living principle; whereas all and singular the things in the natural world, exist and subsist from the sun which is elementary fire, consequently they have not in them a living principle: the living principle which appears in them is from the spiritual world, that is, from the Lord through the spiritual world.

5080. "And Pharaoh was angry."—This signifies that the new natural man averted itself, as appears (1.) from the representation of "Pharaoh" or the king of Egypt, as denoting the new natural man, or the new state of the natural man, see just above, n. 5079; and (2.) from the signification of being "angry," as denoting to avert itself, see n. 5334: in the present case therefore denoting that the interior natural principle, which was made new, averted itself from the exterior natural or corporeal sensual principle, because this latter did not correspond with the former.

5081. "With his two ministers, his stewards."—This signifies that it averted itself from the sensual things of the body of each kind, as appears from the signification of "the ministers, the stewards," who in this case are "the butler and the baker," as denoting the sensual things of each kind, see above, n. 5077, 5078. The sensual things of the body, viz., the sight, the hearing, the smell, the taste, and the touch, are also ministers as stewards in respect to the interior man, who is "the lord the king;" for they minister to him, so that he may acquire knowledge from experience derived from those things which are in the visible world, and in human society, and may thereby attain intelligence and wisdom: for a man is born into no science, still less into any intelligence and wisdom, but only

into the faculty of receiving and imbibing them. This is effected both by an internal and an external way; by the internal way the Divine flows-in, by the external way the worldly principle flows-in; and these principles meet together in the man within; and in this case, so far as he suffers himself to be illustrated from the Divine, so far he comes into wisdom. The things which flow-in by the external way, flow-in through the sensual things of the body: they do not however flow-in of themselves, but are called forth by the internal man, to serve as a plane for the celestial and spiritual things which flow-in by the internal way from the Divine. Hence it may be manifest, that the sensual things of the body are like ministering stewards. In general, all exteriors are ministers in respect to interiors: the whole natural man is nothing else in respect to the spiritual man. The above expression in the original tongue signifies a minister, steward, chamberlain, or eunuch: in the internal sense by the latter is signified the natural man as to good and truth, as in the present case; but specifically the natural man as to good, as in Isaiah, "Let not the son of the stranger that adheres to Jehovah say, saying, Jehovah by separating separates me from his people; neither let the *eunuch* say, Behold, I am dry wood: for thus saith Jehovah to the *eunuchs* that keep my sabbaths, and choose that which pleases me, and take hold of my covenant; I will give them in my house, and within my walls, a place and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off," lvi. 3 to 5; where "a eunuch" denotes the natural man as to good, and "the son of the stranger" the natural man as to truth: for the Lord's church is both external and internal. Those who are of the external church are natural, and those of the internal church are spiritual: those who are natural, and yet are in good, are "eunuchs," and those who are in truth are "the sons of the stranger;" and as the truly spiritual or internal are only to be found with the church, therefore also "the sons of the stranger" signifies those who are out of the church, or the gentiles, and who still are in truth according to their religion, see n. 2049, 2593, 2599 to 2603, 2861, 2863, 3263; and "eunuchs" those who are in good.

5082. "With the prince of the butlers and the prince of the bakers."—This signifies in general from the sensual things subordinate to the intellectual part and to the will part, as appears (1.) from the signification of "a butler," as denoting the sensual principle subordinate and subject to the intellectual part, see above, n. 5077; and (2.) from the signification of "a baker," as denoting the sensual principle subordinate and subject to the will part, see also above, n. 5078; and (3.) from the signification of "a prince," as denoting what is primary, see n. 1482, 2089, 5044, in the present case in general or in common;

for what is primary is also common, since it rules in the rest of the principles; for particulars have relation to primaries as to things common, that they may make a one, and that there be no contradiction.

5083. "And he gave them into the custody."—This signifies rejection, as appears from the signification of "giving into custody," as denoting rejection; for he that is given into custody is rejected.

5084. "Of the house of the prince of the guards."—This signifies by those things which are primary for interpretation, as appears from the signification of "the prince of the guards," as denoting primaries for interpretation, see n. 4790, 4966; in the present case therefore denoting, that the sensual things of both kinds were rejected by primaries for interpretation, which are those of the Word as to the internal sense, and which are said to be rejected when men have no faith in such things; for sensual things, and those which by their means enter immediately into the thought, are fallacious; and all fallacies, which prevail with men, are from this source: hence it happens that few believe the truths of faith, and that the natural man is opposed to the spiritual, that is, the external man to the internal. If therefore the natural or external man begins to have dominion over the spiritual or internal, the things of faith are no longer believed, for fallacies overshadow and lusts suffocate them. As but few know what the fallacies of the senses are, and few believe that they cast so great a shade over things rational, and most especially over the spiritual things of faith, as to extinguish them, especially when a man at the same time is in the delights of the lusts arising from self-love and the love of the world, it may be expedient to illustrate the subject by cases, showing first what are the fallacies of the senses which are merely natural, or in the things of nature, and next what are the fallacies of the senses in spiritual things. 1. It is a fallacy of the merely natural sense, or of nature, to believe that the sun is carried once every day round about this earth, and at the same time also the firmament with all the stars: and although it be said, that it is incredible because it is impossible, that so great an ocean of fire as the sun, and not only the sun but also innumerable stars, without any change of place in respect to each other, should every day perform such a revolution together; and although it be added, that it may be seen from the case of the planets, that the earth performs a diurnal and annual motion by circumrotations and circumgyrations, inasmuch as the planets also are earths, and some of them likewise have moons revolving around them, and it has been observed that they like our earth perform such diurnal and annual motions, still with the generality of men the fallacy of sense prevails, that it is as it appears to the eye. 2. It is a fallacy

of the merely natural sense, or of nature, that there is only one single atmosphere distinguished merely by the successive purity of its parts, and that where it ceases, there is a vacuum; such is the apprehension of man's external sensual principle, when that alone is consulted. 3. It is a fallacy of the merely natural sense, that from the first creation there has been impressed on seeds a faculty of growing up into trees and flowers, and of rendering themselves prolific, and that hence all things have their existence and subsistence: and if it be urged, that it is not possible for any thing to subsist unless it perpetually exists, according to the established maxim, "Subsistence is perpetual existence," also that every thing which is not in connection with somewhat prior to itself, falls into nothing, still the sensual principle of the body, and the thought grounded therein, does not apprehend it, nor that all things, even the most minute, subsist as they existed, by influx from the spiritual world, that is, from the Divine through the spiritual world. 4. Hence it is a fallacy of the merely natural sense, that there are simple substances, such as monads and atoms; for whatever is within the external sensual principle, the natural man believes is either such a thing or it is nothing. 5. It is a fallacy of the merely natural sense, that all things are of and from nature, and that indeed in the purer or interior nature there is something which is not apprehended; but if it be said, that within or above nature there is a spiritual and celestial principle, this is rejected, and it is believed that unless it be a natural principle, it is nothing. 6. It is a fallacy of sense, that the body alone lives, and that its life perishes when it dies. The sensual man does not apprehend, that the internal man is in the minutest things of the external, and is within nature in the spiritual world; hence he does not believe, because he does not apprehend, that he will live after death, unless he be again clothed with a body, n. 5078, 5079. 7. Hence it is a fallacy of sense, that a man can no more live after death than the beasts, because these also have a life in many respects similar to the life of a man, only that a man is a more perfect animal. The sensual principle, that is, the man who thinks and concludes from the sensual principle, does not apprehend that a man is above the beasts, and has a superior life, in this respect, because he can think, not only concerning the causes of things, but also concerning the Divine, and by faith and love be conjoined with the Divine, and also receive influx thence, and appropriate it to himself; so that a man, since he has a reciprocal principle, has a power of reception, which is by no means the case with the beasts. 8. It is a fallacy hence derived, that the living principle appertaining to man, which is called the soul, is only somewhat ethereal or flamy, which is dissipated when he dies; and that it resides either in the heart, or the brain, or in some part thereof, and

that hence it rules the body like a machine: that the internal man is in the minutest things of the external, that the eye does not see of itself but from that internal man, or the ear hear of itself but from the same principle, the sensual man does not apprehend. 9. It is a fallacy of sense, that there is no light from any other source than from the sun or elementary fire, and no heat from any other source than from the same: that there is a light in which is intelligence, and a heat in which is celestial love, and that all the angels are in that light and heat, the sensual man does not apprehend. 10. It is a fallacy of sense, that a man believes that he lives of himself, or that he has life in him [so as to be self-dependent], as it appears to the sensual principle: that it is the Divine alone that has life of itself, and thus that there is only one life, and that the lives in the world are only recipient forms, is altogether inconceivable by the sensual principle; see n. 1954, 2706, 2886 to 2889, 2893, 3001, 3318, 3337, 3338, 3484, 3742, 3743, 4151, 4249, 4318 to 4320, 4417, 4523, 4882. 11. The sensual man from fallacy believes that adulteries are allowed; for from the sensual principle he concludes, that marriages are instituted only with a view to order for the sake of the education of the offspring, and provided that order be not destroyed, it is a matter of indifference from whom the offspring comes; also that what is conjugial differs from lasciviousness only in the circumstance of its being allowed; thus also, that it would not be contrary to order to marry more wives than one, if the Christian world did not prohibit it on the authority of the Sacred Scripture. If it be urged, that there is a correspondence between the heavenly marriage and marriages in the earths, and that no one can have in himself the conjugial principle, unless he be in spiritual truth and good, also that the genuine conjugial principle cannot exist between a husband and more wives than one, and hence that marriages are in themselves holy, these things the sensual man rejects as of no account. 12. It is a fallacy of sense, that the Lord's kingdom, or heaven, is of a quality resembling an earthly kingdom in this, that the joy and happiness therein consist in one being greater than another, and hence in being exalted in glory above another; for the sensual principle does not at all comprehend what is meant by the least being greatest, or the last being first: if it be urged, that joy in heaven or with the angels consists in serving others by doing them good, without any thought of merit and return, this to the sensual man presents an idea of sadness. 13. It is a fallacy of sense, that good works are meritorious, and that to do good to any one with a view to self is a good work. 14. It is also a fallacy of sense, that a man is saved by faith alone; and that any one can have faith who has not charity; also that it is faith, and not the life, which remains after death. The case is similar in

several other instances; when therefore the sensual principle bears rule in man, the rational principle, illustrated from the Divine, sees nothing, and is in such thick darkness as to believe that all that is rational which is concluded from the sensual principle.

5085. "At the prison-house."—This signifies among falses, as appears from the signification of "the prison-house," as denoting the vastation of the false, and hence denoting the false, see n. 4958, 5037, 5038.

5086. "The place where Joseph was bound."—This signifies the state of the celestial of the natural principle at this time as to those principles, as appears (1.) from the signification of "place," as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882; and (2.) from the representation of "Joseph," as denoting the celestial of the spiritual principle from the rational, see n. 4286, 4585, 4592, 4594, 4963: in the present case denoting the celestial of the natural principle, because now in the natural principle from which come temptations, n. 5035, 5039; and (3.) from the signification of "bound," as denoting a state of temptations, see n. 5037. The subject treated of in the foregoing chapter was the state of temptations of the celestial spiritual principle in the natural as to those things which were of the interior natural principle, in the present case as to those which are of the exterior.

5087. "And the prince of the guards set Joseph over them."—This signifies that the celestial of the natural principle taught them from primaries for interpretation, as appears (1.) from the signification of "the prince of the guards," as denoting the primaries for interpretation, see n. 4790, 4966, 5084; and (2.) from the representation of "Joseph," as denoting the celestial of the natural principle, see just above, n. 5086; and (3.) from the signification of "being set over," as here denoting to teach: for he that is set over the things which are rejected for the sake of exploration or emendation, performs the office of a teacher.

5088. "And he ministered to them."—This signifies that he instructed them, as appears from the signification of "to minister," as denoting to instruct: that "to minister" in this case does not mean to minister as a servant, is evident from the consideration that Joseph was set over them; therefore "to minister" here denotes to sub-minister what conduces to their good; and as the subject here treated of is the new sensual or external natural principle, "to be set over" signifies to teach, and "to minister" to instruct: "to be set over" is predicated of the good which is of the life, and "to minister" of the truth which is of doctrine, n. 4976.

5089. "And they were for days in custody."—This signifies that they were a long time in a state of rejection, as appears

from the signification of "days," as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850: in the present case therefore, "for days" denotes that they were a long time in the state of rejection, which is signified by custody, n. 5083. I am not allowed to explain more at large the particulars which are here contained in the internal sense, because they are such that no idea concerning them can be formed from the things which are in the world; as concerning the celestial man of the spiritual, concerning the state thereof in the natural principle when the interior natural principle is being made new, and afterwards when it is made new, and the exterior natural principle rejected: but concerning these and similar things an idea may be formed from the things which are in heaven, which idea is such as not to coincide with any idea formed from worldly things, except with those who, while they are in the exercise of thought, are capable of being withdrawn from sensual things. Unless the thinking principle with a man can be elevated above sensual things, so that he can see them as it were beneath him, he cannot in any wise relish the interior things of the Word, still less such as are of heaven abstracted from those which are of the world; for sensual things absorb and suffocate them: hence it happens that those who are sensual, and have applied themselves to the study of scientifics, rarely comprehend any thing relating to heaven; for they have immersed their thoughts in the things of the world, that is, in terms, and in distinctions thence derived, thus in sensual things, from which they cannot again be elevated, and thereby be held in superior intuition; thus neither can their thought again be freely extended over all the plain of the things of the memory, so as to choose what is suitable, and reject what is repugnant, and to apply the things which are in any connection: for, as we said, it is kept closed and immersed in terms, and hence in things sensual, so that it cannot take any comprehensive views. This is the reason why the learned believe less than the simple, yea also that in heavenly things they are less wise; for the simple can view a thing above terms and scientifics, thus above sensual things, which the learned cannot, for they view it from terms and scientifics, inasmuch as their mind is fixed on those things, and is thus bound as in a jail or prison.

5090. Verses 5 to 8. *And they dreamed a dream, both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison-house. And Joseph came to them in the morning, and saw them, and behold they were disturbed. And he asked the ministers, the stewards of Pharaoh, who were with him in the custody of his lord's house, saying, Wherefore are your faces sad to-day? And they said to him, We have dreamed a dream, and there is no*

interpreter of it: and Joseph said to them, Do not interpretations belong to God? Tell me them, I pray. And they dreamed a dream, both of them, signifies foresight concerning them: each man his dream, in one night, signifies concerning the event which to them was in obscurity: each man according to the interpretation of his dream, signifies which they had in themselves: the butler and the baker, signifies concerning the sensual things of each kind: of the king of Egypt, signifies which were subordinate to the interior natural principle: who were bound in the prison-house, signifies who were among falses: and Joseph came to them in the morning, signifies revealed and clear to the celestial of the natural principle: and saw them, signifies perception: and behold they were disturbed, signifies that they were in a state of sadness: and he asked the ministers, the stewards of Pharaoh, signifies those sensual things: who were with him in the custody of his lord's house, signifies which were rejected: saying, Wherefore are your faces sad today? signifies from what affection was the sadness: and they said to him, signifies perception concerning them: We have dreamed a dream, signifies prediction: and there is no interpreter of it, signifies that no one knows what is therein: and Joseph said to them, signifies the celestial of the natural principle: Do not interpretations belong to God? signifies that the Divine was therein: tell me them, I pray, signifies that it should be known.

5091. "And they dreamed a dream, both of them."—This signifies foresight concerning them, as appears from the signification of "a dream," as denoting foresight, see n. 3698; "both of them" denotes the sensual things of each kind signified by "the butler and the baker." That the dreams were concerning those things, is manifest from what follows. The reason why in the supreme sense "a dream" denotes foresight, is, because the dreams which flow-in immediately through heaven from the Lord, foretell things to come: such were the dreams of Joseph, those of the butler and the baker, of Pharaoh, of Nebuchadnezzar, and the prophetic dreams in general. The things to come, which are foretold thereby, are from no other source than the Lord's divine foresight. Hence also it may be known that all things even the most minute are foreseen.

5092. "Each man his dream in one night."—This signifies concerning the event which to them was in obscurity, as appears (1.) from the signification of "a dream," as denoting foresight, and hence prediction; and as it denotes prediction, it also denotes the event, for prediction is concerning the event; and (2.) from the signification of "night," as denoting what is obscure. In the spiritual sense "night" denotes a state of shade induced by what is false grounded in evil, n. 1712, 2353, thus also an obscure principle of the mind. The obscurity of night in the

world, is natural obscurity, but the obscurity of night in the other life, is spiritual obscurity: the former arises from the absence of the sun of the world, and the consequent privation of light, but the latter from the absence of the sun of heaven, which is the Lord, and the consequent privation of light, that is, of intelligence. This privation does not arise in consequence of the sun of heaven setting like the sun of the world, but in consequence of a man or a spirit being in what is false grounded in evil, and removing himself, and so occasioning the obscurity to himself. From an idea of night in each sense, and of the obscurity thence arising, it may appear manifest how the case is with the spiritual sense in respect to the natural sense of the same thing. Moreover there are three kinds of spiritual obscurity; one which is from the false of evil, another from an ignorance of the truth, and a third which is that of exterior principles in respect to interior, thus of the sensual things of the external man in respect to the rational things of the internal: nevertheless all these kinds of obscurity derive their existence from this circumstance, that the light of heaven, or the intelligence and wisdom from the Lord, is not received; for this light is continually flowing-in, but by the false of evil it is either rejected, or suffocated, or perverted; by ignorance of the truth it is little received; and by the sensual things of the external man it is rendered dull, because it is rendered common or general.

5093. "Each man according to the interpretation of his dream."—This signifies the event which they had in themselves, as appears from the signification of "the interpretation of a dream," as denoting the explanation, and thence the knowledge of the event, thus denoting the event which they had in themselves; that "a dream" denotes the event, see just above, n. 5092.

5094. "The butler and the baker."—This signifies concerning the sensual things of each kind, as appears (1.) from the signification of "the butler," as denoting the sensual principle subordinate to the intellectual part, see n. 5077; and (2.) from the signification of "the baker," as denoting the sensual principle subordinate to the will part, see n. 5078: that these were rejected by the interior natural principle, was said above, n. 5083. 5089. It is however to be noted, that the sensual things themselves were not rejected, viz., those of the sight, the hearing, the smell, the taste, and the touch, from which the body lives, but the views or thoughts, and also the affections and lusts grounded therein. Into the external or natural memory of man there enter objects from the world through those sensual things on the one part, and there enter into it objects through the rational principles on the other part: these objects separate themselves in that memory. Those which entered through the

rational principles, place themselves more within, but those which entered through the sensual principles, place themselves more without; hence the natural principle becomes twofold, viz., interior and exterior, as was also said above. The interior natural is what is represented by "Pharaoh king of Egypt," but the exterior natural by "the butler and the baker." What the difference is, may appear manifest from the views of things, or thoughts, and consequent conclusions respecting them. He that thinks and concludes from the interior natural, is so far rational as he imbibes what enters through the rational; but he that thinks and concludes from the exterior natural, is so far sensual as he imbibes what enters through the sensual: such a one is also called a sensual man, and the other a rational man. A man, when he dies, takes with him all the natural principle, and such as it was formed in the world, such also it remains with him: so far as he had imbibed from the rational, so far also he is then rational, and so far as he had imbibed from the sensual, so far he is sensual. There is this difference, that the natural, so far as it had imbibed and appropriated any thing to itself from the rational, views beneath itself the sensual things of the exterior natural, and so far it has dominion over them, making light of and rejecting the fallacies thence derived; whereas the natural, so far as it has imbibed and appropriated any thing to itself from the sensual things of the body, views rational things as beneath itself, making light of and rejecting them. As for example; the rational natural man can comprehend that a man does not live from himself, but by an influx of life through heaven from the Lord; but the sensual man cannot comprehend this, for he says that he is sensible and apperceives manifestly that the life is in himself, and that it is vain to speak contrary to the evidence of the senses. Again, the rational natural man comprehends that there are a heaven and a hell; whereas the sensual man denies both, because he does not conceive that there is a purer world than what he sees with his eyes: the rational natural man comprehends that there are spirits and angels who are unseen; but the sensual man does not comprehend this, supposing that to be nothing which he does not see and touch. Again, to take another example; the rational natural man comprehends that it is the part of an intelligent person to take a view of ends, and to foresee and arrange the means to some ultimate end: when he looks at nature from the order of things, he sees that nature is a complex of means, and he then apperceives that an intelligent Supreme Being arranged them; but to what ultimate end they were arranged, he does not see unless he becomes spiritual: but the sensual man does not comprehend that there can be any thing distinct from nature, thus neither that there can be any Being which is above nature: what it is to understand, to be

wise, to take a view of ends, and to arrange means, he does not conceive, unless it be termed natural; and when it is termed natural, he entertains an idea on those subjects such as an artificer does of an automaton. From these few cases it may appear manifest what is meant by the interior natural and the exterior natural; and also what by sensual things being rejected, viz not the rejection of the things of sight, hearing, smell, taste, and touch, in the body, but the rejection of the conclusions thence formed concerning interior things.

5095. "Of the king of Egypt."—This signifies which were subordinate to the interior natural, as appears from the representation of "Pharaoh, or the king of Egypt" in this chapter, as denoting a new state of the natural, see n. 5079, 5080, consequently denoting the interior natural, for this was made new: what the interior natural is, and what the exterior, may be seen just above, n. 5094. It may be expedient here briefly to show the quality of the internal sense of the Word in the historicals and in the propheticals. Where more persons than one are mentioned in the historical sense, as in the present case, Joseph, Pharaoh, the prince of the guards, the butler and the baker, in the internal sense they indeed signify various things, but only in one person. The reason of this is, because names signify things; as here Joseph represents the Lord as to the celestial spiritual from the rational, and also in the natural; Pharaoh represents him as to the new state of the natural, or as to the interior natural; the butler and the baker represent him as to those things which are of the external natural: such is the internal sense. In like manner in other places, as where mention is made of Abraham, Isaac, and Jacob, in the sense of the letter there are three persons spoken of, but in the supreme sense all the three represent the Lord; Abraham the Divine itself, Isaac the divine intellectual, and Jacob his divine natural. Also with the prophets, where on any occasion the relation consists of mere names, as of persons, kingdoms, or cities, yet those names together present and describe one thing in the internal sense. He that is not aware of this circumstance, may easily be led away by the sense of the letter into an idea of various things, whereby the idea of one thing may be dissipated.

5096. "Who were bound in the prison-house."—This signifies which were among falses, as appears from the signification of "to be bound in the prison-house," as denoting to be among falses, see n. 4958, 5037, 5038, 5085. Those who are in falses, and especially those who are in evils, are said to be bound and in prison; not that they are in any bonds, but because they are not in freedom; those who are not in freedom being interiorly bound; for those who have confirmed themselves in what is false, are no longer in any freedom of choosing and accepting

the truth, and those who have much confirmed themselves therein, are not even in freedom to see it, still less to acknowledge and believe it, for they are in the persuasion that what is false is true and what is true is false: so powerful is this persuasion, that it takes away all freedom of thinking any thing else, consequently it holds the thought itself in bonds and as it were in a prison. This I had much opportunity of being convinced of experimentally from those in the other life who have been in a persuasion of the false by confirmations in themselves: they do not at all admit truths, but reflect or strike them back again, and this with an obstinacy proportioned to the degree of persuasion; especially when the false is grounded in evil, or when evil has persuaded them. These are those who are meant in the Lord's parable in Matthew, where it is said, "Other seeds fell upon the hard way, and the fowls came and devoured them," xiii. 4. The seeds are truths divine; a hard rock denotes persuasion; fowls are principles of the false. Those who are such, do not even know that they are in bonds or in a prison; for they are affected with their own false principle, and love it for the sake of the evil from which it springs: hence they imagine that they are in freedom; for whatever is of the affection or love, appears to be free. But those who are not in the false confirmed, that is, in the persuasion of what is false, easily admit truths, and see and choose them, and are affected with them, and afterwards see falses as beneath themselves, and also how those, who are in the persuasion of what is false, are bound: they are in so much freedom, that by intuition and thought they can expatiate as it were through the whole heaven to innumerable truths; but no one can be in this freedom unless he be in good; for by virtue of good he is in heaven, and by virtue of good in heaven truths become apparent.

5097. "And Joseph came to them in the morning."—This signifies that it was revealed and clear to the celestial of the spiritual, as appears (1.) from the representation of "Joseph," as denoting the celestial of the spiritual, see n. 4286, 4592, 4963; and (2.) from the signification of "the morning," as denoting a state of illustration, see n. 3458, thus what is revealed and clear. The reason why the morning has this signification, is, because all the times of the day, like all the times of the year, signify various states according to the variations of the light of heaven. The variations of the light of heaven are not variations like those of light in the world, every day and every year; but they are variations of intelligence and love: for the light of heaven is divine intelligence from the Lord, which also is bright before the eyes, and the heat of that light is the Lord's divine love, which also is warm to the sense. It is that light which makes the intellectual principle of man, and that heat which makes his warm vital and will-principle of good. Morn

ing in heaven is a state of illustration as to those things which are of good and truth; which state exists when it is acknowledged, and more so when it is perceived, that good is good and truth is truth. Perception is internal revelation: hence the morning signifies what is revealed, and as in such case that becomes clear which was before obscure, therefore hence the morning also signifies what is clear. Moreover by morning in the supreme sense is signified the Lord himself, because the Lord is the sun from which comes all light in heaven, and he is always in the rising, thus in the morning: he is also always rising with every one who receives the truth which is of faith, and the good which is of love; but he sets with every one who does not receive them: not that the sun there sets, because, as we said, he is always in the rising; but that he who does not receive him, causes him as it were to set in himself. This may in some sort be compared to the vicissitudes which the sun of the world causes in respect to the inhabitants of the earth; for neither does this sun set, because he always remains in his place, and is always shining thence; but it appears as if he set, because the earth revolves about its axis once every day, and at the same time removes the inhabitant from the sun's aspect, see n. 5084, p. 1; thus also the setting is not in the sun, but in the removal of the inhabitant of the earth from his light: this comparison is illustrative, and because in even the minutest things of nature there is somewhat representative of the Lord's kingdom, it also instructs us, that the privation of the light of heaven, that is, of intelligence and wisdom, is not because the Lord, who is the sun of intelligence and wisdom, sets with any one, but because the inhabitant of his kingdom removes himself, that is, suffers himself to be led by hell, by which he is removed.

5098. "And saw them."—This signifies perception, as appears from the signification of "to see," as denoting to understand and apperceive, see n. 2150, 3764, 4567, 4723.

5099. "And behold they were disturbed."—This signifies that they were in a state of sadness, as appears without explanation.

5100. "And he asked the ministers, the stewards of Pharaoh."—This signifies the above sensual things, as appears from the signification of "the ministers, the stewards of Pharaoh," as denoting the sensual things of each kind, viz., those which are subordinate to the intellectual part, and those which are subordinate to the will part; see above, n. 5981.

5101. "Who were with him in the custody of his lord's house."—This signifies which were rejected, as appears from the signification of "to be given into custody," thus of being in custody, as denoting to be in a state of rejection; see also above, n. 5083.

5102. "Saying, Wherefore are your faces sad to-day?"—This

signifies from what affection was the sadness? as appears from the signification of "faces," as denoting the interiors, see n. 358 1999, 2434, 3527, 4066, 4796, 4797; thus as denoting the affections; for a man's interiors from which come the thoughts, which are also interior things, are the affections; for these, since they are of the love, are of his life. It is well known that the affections are presented visibly in the face with those who are in innocence; and as the affections are so presented, so also are the thoughts in general, for these are the forms of the affections: hence the face considered in itself is a representative image of the interiors. All faces appear in this manner, and in no other, to the angels; for they do not see the faces of men in their material, but in their spiritual form, that is, in the form presented by the affections and consequent thoughts; these also are what cause the real face with man, as may be known from this consideration, that the face deprived of those principles is a mere dead subject, and that it has life from those principles, and is pleasing according thereto. The sadness of the affection, or from what affection, is signified by his saying, "Wherefore are your faces sad to-day?"

5103. "And they said to him."—This signifies perception concerning those things, as appears from the signification of "saying," in the historicals of the Word, as denoting perception, see frequently above.

5104. "We have dreamed a dream."—This signifies prediction, as appears from the signification of "a dream," as denoting foresight, and hence prediction, see above, n. 5091.

5105. "And there is no interpreter of it."—This signifies that no one knows what is therein, as appears from the signification of "interpretation," as denoting an explanation of what it has in it, see above, n. 5093, thus of what is therein.

5106. "And Joseph said to them."—This signifies the celestial of the natural, as appears from the representation of "Joseph," as denoting the celestial of the natural, see above, n. 5086.

5107. "Do not interpretations belong to God?"—This signifies that the Divine was therein, as appears from the signification of "interpretation," when it is predicated of dreams, as denoting that which is in them, see just above, n. 5105; the Divine is signified by God.

5108. "Tell me them, I pray."—This signifies that it should be known, as appears from the signification of the expression, "Tell, I pray," as denoting that it should be known; as is also evident from what follows.

5109. Verses 9 to 13. *And the prince of the butlers told his dream to Joseph, and said to him, In my dream, behold a vine was before me. And in the vine were three shoots, and it as it were budded; the flower thereof ascended, and the clusters there*

of ripened into grapes. And Pharaoh's cup was in my hand, and I took the grapes, and squeezed them into Pharaoh's cup, and I gave the cup into the palm of Pharaoh's hand. And Joseph said to him, This is the interpretation thereof: The three shoots are three days. Yet within three days Pharaoh will lift thy head, and will bring thee back to thy station; and thou shalt give Pharaoh's cup into his hand, after the former manner, when thou wast his butler. And the prince of the butlers told his dream to Joseph, signifies that the celestial of the spiritual apperceived the event concerning the things of the sensual subject to the intellectual part, which had been hitherto rejected: and said to him, signifies revelation from perception: In my dream, signifies prediction: behold, a vine was before me, signifies the intellectual principle: and in the vine were three shoots, signifies the derivations thence even to the last: and it as it were budded, signifies the influx which produces re-birth: the flower thereof ascended, signifies the state near regeneration: and the clusters thereof ripened into grapes, signifies the conjunction of spiritual truth with celestial good: and Pharaoh's cup was in my hand, signifies the influx of the interior natural into the exterior, and the beginning of reception: and I took the grapes, and squeezed them into Pharaoh's cup, signifies the reciprocal influx into the goods from a spiritual origin there: and I gave the cup into the palm of Pharaoh's hand, signifies appropriation by the interior natural principle: and Joseph said to him, This is the interpretation thereof, signifies revelation from perception from the celestial principle in the natural, what it had in itself: the three shoots are three days, signifies derivations continued even to the last: yet within three days, signifies that in this case there would be a new state: Pharaoh will lift thy head, signifies what is provided and thence concluded: and will bring thee back unto thy station, signifies that the things of the sensual principle subject to the intellectual part would be reduced into order, that they may be in the last place: and thou shalt give Pharaoh's cup into his hand, signifies that hence they may serve the interior natural: after the former manner, signifies from the law of order: when thou wast his butler, signifies as is usual with sensual things of that kind.

5110. "And the prince of the butlers told his dream to Joseph."—This signifies that the celestial of the spiritual apperceived the event concerning the things of the sensual subject to the intellectual part, which had been hitherto rejected, as appears (1.) from the representation of "Joseph," as denoting the celestial of the spiritual, see n. 4286, 4585, 4592, 4594, 4963; and (2.) from the signification of "a dream," as denoting foresight, and hence the event, see n. 5091, 5092, 5104, thus the event foreseen or apperceived; and (3.) from the signification of "the

prince of the butlers," as denoting the sensual subject to the intellectual part in general, see n. 5077, 5082; that it was rejected, is meant by his being in custody, see n. 5083, 5101: from these considerations it is manifest, that the above is the internal sense of those words. That Joseph also, who represented the celestial of the spiritual, apperceived the event, is manifest from what follows. It is said the celestial of the spiritual, and thereby is meant the Lord: it may also be said abstractedly of him, because he is the celestial itself and the spiritual itself, that is, good itself and truth itself; of which principles indeed a man cannot conceive abstractedly from person, since the natural principle is adjoined to the minutest things of his thought; nevertheless when we think that all that is in the Lord is divine, and that the Divine is above all thought, and is altogether incomprehensible even to the angels, consequently if in this case we abstract that which is comprehensible, there remains the very Esse and Existere, and this is the celestial itself and the spiritual itself, that is, good itself and truth itself. Howbeit, since man's nature is such that he is utterly incapable of forming an idea of thought concerning abstract principles, unless he adjoins somewhat natural which had entered from the world through sensual things (for without such a natural somewhat his thought perishes as in an abyss, and is dissipated), therefore, lest the Divine should perish with the man who is altogether immersed in corporeal and worldly things, and, in cases where it remained, should be defiled by an unclean idea, and together therewith every thing celestial and spiritual should suffer in like manner, it pleased Jehovah to present himself actually such as he is, and such as he appears in heaven, viz., as a Divine Man; for all of heaven conspires to the human form, as may be manifest from what was shown at the close of the chapters concerning the correspondence of all things of man with the Grand Man, which is heaven. This Divine, or this of Jehovah in heaven, is the Lord from eternity: the Lord also took the same upon him when he glorified or made the human in himself divine. This is also manifest from the form in which he appeared before Peter, James, and John, when he was transfigured, Matt. xvii. 1, 2; and also in which he occasionally appeared to the prophets: hence now every one is able to think of the Divine itself as of a man, and in this case of the Lord, in whom is all the Divine, and a perfect trine; for in the Lord the Divine itself is the Father, that Divine in heaven is the Son, and the Divine thence proceeding is the Holy Spirit. That these are a one, as he himself teaches, is hence manifest.

5111. "And said to him."—This signifies revelation from perception, as appears from the signification of "saying" in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509; thus

also as denoting revelation; for this is internal perception, and is from perception

5112. "In my dream."—This signifies prediction, as appears from the signification of "a dream," as denoting foresight, and from foresight prediction; see above, n. 5091, 5092, 5104.

5113. "Behold, a vine was before me."—This signifies the intellectual principle, as appears from the signification of "a vine," as denoting the intellectual principle of the spiritual church, of which we shall speak presently. Since the butler signifies the sensual principle subject to the intellectual part, and we are here treating of the influx of the intellectual principle into the sensual subordinate thereto, therefore in the dream there appeared a vine with shoots, flower, clusters, and grapes, by which things influx and the re-birth of that sensual are described. It is to be noted, that in the Word, where the spiritual church is treated of, its intellectual principle is also treated of throughout, because it is the intellectual part which, with the man of that church, is regenerated and made a church. There are in general two churches, the celestial and the spiritual; the celestial church has place with the man who is capable of being regenerated or made a church as to the will-part; whereas the spiritual church has place with the man who, as we said, is capable of being regenerated only as to the intellectual part. The most ancient church, which was before the flood, was celestial, because with those who were of that church, there was somewhat entire in the will-part; but the ancient church, which was after the flood, was spiritual, because with those who were of that church, there was not any thing entire in the will-part, but in the intellectual part; hence now it is, that in the Word, where the spiritual church is treated of, its intellectual principle is also in part treated of; but on this subject see n. 640, 641, 765, 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2124, 2256, 2669, 4328, 4493. That the intellectual part, with those who are of the spiritual church, is regenerated, may be manifest also from this consideration, that the man of that church has no perception of truth from good, as those had who were of the celestial church; but he must first learn the truth which is of faith, and imbibe it in his intellectual principle, and thereby from truth know what is good; and after he has thence known it, he is enabled to think it, next to will it, and at length to do it, and in this case a new will is formed with him by the Lord in the intellectual part. By this new will the spiritual man is elevated by the Lord into heaven, evil still remaining in his proper will; which will, on this occasion, is miraculously separated, by a superior force, whereby he is withheld from evil, and kept in good. But the man of the celestial church was regenerated as to the will-part, by imbibing from infancy the good of charity; and when he had gained the perception thereof, he

was led into the perception of love to the Lord; hence all the truths of faith appeared to him in the intellectual principle as in a mirror; the understanding and the will with him make altogether one mind; for it was perceived by the things in the understanding what was in the will; herein consisted the integrity of the first man, who signified the celestial church. That "a vine" denotes the intellectual principle of the spiritual church, is manifest from several passages in other parts of the Word, as in Jeremiah, "What hast thou to do with the way of Egypt that thou shouldst drink the waters of Sihor; or what hast thou to do with the way of Assyria that thou shouldst drink the waters of the river? But *I had planted thee a whole noble vine*, a seed of truth. How art thou turned *into the degenerate shoots of a strange vine* unto me!" ii. 18, 21; speaking of Israel, who signified the spiritual church, see n. 3654, 4286: "Egypt and the waters of Sihor" denote the scientifics which pervert, n. 1164, 1165, 1186, 1462: "Assyria and the waters of the river" denote the reasoning from those scientifics against the good of life and the truth of faith, n. 119, 1186: "a noble vine" denotes the man of the spiritual church, who is called a vine from the intellectual principle: "the degenerate shoots of a strange vine" denote the man of the perverted church. And in Ezekiel, "An enigma and a parable concerning the house of Israel. A great eagle took of the seed of the earth, and set it in a field of sowing: it grew, and became *a luxuriant vine*, of low stature, so that *its shoots* had respect to it, and its roots were under it; thus it became *a vine*, which made *shoots*, and sent forth *offsets* to the eagle. *This vine* applied its roots and sent forth its *shoots* to the eagle, in a good field by many waters: it was planted to make a branch that it might be *a magnificent vine*," xvii. 2, 3, 5, 8. An eagle denotes the rational principle, n. 3901: seed of the earth denotes the truth of the church, n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373; its being made into a luxuriant vine and a magnificent vine, denotes into a spiritual church, which is called a vine from the wine thence produced, which signifies spiritual good or the good of charity from which comes the truth of faith, implanted in the intellectual part. Again, in the same prophet, "Thy mother, like *a vine* in thy likeness, planted near the waters, bearing fruit, and made full of branches by many waters; whence she had rods of strength for sceptres of those who bear rule: and she elevated herself in her stature above among the entwined branches, that she appeared in her height in the multitude of shoots," xix. 10, 11; speaking also of Israel, who signified the spiritual church, which is compared to a vine for a reason like that above mentioned. In this passage are described the derivations thereof even to the last in the natural man, that is, to the scientifics derived from things sensual,

which are the entwined branches, n. 2831. And in Hosea, "I will be as the dew unto *Israel:* his branches shall spread, and his honour shall be as of an olive, and his smell as of Lebanon. Those who dwell in his shadow shall return; they shall vivify the corn, and shall flourish as a *vine:* his memory shall be as the *wine of Lebanon.* Ephraim, what have I to do any more with idols?" xiv. 5 to 8; Israel denotes the spiritual church, whose flourishing is compared to a vine, and its memory to the wine of Lebanon, from the good of faith implanted in the intellectual principle: Ephraim is the intellectual of the spiritual church, n. 3969. And in Zechariah, "The remains of the people, the seed of peace: *the vine shall give her fruit*, the earth shall give provender, and the heavens shall give their dew," viii. 11, 12; the remains of the people denote truths stored up by the Lord in the interior man, n. 468, 530, 560, 561, 660, 798, 1050, 1738, 1906, 2284; the seed of peace denotes good there; the vine, the intellectual principle. And in Malachi, "I will rebuke him that taketh away from you, that he may not corrupt for you the fruit of the earth; *and the vine in the field shall not be barren to you*," iii. 11: a vine denotes the intellectual principle; the vine is said not to be barren, when the intellectual principle is not deprived of the truths and goods of faith; but on the other hand the vine is said to be empty, when there are falses therein and consequent evils; as in Hosea, "*Israel is an empty vine;* he makes fruit like unto himself," x. 1. And in Moses, "He shall bind *unto the vine* his ass colt, and *unto the noble vine* the son of his she-ass, after that he hath washed his garment in *wine*, and his covering *in the blood of grapes*," Gen. xlix. 11; the prophecy of Jacob, at that time Israel, concerning his twelve sons; in this passage concerning Judah, who represented the Lord, n. 3881; a vine denotes the intellectual principle of the spiritual church, and a noble vine denotes the intellectual principle of the celestial church. And in David, "Jehovah, thou hast made *a vine to come out of Egypt;* thou hast driven out the nations, and planted *it;* thou hast purged before *it*, and madest *its* roots to be rooted, so that *it* filled the earth; the mountains were covered with the shadow *of it*, and the cedars of God with its branches; thou hast sent forth *its shoots* even to the sea, and its little branches to Euphrates: the boar out of the wood tramples *it* down, and the wild beast of the fields devours *it*," Psalm lxxx. 8 to 11, 13: in the supreme sense the vine out of Egypt denotes the Lord; the glorification of his human is described by it and its shoots: in the internal sense the vine in the above passage is the spiritual church, and the man of that church, such as he is when made new or regenerated by the Lord as to the intellectual and will-principle: the boar in the wood is the false, and the wild beast of the fields is the evil, which destroy

the church as to faith in the Lord. And in the Apocalypse, "The angel sent his sickle into the earth, and *vintaged the vine of the earth*, and cast it into the great wine-press of the anger of God. The wine-press was trodden without the city, and blood went forth from the wine-press even to the reins of the horses," xiv. 19, 20: to vintage the vine of the earth denotes to destroy the intellectual principle of the church; and as a vine signifies that intellectual principle, it is also said that blood went forth from the wine-press even to the reins of the horses, for horses signify things intellectual, n. 2761. 2762, 3217. And in Isaiah, "It shall come to pass in that day, every place shall be, in which there have been a *thousand vines* for a thousand of silver, it shall be for a place of briers and thorns," vii. 23. Again, "The inhabitants of the earth shall be burnt up, and a rare man shall be left: the new wine shall mourn, and the *vine shall faint*," xxiv. 6, 7. Again, "They beat themselves upon the teats on account of the fields of new wine, on account of the *fruitful vine:* upon the land of my people cometh up the thorn and the brier," xxxii. 12, 13. In these passages the subject treated of is the vastation of the spiritual church as to the good and truth of faith, thus as to the intellectual principle; for, as we said above, the truth and good of faith is in the intellectual part of the man of that church. Every one may see that a vine in that passage does not mean a vine, nor the earth the earth; but that they mean something of the church answering thereto. As in the genuine sense a vine signifies the good of the intellectual principle, and a fig-tree the good of the natural, or what is the same thing, a vine the good of the interior man, and a fig-tree the good of the exterior, therefore very frequently in the Word, where mention is made of the vine, the fig-tree is also mentioned; as in the following passages: "Consuming I will consume them; *there shall not be grapes on the vine, or figs on the fig-tree*, and the leaf shall fall off," Jer. viii. 13. Again, "I will bring upon you a nation from far, O house of Israel, which shall devour *your vine and your fig-tree*," v. 15, 17. And in Hosea, "I will lay waste *her vine and her fig-tree*," ii. 12. And in Joel, "A nation is come up upon the earth. He hath reduced *my vine* to wasteness, and *my fig-tree* to foam; baring he hath made *it* bare, and hath cast it forth: the *shoots thereof* are made white. *The vine* is dried up, and *the fig-tree* languisheth," i. 6, 7, 12. Again, "Fear not, ye beasts of my fields; because the habitations of the wilderness are become herbose: because the tree hath produced its fruit, and *the fig-tree* and *the vine* shall give their strength," ii. 22. And in David, "He smote *their vine* and their *fig-tree*, and brake in pieces the tree of their border," Psalm cv. 33. And in Habakkuk, "The *fig-tree* shall not flourish, and there shall be no fruit on *the vines*," iii. 17. And in Micah, "Doctrine

shall go forth out of Zion, and the Word of Jehovah out of Jerusalem. They shall sit *every one under his own vine* and *under his own fig-tree*, and none shall make them afraid," iv. 2, 4. And in Zechariah, "In that day ye shall cry, a man to his companion, *under the vine* and *under the fig-tree*," iii. 10. And in the first book of the Kings, "In the time of Solomon there was peace from all the passages round about; and Judah and Israel dwelt in confidence, *every one under his own vine and under his own fig-tree*," iv. 25. A fig-tree denotes the good of the natural or exterior man, see n. 217. A vine denotes the intellectual principle made new or regenerated by good from truth and by truth from good, as is manifest from the Lord's words to the disciples, after he had instituted the Holy Supper, in Matthew, "I say unto you, that I will not drink henceforth *of this fruit of the vine*, until that day when I shall drink it new with you in my Father's kingdom," xxvi. 29. Good from truth and truth from good, whereby the intellectual principle is made new, or the man is made spiritual, is signified by the fruit of the vine; the appropriation thereof is signified by drinking. To drink denotes to appropriate, and is predicated of truth, see n. 3168. That this is not done fully but in the other life, is signified by "until that day when I shall drink it new with you in my Father's kingdom." That the fruit of the vine does not mean must or wine, but somewhat heavenly of the Lord's kingdom, is very manifest. As the intellectual principle of the spiritual man is made new and regenerated by truth, which is solely from the Lord, therefore the Lord compares himself to a vine, and those who are implanted in the truth which is from him, consequently who are implanted in him, he compares to the branches, and the good which is thence derived, to the fruit, in John, "*I am the true Vine*, and my Father is the *Vine-dresser*. Every *branch* in me that beareth not fruit, he taketh away; but every one that beareth fruit he pruneth, that it may bring forth more fruit. Abide in me and I in you. As the *branch* cannot bear fruit of itself, except it abide in *the vine*, no more can ye, except ye abide in me. *I am the vine, ye are the branches.* He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye cannot do any thing. This is my commandment, That ye love one another, as I have loved you," xv. 1 to 5, 12. As a vine in the supreme sense signifies the Lord as to divine truth, and hence in the internal sense the man of the spiritual church, therefore a vineyard signifies the spiritual church itself, n. 1069, 3220. As the Nazarite represented the celestial man, and he is regenerated by the good of love, but not by the truth of faith like the spiritual man, consequently he is regenerated not as to the intellectual principle but as to the will-principle, as may be seen above; therefore the Nazarite was forbidden to *eat any thing which*

came forth from the vine, thus to *drink wine*, Numb. vi. 3, 4; Judg. xiii. 14: from this circumstance also it is evident, that a vine signifies the intellectual principle of the spiritual man, as we have already shown. The Nazarite represented the celestial man, as may be seen, n. 3301; hence also it may be seen, that it cannot at all be known why the Nazarite was forbidden every thing which came forth from the vine, with many other circumstances concerning him, unless it be known what the vine signifies in a proper sense, also unless it be known that there are a celestial church and a spiritual church, and that the man of the celestial church is regenerated in one manner, and the man of the spiritual church in another; the former by seed implanted in the will-part, the latter by seed implanted in the intellectual part. Such arcana are stored up in the internal sense of the Word.

5114. "And in the vine were three shoots."—This signifies the derivations thence even to the last, as appears (1.) from the signification of "a vine," as denoting the intellectual principle, spoken of just above, n. 5113; and (2.) from the signification of "three," as denoting what is complete and continuous even to the end, see n. 2788, 4495; and (3.) from the signification of "shoots," as denoting derivations; for when a vine denotes the intellectual principle, the shoots are derivations thence; and as three signify what is continuous even to the end, or from the first even to the last, three shoots signify the derivations from the intellectual principle even to the last, which is the sensual; for the first in order is the intellectual, and the last is the sensual. The intellectual in general is the visuality of the internal man, which sees from the light of heaven, which is from the Lord, and all that it sees is spiritual and celestial; but the sensual principle in general is of the external man, in the present case the sensual of the sight, because this corresponds with and is subordinate to the intellectual; this sensual sees from the light of the world which is from the sun, and all that it sees is worldly, corporeal, and terrestrial. In every man there are derivations from the intellectual, which is in the light of heaven, to the sensual, which is in the light of the world; unless this were the case, the sensual could not have any human life. A man's sensual has not life in consequence of seeing from the light of the world, for the light of the world has no life in it; but in consequence of seeing from the light of heaven, for this has life in it: when this light falls with man into those things which are from the light of the world, it vivifies them, and causes him to see objects intellectually, thus as a man. Hence a man, from the scientifics which originated from the things which he had seen and heard in the world, consequently from those which had entered by things sensual, has intelligence and wisdom, and from the latter he has civil, moral, and spiritual

life. Derivations, specifically, are of such a sort with man, that it is impossible to explain them in a few words: they are steps as of a ladder between the intellectual principle and the sensual; but no one can comprehend those steps, unless he knows how they are circumstanced, viz., that among themselves they are most distinct, so much so, that the interior can exist and subsist without the exterior, but not the exterior without the interior; as for example, a man's spirit can subsist without the material body, and also actually does subsist when by death it is separated from the body; a man's spirit is in the interior degree, and the body in the exterior: the case is similar with a man's spirit after death; if he is among the blessed, he is in the last degree among them when in the first heaven, in an interior degree when in the second, and in the inmost when in the third; and when he is in this, he is then at the same time in the rest, but these are quiescent with him, almost as the corporeal principle is quiescent with a man in sleep, but with this difference, that the interiors with the angels are in such case in the highest wakefulness: therefore a man has as many distinct degrees as there are heavens, besides the last, which is the body with its sensuals. From these considerations it may in some measure appear manifest how the case is with derivations from first to last, or from the intellectual to the sensual. The life of man, which is from the Divine of the Lord, passes through these degrees from the inmost to the last, and is everywhere derived, and becomes more and more common or general, and in the last most common. The derivations in the inferior degrees are only compositions, or more properly confirmations of the singulars and particulars of the superior degrees successively, with an addition of such things from purer nature, and afterwards from grosser, as may serve for containing vessels; which vessels being dissolved, the singulars and particulars of the interior degrees, which were formed together therein, return to the next superior degree. And as with man there is a connection with the Divine, and his inmost principle is such that he can receive the Divine, and not only receive it, but also appropriate it to himself by acknowledgment and affection, thus by reciprocation; therefore a man, since he is thus implanted in the Divine, can never die; for he is in what is eternal and infinite, not only by influx thence, but also by reception. Hence it may be seen, how unlearnedly and frivolously those think concerning man, who compare him to the brute animals, and believe that he will not live after death any more than they, not considering that with the brute animals there is no reception, and no reciprocal appropriation of, and consequent conjunction with, the Divine, by any acknowledgment and affection; and not considering that, since their state is such, the recipient forms of their life must necessarily be dis-

sipated; for with them the influx passes through their organical forms even into the world, and there terminates and vanishes, and never returns.

5115. "And it as it were budded."—This signifies the influx which produces the re-birth, as appears from the signification of "to bud," or to produce leaves and afterwards flowers, as denoting the first state of the re-birth. The reason why it denotes influx is, because when a man is in the act of being re-born, spiritual life flows-in into him, like life by heat from the sun into a tree, when it is in the act of budding. He that is born a man, in the Word throughout, is compared to the subjects of the vegetable kingdom, especially to trees, because the whole vegetable kingdom, and also the animal kingdom, represents such things as appertain to man, consequently such as are in the Lord's kingdom; for a man is a heaven in the least form, as may appear evident from what has been shown at the close of the chapters concerning the correspondence of man with the Grand Man, or heaven: hence also the ancients called man a microcosm, or little world; they might have called him likewise a little heaven, if they had been better acquainted with the state of heaven. That universal nature is a theatre representative of the Lord's kingdom, may be seen, n. 2758, 3483, 4939. The man who is born anew, that is, who is regenerated by the Lord, is especially called a heaven; for in this case he is implanted in good and truth divine which is from the Lord, consequently he is implanted in heaven; for the man who is re-born, in like manner as a tree, begins from seed: therefore in the Word seed signifies the truth which is from good: also in like manner as a tree, he first produces leaves, next flowers, and finally fruit: for he first produces such things as are of intelligence, which also in the Word are signified by leaves, next such things as are of wisdom, which are signified by flowers, and finally such things as are of life—the goods of love and charity in act, which in the Word are signified by fruits. Such is the representative similitude between the fruit-bearing tree and the man who is regenerated, that from a tree we may learn how the case is with regeneration, if we previously know any thing concerning spiritual good and truth. Hence it may appear manifest, how in this dream by the vine is representatively described the full process of the re-birth of man as to the sensual principle subject to the intellectual; first by the three shoots, then by the budding, next by the flower, afterwards by the ripening of the clusters into grapes, and finally by his squeezing them into Pharaoh's cup, and giving it to him. The dreams also, which flow-in through heaven from the Lord, never appear otherwise than according to representatives. He therefore who does not know what this thing or that in nature represents, and especially who is altogether ignorant

that any thing is representative, cannot believe but that they are only comparisons, such as every one uses in common discourse. They are also comparisons, but such as are correspondent, and which are thence actually presented in the world of spirits, when the angels, who are in the interior heaven, are in conversation respecting the spiritual and celestial things of the Lord's kingdom; concerning dreams, see n. 1122, 1975 to 1981.

5116. "And the flower thereof ascended."—This signifies the state near regeneration, as appears from the signification of "the flower" which buds forth from the tree before the fruit, as denoting the state before regeneration. The budding and fructification of a tree represent, as was said just above, n. 5115, the re-birth of man; the growing green from the leaves represents the first state, the blossoming the second, or the next before regeneration, and the fructification the third, which is the state itself of the regenerate: hence it is that leaves signify the things of intelligence, or the truths of faith, n. 885; for these are the first things of the re-birth or regeneration; but the flowers are the things of wisdom, or the goods of faith, because these next precede the re-birth or regeneration, and the fruits the things of life, or the works of charity, as these are subsequent and constitute the state itself of the regenerate. Such things exist in the vegetable kingdom from the influx of the spiritual world: this however cannot at all be believed by those who attribute all things to nature, and nothing to the Divine; whereas those who attribute all things to the Divine, and nothing to nature, are permitted to see, not only that even the minutest things are from that source, but also that they are correspondent, and in consequence of corresponding that they are representative; and finally they are permitted to see, that universal nature is a theatre representative of the Lord's kingdom; thus that the Divine is in the minutest things thereof, insomuch that it is also a representation of the eternal and the infinite,—of the eternal from propagation to eternity; of the infinite from a multiplication of seeds to infinity. Such tendencies (*conatus*) could never have existed in the minutest things in the vegetable kingdom, unless the Divine continually flowed-in; for from influx comes *conatus*, from *conatus* energy, and from energy effect. Those who attribute all things to nature say, that such things were implanted in fruits and seeds in the first creation, and in consequence of the energy thence received they are afterwards carried of themselves to such operations; but they do not consider, that subsistence is perpetual existence, or what is similar, that propagation is perpetual creation; neither do they consider that the effect is the continuation of the cause, and that when the cause ceases the effect also ceases, and hence that every effect, without a continual influx of the cause, instantly perishes; they also do not consider, that what is uncon

nected with the first of all, consequently with the Divine, in an instant falls into nothing; for what is prior must be in what is posterior, in order that what is posterior may have any being. If those who attribute all things to nature, and little or nothing to the Divine, considered these things, they might be enabled also to acknowledge, that all, even the minutest things in nature represent such things as are in the spiritual world, consequently such as are in the Lord's kingdom, where the Divine of the Lord is proximately represented; hence we said, there is an influx from the spiritual world, but we thereby mean that the influx is through the spiritual world from the Divine of the Lord. The reason why natural men do not consider such things is, because they are unwilling to acknowledge them; for they are immersed in terrestrial and corporeal things, and hence are in the life of self-love and the love of the world, consequently they are in an inverted order in respect to the things of the spiritual world or heaven; and it is impossible to see such things from an inverted state; for they see the things which are below as things above, and the things which are above as things below; therefore all such in the other life, when they are seen in the light of heaven, appear with their head downwards and their feet upwards. Does any of them, when he sees the trees and other plants in blossom, consider that it is as it were the manifestation of their gladness, in consequence of their producing fruits or seeds? they see that flowers precede, and are continued even till they have the beginning of fruit or seed in their bosom, and so convey their juice thereinto. If they knew any thing concerning the re-birth or regeneration of man, or rather if they were willing to know it, they would also, from the similitude, see in those flowers a representative of the state of man before regeneration, viz., that at that time he in like manner blossoms from the good of intelligence and wisdom, that is, is in interior gladness and beauty, because he is then in the endeavour to implant the goods of intelligence and wisdom into the life, that is, to produce fruits: that it is such a state, cannot be known by them, because the nature of the interior gladness and beauty, which are represented, is not at all known by those who are only in the gladnesses of the love of the world and in the delights of self-love: those gladnesses and delights cause the above things to appear joyless and undelightful, insomuch that they hold them in aversion; and when they hold them in aversion, they also reject them as somewhat offensive, or of no value, consequently they deny them, and at the same time deny that there is any thing spiritual and celestial: hence arises the insanity of the present age, which is believed to be wisdom.

5117. "And the clusters thereof ripened into grapes."—This signifies the conjunction of spiritual truth with celestial good, as appears (1.) from the signification of "to ripen," as denoting

the progress of the re-birth or regeneration even to the conjunction of truth with good, thus as denoting conjunction; and (2.) from the signification of "clusters," as denoting the truth of spiritual good, and (3.) of "grapes," as denoting the good of celestial truth, in the present case each in the sensual which is represented by the butler. The conjunction thereof in the sensual is similar in its circumstances to the ripening of clusters into grapes; for in the re-birth or regeneration all truth tends to conjunction with good, not receiving life before such conjunction, consequently not being fructified. This is represented in the fruits of trees when they ripen: in unripe fruits, which are here the clusters, is represented the state when truth still predominates; but in the ripe fruits, which are here the grapes, the state when good has the predominance: the predominance of good is also represented in the flavour and sweetness which are perceived in ripe grapes. But concerning the conjunction of truth with good in the sensual subject to the intellectual part, further particulars cannot be given, they being of too mysterious a nature to be comprehended; therefore it is needful that they be preceded by knowledges concerning the state of the celestial spiritual, and concerning this sensual, also concerning the state of the natural in which that conjunction exists. Grapes signify the good of the spiritual man, thus charity, as may appear manifest from several passages in the Word, as in Isaiah, "My beloved had a *vineyard* in the horn of a son of oil. He expected that it would bring forth *grapes*, but it brought forth *wild grapes*," v. 1, 2, 4, where a vineyard denotes the spiritual church; he expected that it would bring forth grapes, denotes the goods of charity; but it brought forth wild grapes, denotes the evils of hatred and revenge. Again, "Thus saith Jehovah, As the *new wine* is found *in the cluster*, and he saith, Spoil it not, because a blessing is in it," lxv. 8: the new wine in the cluster denotes truth from good in the natural principle. And in Jeremiah, "Gathering, I will gather them, saith Jehovah; *there are no grapes on the vine*, and no figs on the fig-tree," viii. 13. No grapes on the vine, denotes that there was no interior or rational good; no figs on the fig-tree, denotes that there was no exterior or natural good; for a vine is the intellectual principle, as was shown just above, n. 5113, and when the conjunction of truth and good is therein, a vine is the rational, for hence is the rational principle: that a fig denotes the good of the natural or exterior man, see n. 217. And in Hosea, "I have found Israel *like grapes in the wilderness;* I have found your fathers like the first in the fig in its beginning," ix. 10. Grapes in the wilderness denote rational good not yet made spiritual; the first in the fig denotes natural good in like manner: Israel denotes the ancient spiritual church in its beginning: fathers in this and other passages are not the sons of

Jacob, but those with whom the ancient church was first established anew. And in Micah, "There is no *cluster* to eat; my soul desired the first. The holy one hath perished from the earth, and there is not an upright one among men," vii. 1, 2. The cluster to eat denotes the good of charity in its beginning; the first [cluster] denotes the truth of faith also at that time. And in Amos, "Behold the days come, that the plowman shall reach to the reaper, and the *treader of the grapes* him that draweth forth the seed: the mountains shall drop new wine, and the hills shall melt: and I will bring back the captivity of my people, that they may build the waste cities, and may sit and *plant vineyards*, and *drink the wine thereof*, and may *make clusters*, and eat the fruit thereof," ix. 13, 14. The subject here treated of is the establishment of a spiritual church, which is thus described; the conjunction of spiritual good with its truth, by the plowman reaching to the reaper, and the conjunction of spiritual truth with its good, by the treader of the grapes reaching to him that draweth forth the seed: the goods of love and charity thence derived are signified by "the mountains shall drop new wine and the hills shall melt;" to bring back the captivity of the people denotes to deliver from falses; to build the waste cities denotes to rectify the falsified doctrines of truth; to sit and plant vineyards denotes to cultivate the things of the spiritual church; to drink the wine thereof denotes to appropriate the truths of that church which are the truths of charity; and to make clusters and eat the fruit thereof denotes to appropriate the goods thence derived. Every one may see, that to build cities, to plant vineyards, to drink wine, to make clusters and eat the fruit thereof, are merely natural things; and that unless they contained a spiritual sense, there would be nothing divine therein. So in Moses, "He hath washed his garment *in wine*, and his covering *in the blood of grapes*," Genesis xlix. 11; speaking of the Lord: here wine denotes spiritual good from the divine love, and the blood of grapes denotes celestial good thence derived. Again, "Butter of the herd, and milk of the flock, with the fat of lambs and of the rams of the sons of Bashan, and of goats with the fat of the kidneys of wheat; and thou drinkest *the blood of the grape*, new wine," Deut. xxxii. 14; speaking of the ancient church, whereof the goods of love and charity are thus described. Each expression signifies some specific good; the blood of the grape signifies spiritual celestial good, which is the name given to the Divine in heaven proceeding from the Lord: wine is called the blood of grapes, since each signifies holy truth proceeding from the Lord; wine however is predicated of the spiritual, and blood of the celestial; and this being the case, wine was enjoined in the Holy Supper. Again, "*Their vine is of the vine of Sodom*, and of the fields of Gomorrah; *the grapes thereof are*

grapes of gall, their clusters are bitter," Deut. xxxii. 32; speaking of the Jewish church: their vine being of the vine of Sodom and of the fields of Gomorrah, denotes that the intellectual part was obsessed by falses derived from infernal love; their grapes being grapes of gall, and their clusters bitter to them, denotes that the case was similar with the will-principle therein: for a grape, since in a good sense it signifies charity, is predicated of the will, but of the will-principle in the intellectual part, so also in the opposite sense; for all truth is of the understanding, and all good of the will. And in the Apocalypse, "The angel said, Send a sharp sickle, and *vintage the clusters of the earth;* for *the grapes thereof are ripe*," xiv. 18; to vintage the clusters of the earth denotes to destroy all things of charity. And in Matthew, "Ye shall know them by their fruits; *do they gather grapes from thorns*, and figs from thistles?" vii. 16. And in Luke, "Every tree is known by its own fruit; for they do not gather figs from thorns, *neither from a bramble do they vintage the grape*," vi. 44. As the subject treated of in these passages is charity towards the neighbour, therefore it is said that they should be known by their fruits, which are the goods of charity: the internal goods of charity are grapes, and the external are figs. The law was enacted in the Jewish church, "When thou comest into the vineyard of thy companion, thou shalt eat *grapes* according to thy soul, to thy satisfying; but thou shalt not put any into thy vessel," Deut. xxiii. 24. This involves that every one associating with others, who are of a different doctrine and religion, may learn and accept their goods of charity, but not imbibe them and conjoin them to his own truths. A vineyard, as it denotes the church, denotes where there is doctrine or religion: grapes are the goods of charity; a vessel is the truth of the church.

5118. "And Pharaoh's cup was in my hand."—This signifies the influx of the interior natural into the exterior, and the beginning of reception, as appears (1.) from the representation of "Pharaoh," as denoting the interior natural, see above, n. 5080, 5095; and (2.) from the representation of "the butler," as denoting the exterior natural, see n. 5077, 5082: "in my hand," denotes appertaining to him; and (3.) from the signification of "a cup," as denoting that which contains, and also at the same time that which is contained, see the following, n. 5120. Hence, and from the series of things in the internal sense, "Pharaoh's cup was in my hand" signifies the influx of the interior natural into the exterior, and the beginning of reception in the latter. It has been shown above, that the interior natural is that which communicates with the rational, and into which the rational flows, and the exterior natural is that which communicates with sensual things, or by them with the world, thus into which the world flows. There is a continual influx

from the Lord through the rational into the interior natural, and through this into the exterior; but the things which flow-in are changed and turned according to the reception; with the unregenerate, goods are there turned into evils, and truths into falses; but with the regenerate, goods and truths are there presented as in a mirror; for the natural is like a face representative of the spiritual things of the internal man, and that face becomes representative, when the exteriors correspond to the interiors: hence it may in some sort appear what is meant by the influx of the interior natural into the exterior, and the beginning of reception therein.

5119. "And I took the grapes and squeezed them into Pharaoh's cup."—This signifies the reciprocal influx into the goods from a spiritual origin there, as appears (1.) from the signification of "grapes," as denoting the goods of charity, see just above, n. 5117, thus goods from a spiritual origin, for all the goods of genuine charity are from that origin; and (2.) from the signification of "squeezing them into Pharaoh's cup," as denoting reciprocal influx. By reciprocal influx we do not mean, that the exterior natural principle flows into the interior, because this is impossible; for exteriors cannot flow into interiors, or what is the same thing, inferior or posterior things into superior and prior; but the rational calls forth the things which are in the interior natural, and by this the things which are in the exterior; not that the very things themselves which are therein are called forth, but the things which are thence concluded or as it were extracted; such is the nature of reciprocal influx. It appears as if the things which are in the world flow-in through sensual things towards the interiors; but this is a fallacy of the senses; there is an influx of interiors into exteriors, and apperception by that influx. On these subjects I have occasionally conversed with spirits; and it was shown me by living experience, that the interior man sees and apperceives in the exterior what is doing out of the latter, and that the sensual principle has life only from this source, or that the faculty of being sensible, or sensation, is only from this source. The above-mentioned fallacy however is such and so great, that it cannot at all be dissipated by the natural man, and not even by the rational, unless he be able to think abstractedly from the sensual principle. These observations are made in order to show what is meant by reciprocal influx.

5120. "And I gave the cup into the palm of Pharaoh's hand."—This signifies appropriation by the interior natural, as appears (1.) from the signification of "to give the cup," thus wine to drink, as denoting to appropriate; that drinking denotes the appropriation of truth, see n. 3168; and (2.) from the representation of "Pharaoh," as denoting the interior natural, see n. 5080, 5095, 5118. The subject here treated of, as is

manifest from what precedes, is the regeneration of the sensual subject to the intellectual part of the interior man, which is signified by the butler, consequently the influx of truth and good, and its reception in the exterior natural; but as these things are far removed from the apprehension of those who have not any distinct idea of the rational and the natural, therefore a further explanation is omitted. Moreover, in the Word frequent mention is made of a cup, and thereby is signified in the genuine sense, spiritual truth, that is, the truth of faith which is from the good of charity, the same as by wine; and in the opposite sense the false which gives birth to evil, and also the false derived from evil. The reason why a cup signifies the same as wine is, because a cup is what contains, and wine is what is contained, and hence they constitute a one, and thus the one is meant by the other: that a cup has this signification in the Word, is manifest from the following passages: "Jehovah, thou wilt set in order before me a table in the presence of my foes, and wilt make my head fat with oil; *my cup will abound*," Psalm xxiii. 5. To set in order a table and to make the head fat with oil, denote to be gifted with the good of charity and love; my cup will abound, denotes that the natural principle will be thence filled with truth and good. Again, "What shall I render to Jehovah? I will take the *cup of salvation*, and will call upon the name of Jehovah," Psalm cxvi. 12, 13: to receive the cup of salvation denotes the appropriation of the goods of faith. And in Mark, "Whosoever *shall give you to drink a cup of water* in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," ix. 41: to give a cup of water to drink in my name, denotes to instruct in the truths of faith from a scanty charity. And in Matthew, "Presently *taking the cup*, and giving thanks, he gave it to them, saying, Drink ye all of this; for this is my blood, that of the New Testament," xxvi. 27, 28; Mark. xiv. 23, 24; Luke xxii. 20: it is said the cup, and not the wine, because wine is predicated of the spiritual church, and blood of the celestial church, although each signifies the holy truth proceeding from the Lord: in the spiritual church it is the holy principle of faith grounded in charity towards the neighbour, whereas in the celestial church it is the holy principle of charity grounded in love to the Lord. The spiritual church is distinguished from the celestial in this, that the former is principled in charity towards the neighbour, and the latter in love to the Lord; and the Holy Supper was instituted that it might represent and signify the Lord's love towards the whole human race, and the reciprocal love of man towards him. Since a cup signifies that which contained, and wine that which was contained, consequently a cup signifies man's external principle, and wine his internal, therefore the Lord said, "Wo unto you scribes and

Pharisees, hypocrites; because ye cleanse the *outside of the cup* and platter, but the *inside* is full of rapine and intemperance. Thou blind Pharisee, cleanse first the *inside of the cup* and platter, and the *outside* will also become clean," Matt. xxiii. 25, 26; Luke xi. 39: in the internal sense, a cup here also means the truth of faith; to cultivate which without the good thereof is to cleanse the outside of the cup, and especially when the inside is full of hypocrisy, deceit, hatred, revenge, and cruelty; for in such case the truth of faith is only in the external man, and nothing at all thereof in the internal; and to cultivate and imbibe the good of faith causes truths to be conjoined to good in the interior man, in which case even fallacies are accepted for truths, which is signified by cleansing first the inside of the cup, and the outside also becoming clean. In like manner in Mark, "There are many other things which the Pharisees and the Jews have received to hold, *the washings of cups and pots*, and brazen vessels and beds. Forsaking the commandment of God, ye hold the tradition of men, the *washing of pots and cups*, and many other like things ye do. Ye reject the commandment of God, that ye may keep your own tradition," vii. 4, 8, 9. That a cup in the opposite sense signifies the false which gives birth to evil, also the false which is derived from evil, is manifest from the following passages: "Thus said Jehovah the God of Israel to me, *Take this cup of the wine of anger* out of my hand, and cause all nations to whom I send thee *to drink* it, that they may drink and stagger, and be insane by reason of the sword which I will send upon them: therefore I took *the cup* out of the hand of Jehovah, and caused all the nations to drink to whom Jehovah sent me," Jerem. xxv. 15 to 17, 28; the cup of the wine of anger denotes the false which gives birth to evil. The reason why the false which gives birth to evil is signified is, because, as wine intoxicates and makes insane, so does the false; spiritual intoxication being nothing but insanity induced by reasonings concerning what is to be believed, when nothing is believed which is not comprehended; hence come falses, and from falses evils, see n. 1072; therefore it is said, that they may drink and stagger, and be insane by reason of the sword which I will send: the sword is the false combating against truth, see n. 2799, 4499. And in the Book of Lamentations, "Rejoice and be glad, O daughter of Edom, dwelling in the land of Uz; *even to thee shall the cup pass;* thou shalt be intoxicated and shalt be uncovered," iv. 21; to be intoxicated from the cup denotes to be insane from falses; to be uncovered, or to be stripped naked without shame, denotes the evil thence derived, see n. 213, 214. And in Ezekiel, "In the way of thy sister hast thou walked; *therefore I will give her cup into thy hand.* Thus saith the Lord Jehovih, *The cup of thy sister thou shalt drink*, deep and wide; thou shalt be

for laughter and mockery; ample to contain, thou shalt be filled with intoxication and grief, *with the cup* of devastation and desolation; *the cup of thy sister* Samaria thou shalt both drink and squeeze out, and shalt break in pieces the shreds thereof," xxiii. 31, 32, 34; speaking of Jerusalem, whereby is signified the spiritual of the celestial church: the cup in this passage denotes the false derived from evil; and as this vastates and destroys the church, it is called the cup of devastation and desolation. And in Isaiah, "Awake, awake, arise, O Jerusalem, who hast drunk from the hand of Jehovah the *cup of his anger; the dregs of the cup of trembling* hast thou drunk," li. 17. And in Habakkuk, "Drink also thou, that thy foreskin may be uncovered: there shall come round to thee *the cup of the right hand of Jehovah*, and shameful vomiting shall be upon thy glory," ii. 16. And in David, "*A cup is in the hand of Jehovah;* and he hath mixed with wine; he hath filled it with mixture, and hath poured out thence; but they shall suck out the dregs thereof; all the wicked of the earth shall drink," Psalm lxxv. 8: a cup also in these passages denotes insanity grounded in falses and in the evils thence derived; it is called the cup of the anger of Jehovah, and also the right hand of Jehovah, because the Jewish nation, like the vulgar, believed evils, and the punishment of evils and of the falses thence derived, to come from no other source than from Jehovah; whereas they are from the man and from the infernal crew attendant upon him. From the appearance and the faith grounded therein, such a mode of expression is frequently adopted; but the internal sense teaches how it is to be understood, and what is to be believed; on which subject see n. 245, 592, 696, 1093, 1683, 1874, 1875, 2335, 2447, 3605, 3607, 3614. Since a cup and wine in the opposite sense signify the falses which give birth to evils, and also the falses derived from evils, therefore hence also a cup signifies temptation, because this takes place when the false fights against the true, and hence evil against good. A cup is used to express and describe temptation in this passage: "Jesus prayed, saying, If thou art willing, let *this cup* pass from me; nevertheless not my will but thine be done," Luke xxii. 42; Matt. xxvi. 39, 42, 44; Mark xiv. 36: a cup in this passage denotes temptation; in like manner in John, "Jesus said to Peter, Put thy sword into the sheath; *the cup* which my Father hath given me, shall I not drink it?" xviii. 11: and also in Mark, "Jesus said unto James and John, Ye know not what ye ask: *are ye able to drink of the cup which I drink of*, and to be baptized with the baptism which I am baptized with? They said, We are able. But Jesus said unto them, *Ye shall indeed drink of the cup which I drink of*, and with the baptism with which I am baptized, shall ye be baptized," x. 38, 39; Matt. xx. 22, 23. Hence

it is evident that a cup denotes temptation, because temptation exists through evils combating by falses against goods and truths; for baptism signifies regeneration, and this is effected by spiritual combats: hence baptism at the same time signifies temptation. A cup in the directly opposite sense signifies the false grounded in evil with those who are profane, that is, who inwardly are in the contraries to charity, and outwardly assume appearances of holiness: in this sense it is used in Jeremiah, "Babel is *a cup of gold* in the hand of Jehovah, intoxicating the whole earth: all the nations have drunk of *her wine;* therefore the nations are insane," li. 7; Babel denotes those who are in external sanctity, and are inwardly profane, n. 1182, 1326; the false, which they veil with sanctity, is the cup of gold; intoxicating the whole earth denotes that they lead those who are of the church, which is the earth, into errors and insanities: the profane things which they hide under external sanctity are, that they aim at nothing less than to be the greatest and wealthiest of all, and to be worshipped as gods, the possessors of heaven and earth, by thus having dominion over the souls and bodies of men, and this by the divine and holy things to which they make pretence; hence as to the external man they appear angels, but as to the internal they are devils. In like manner concerning Babel in the Apocalypse, "There was a woman clothed in purple and scarlet, and decked with gold, and precious stones, and pearls, *having a golden cup in her hand*, full of the abominations and uncleanness of her whoredom," xvii. 4. Again, "Babylon the great is fallen, is fallen, and is made a habitation of demons; because she hath made all nations drink of the *cup of the fury* of her whoredom, and the kings of the earth have committed whoredom with her. I heard a voice from heaven, saying, Render unto her as she has rendered unto you: *in the cup*, in which she mixed, mix to her double," xviii. 2, 4, 6. Again, "The great city was made into three parts, and the cities of the nations fell together: the memory of Babylon the great was presented before God, *to give unto her the cup of the fierceness of the anger of God*," xvi. 19. Again, "The third angel said with a great voice, If any one worship the beast and his image, *he shall drink of the wine of the anger of God mixed with new wine in the cup of his anger, and shall be tormented with fire and brimstone*," xiv. 9, 10.

5121. "And Joseph said to him, This is the interpretation thereof."—This signifies revelation from perception from the celestial in the natural, what it had in itself, as appears (1.) from the signification of "to say" in the historicals of the Word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509; in the present case as denoting revelation from perception, because the subject treated of is a dream and its interpretation; all revelation is either

from discourse with the angels through whom the Lord speaks, or from perception, of which we shall treat presently; and (2.) from the representation of "Joseph," as denoting the celestial in the natural, see above, n. 5086, 5087, 5106; and (3.) from the signification of "interpretation," as denoting what it had in itself, see also above, n. 5093, 5105, 5107; hence it is evident, that by "Joseph said to him, This is the interpretation thereof," is signified revelation from perception from the celestial in the natural, what it had in itself. In regard to revelations being either from perception, or from discourse with the angels through whom the Lord speaks, it is to be noted, that those who are in good and thence in truth, especially those who are in the good of love to the Lord, have revelation from perception; whereas those who are not in good and thence in truth, may indeed have revelations, yet not from perception, but by a living voice heard in them, thus by angels from the Lord: this latter revelation is external, whereas the former is internal. The angels, especially the celestial, have revelation from perception, so also had the men of the most ancient church, and some also of the ancient church, but scarce any one at this day; whereas very many, even those who have not been principled in good, have had revelations from discourse without perception, and also by visions or dreams. Such were most of the revelations of the prophets in the Jewish church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception, they were merely verbal or visual revelations, without any perception of what they signified; for genuine perception exists through heaven from the Lord, and affects the intellectual principle spiritually, and leads it perceptibly to think as the thing really is, with an internal assent, the source of which it is ignorant of. It supposes that it is in it, and that it flows from the connection of things; whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, concerning such things as are above the natural and sensual principle, that is, concerning such things as are of the spiritual world, or of heaven. From these considerations it may be manifest, what is meant by revelation from perception. But the revelation from perception, which the Lord had, who is here represented by Joseph, and which is here treated of in the internal sense, was from the Divine in himself, thus was from himself.

5122. "The three shoots are three days."—This signifies derivations continued even to the last, as appears (1.) from the signification of "three," as denoting one period and its continuation from beginning to end, see n. 2788, 4495; and (2.) from the signification of "shoots," as denoting derivations, see n. 5114; and (3.) from the signification of "days," as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850:

hence it follows, that by "the three shoots are three days," is signified the state of the re-birth of this sensual, which is represented by the butler, from first to last, its successive derivations being signified by shoots. The states of the re-birth of every sensual, and of every thing in the natural, and also in the rational, have their progressions from beginning to end; and when they come to the end, they then commence from a kind of new beginning, viz., from that end to which they tended in the former state, to a further end, and so forth; and at length the order is inverted, and what was last becomes first; as while a man is regenerating as to both the rational and the natural, the periods of the first state are from the truths which are of faith to the goods which are of charity; and in this case the truths of faith apparently act the first part, and the goods of charity the second, for the truths of faith respect the good of charity as an end; these periods continue until the man is regenerated. Afterwards charity, which was the end, becomes the beginning, and from it new states commence, which proceed both towards more interior things, and also towards exterior, —towards interior things to love to the Lord, and towards exterior to the truths of faith, and further to natural truths, and also to sensual truths, which are then successively reduced to correspondence with the goods of charity and love in the rational, and thus into heavenly order. These are the things which are meant by progressions and derivations continued even to the last. Such progressions and derivations are perpetual with the man who is regenerating, from his infancy even to the last hour of his life in the world, and also afterwards even to eternity; and yet he can never be so regenerated, as that in any measure he may be said to be perfect; for there are things innumerable, yea, indefinite in number, which are to be regenerated, as well in the rational as in the natural, and every one of them has an indefinite number of shoots, that is, progressions and derivations towards things interior and things exterior. Man is altogether ignorant of this; but the Lord knows all things, and provides for them every moment: if he were to intermit his providence for the smallest instant of time, all the progressions would be disturbed; for what is prior respects what follows in a continual series, and produces serieses of consequences to eternity. Hence it is evident, that the divine foresight and providence are in every thing even the most minute; and unless this were the case, or if it were only universal, the human race would perish.

5123. "Yet within three days."—This signifies that in this case there would be a new state, as appears (1.) from the signification of "three," as denoting what is continued even to the end, thus also what is complete, see n. 2788, 4495; and (2.) from the signification of "days," as denoting states, see above,

n. 5122 : hence it is evident, that three days signify a complete state ; consequently "within three days," or after three days, denotes a new state, n. 4901 ; for after a complete state a new one begins.

5124. "Pharaoh will lift thy head."—This signifies what is provided, and hence what is concluded, as appears from the signification of "to lift the head," as denoting to conclude, and in the supreme sense to provide ; for the divine conclusion and the execution of a thing concluded, is providence. To lift the head was a customary form of judgment among the ancients, when the bound, or those who were in prison, were judged either to life or death ; when to life, it was expressed by lifting the head, as in the second book of Kings, "Evil-merodach, king of Babel, in the year in which he was made king, *lifted the head of Jehoiakin*, king of Judah, *out of the prison-house*, and spake good with him, and set his throne above the throne of the kings who were with him in Babel," xxv. 27, 28 : in like manner in Jeremiah, "Evil-merodach, king of Babel, in the year of his kingdom, *lifted the head of Jehoiakin*, king of Judah, and brought him forth *out of the prison-house*," lii. 31 : but when they were judged to death, it was expressed by lifting the head from upon him, as in what follows concerning the baker, "Yet within three days Pharaoh *will lift thy head from upon thee*," verse 19. This form of judgment originated with the ancients, who were in representatives, from the representation of those who were bound in prison or in a pit ; and as these represented those who are in vastation under the lower earth, n. 4728, 4744, 5038, therefore by lifting the head was signified their liberation ; for in such case they are elevated or lifted out of vastation to the heavenly societies, see n. 2699, 2701, 2704. To be lifted or to be elevated is to advance towards interiors ; for what is elevated or high is predicated of interiors, n. 2148, 4210 ; and as it denotes advancement towards interiors, it denotes advancement towards heaven, for heaven is in interiors ; this was signified by lifting the head ; but to lift the head from upon any one, signified to judge him to death, because in such case those who were above others in the pit or vastation, were elevated to heaven, while the others were let down to lower things ; and as these things were signified by this form of judgment, therefore it was received in the Word. That lifting the head signifies what is concluded, is hence evident ; and as it signifies what is concluded, in the supreme sense it signifies what is provided ; for what the Divine concludes, this it provides.

5125. "And will bring thee back to thy station."—This signifies that the things of the sensual subject to the intellectual part, would be reduced into order, that they may be in the last place, as is evident (1.) from the representation of "the butler," of whom these things are said, as denoting the sensual subject

to the intellectual part, see n. 5077, 5082; consequently as denoting the things which are of that sensual in the external natural; for the sensual itself is not reduced into order, but those things which have entered through the sensual into the man's phantasy; and (2.) from the signification of "to bring back to his station," as denoting to reduce into order; and as sensual things, that is, those things which have entered from the world through the external sensories, are in the last place, and are then in the last place when they minister and are subservient to interiors, therefore these things are at the same time signified: with the regenerate those sensual things are also in the last place, but with the unregenerate they are in the first place, see n. 5077, 5081, 5084, 5089, 5094. A man, if he attends, may easily apperceive whether sensual things are in the first place or in the last; if he affirms every thing which the sensual advises or appetites, and endeavours to invalidate every thing which the intellectual dictates, in this case sensual things are in the first place, and the man is carried away by his appetites, and is altogether sensual: but such a man is not far removed from the condition of the irrational animals, which are carried away exactly in the same manner; yea, he is in a worse condition, if he abuses the intellectual or rational faculty to confirm the evils and falses which sensual things advise and appetite; but if he does not affirm them, but interiorly sees the deviations thereof into falses, and the excitations thereof to evils, and endeavours to correct those things, and thereby to reduce them to compliance, that is, to subject them to the intellectual and will-part of the interior man, in this case sensual things are reduced into order, so that they are in the last place: and when they are in the last place, there flows a happy and blessed principle from the interior man into the delights of things sensual, and causes the delights thereof a thousand times to exceed the former delights: the sensual man does not believe that this is the case, because he does not comprehend it; and as he is sensible of no other delight than the sensual, and thinks that there is no higher delight, he regards as of no account the happy and blessed principle which is within the delights of sensual things; for what is unknown to any one, is believed not to be.

5126. "And thou shalt give Pharaoh's cup into his hand." —This signifies that hence they may serve the interior natural, as appears (1.) from the signification of "to give a cup to drink," as denoting to appropriate, see above, n. 5120; that it denotes also to be subservient, is evident; and (2.) from the representation of "Pharaoh," as denoting the interior natural, see n. 5080, 5095, 5118. There are an interior natural and an exterior natural, and the exterior natural is constituted of those things which enter immediately through things sensual out of the world into the natural mind, viz., into its memory, and

thence into the imagination, as may be seen, n. 5118. For the better comprehending what is meant by the exterior natural and what by the interior which are of the exterior man, and hence what is meant by the rational which is of the interior man, it may be expedient to say a few words on the subject. A man, from his infancy even to childhood, is merely sensual; for at that time he only receives earthly, corporeal, and worldly things through the sensual things of the body, and from those things also his ideas and thoughts are then formed; the communication with the interior man is not as yet open, or only so far that he can comprehend and retain those things. The innocence, which he then has, is only external, but not internal; for true innocence dwells in wisdom. By external innocence, the Lord reduces into order whatever enters through sensual things; and without an influx of innocence from the Lord in that first age, it would be impossible for any foundation to exist, upon which the intellectual or rational, which is proper to man, might be built: from childhood to youth a communication is opened to the interior natural, by learning what is becoming, civil, and honest, as well by instruction from parents and masters, as by studies; but from youth to juvenile age a communication is opened between the natural and the rational, by learning at that time the truths and goods of civil and moral life, and especially the truths and goods of spiritual life by hearing and reading the Word: but so far as on this occasion he imbibes goods by truths, that is, so far as he does the truths which he learns, so far the rational is opened, whereas so far as he does not imbibe goods by truths, or so far as he does not do truths, so far the rational is not opened, but the knowledges still remain in the natural, that is, in its memory, thus as it were out of the house in the threshold; but so far as at that time and in the subsequent age he invalidates those truths and goods, denies and does against them, that is, instead thereof believes falses and practises evils, so far the rational is closed, and also the interior natural; nevertheless, by the divine providence of the Lord, so much communication still remains, as to enable him with some degree of understanding to apprehend those things, but yet not to appropriate them to himself, unless he seriously does the work of repentance, and for a long while afterwards struggles with falses and evils. With those, however, who suffer themselves to be regenerated, the contrary comes to pass; for by degrees, or successively, the rational is opened with them, and the interior natural is made subordinate thereto, and the exterior natural to the interior: this is especially the case in juvenile age even to adult, and progressively to the last age of their life, and afterwards in heaven to eternity. Hence it may be known what is meant by the interior natural and the exterior appertaining to man.

5127. "After the former manner."—This signifies from the law of order, as appears from the signification of "the former manner," as denoting the law of order; for it is a law of order, that exteriors should be subject to interiors, or what is the same, inferiors to superiors, and should serve as servants; for exteriors or inferiors are merely subservient, whereas interiors or superiors bear rule. The reason why these things are signified by the expression "after the former manner," is, because the butler, as a servant, had before served Pharaoh as his lord, from the law of subordination, thus the sensual, which is represented by the butler, had served the interior natural, which is represented by Pharaoh, from the law of order. That it is the law of order, that inferiors or exteriors ought to serve superiors or interiors, is altogether unknown to the sensual man; for he that is merely sensual, does not know what interior is, thus neither what is respectively exterior. He knows that he thinks and speaks, and that he wills and acts; hence he conjectures that to think and to will are somewhat interior, and that to speak and to act are exterior; but he does not know that to think from things sensual only, and to act from appetite, is of the external man, and thus that his thinking and willing are only of the exterior natural, and still more so when he thinks falses and wills evils; and as in such case communication with interiors is closed, he is hence ignorant what interior thought and will are. If he is told, that interior thought is to think from truth, and interior will is to act from good, he does not at all comprehend it; still less that the interior man is distinct from the exterior, and so distinct, that the interior man can see as from a higher place what is transacting in the exterior, and that the interior man is in the faculty and ability of correcting the exterior, and of not willing and thinking what the exterior man sees from phantasy and appetites from cupidity. These things, so long as his external man is in dominion and rules, he does not see; but out of that state, as when he is in any grief arising from misfortunes or sickness, he can see and comprehend them; for in this case the dominion of the external man ceases: for the faculty or ability of understanding is always preserved to man by the Lord, but is most obscure with those who are in falses and evils, and always clearer as the falses and evils are laid asleep; the Lord's Divine continually flows-in with man, and illustrates him; but where there are falses and evils, that is, the contraries of truths and goods, there the divine light is either reflected, or suffocated, or perverted, and only so much of it is received, as it were through chinks, as to communicate to him the faculty of thinking and speaking from sensual things, also concerning spiritual things from formulas impressed on the natural or corporeal memory.

5128. "When thou wast his butler."—This signifies as is

usual with sensual things of that kind, as appears from the signification of "a butler," as denoting sensual things, or those sensual things which are subject to the intellectual part, see n. 5077, 5082; that it denotes as is usual with them, is signified by the expression, "when thou wast." That sensual things ought to be subject and subordinate to rational things, has been already treated of in what precedes; and as that subjection and subordination are here treated of in the internal sense, it may be expedient to say something yet further on the subject in the way of explaining how the case herein is. The man with whom sensual things are in subjection, is called rational, but he with whom they are not in subjection, is called sensual: nevertheless, whether a man be rational, or whether he be sensual, can hardly be discerned by others; but it may be discerned by himself, if he explore his interiors, that is, the tendency of his will and of his thought. Whether a man be sensual or rational cannot be known by others from his speech or from his actions; for the life of the thought which is in the speech, and the life of the will which is in the actions, do not appear to any bodily sense. The tone of the voice is all that is heard, and the bodily gesture with the affection all that is seen; but it is not thereby distinguished whether the affection is pretended or true: however, in the other life, those who are principled in good distinctly perceive both what is in the speech and what is in the actions, thus what is the quality of the life, and also whence the life therein is derived. In the world also there are some tokens, from which it may in part be concluded whether sensual things are subject to the rational principle, or the rational to sensual things, or what is the same, whether the man is rational, or only sensual. Such tokens are these: if it be observed that a man is in principles of the false, and does not suffer himself to be illustrated, but entirely rejects truths, and without reason obstinately defends falses, it is a token that he is a sensual and not a rational man, the rational principle being closed in him, so as not to admit the light of heaven. Still more sensual are those who are in the persuasion of the false, for the persuasion of the false totally closes the rational. It is one thing to be in principles of the false, and another thing to be in the persuasion of the false: those who are in the persuasion of the false, have in their natural principle some light, but then it is like the light of winter; this light in the other life appears with them like the light of snow, but as soon as the heavenly light falls upon it, it is obscured, and according to the degree and quality of the persuasion it becomes opaque like night. This is also evident from them while they live in the world; for at that time they cannot see any truth; yea, in consequence of the obscure or nocturnal [influence] of their false, truths to them are of no account, and they also make a mock at them. Such before the simple some-

times appear as if they were rational: for by means of that snowy wintry light they can by reasonings dexterously confirm falses, so that they appear as truths: this persuasion has infected several of the learned more than the rest of mankind; for they have confirmed falses with themselves by logical and philosophical reasonings, and at length by various scientifics. Amongst the ancients such were called serpents of the tree of knowledge, see n. 195 to 197; but at this day they may be called interiorly sensual and irrational. The principal token whether a man be only sensual, or whether he be rational, is from his life; not his life such as it *appears* in his conversation and his actions, but such as it *is* in his conversation and his actions; for the life of conversation is from the thought, and the life of actions is from the will, each from the intention or end proposed: such therefore as the intention or end proposed is in the conversation and in the actions, such is the life: for conversation without interior life is mere sound, and actions without interior life are mere motions. This is what we mean when we say that the life remains after death. If a man is rational, he speaks from goodness of thought, and acts from goodness of will; that is, he speaks from faith, and acts from charity: but if a man is not rational, in this case indeed he can act pretendedly as a rational man, and speak in like manner; still there is nothing of life therein from the rational principle; for the life of evil closes up every way or communication with the rational, and causes the man to be merely natural and sensual. There are two things, which not only close up the way of communication, but also deprive a man of the faculty of ever becoming rational; these are deceit and profanation. Deceit is like a subtle poison which infects the interiors; and profanation is what mixes falses with truths, and evils with goods; by these two the rational is destroyed. There are with every man goods and truths from the Lord stored up from infancy; in the Word these goods and truths are called remains, concerning which see n. 468, 530, 560, 561, 661, 1050, 1738, 1906, 1284; these remains are infected by deceit, and are mixed together by profanation; what profanation is, may be seen, 593, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3402, 3489, 3898, 4289, 4601. From those tokens it may in some measure be known, who is a rational man, and who a sensual. When sensual things are subject to the rational, then the sensual things, from which a man's first imagination is formed, are illustrated by the light which comes through heaven from the Lord; and in this case sensual things are also arranged into order, that they may receive light, and may be correspondent. When sensual things are in that state, they no longer oppose the acknowledgment and sight of truths, those which disagree being instantly removed, and those which agree being accepted. In this case those which agree are as it

were in the centres, and those which disagree in the circumferences: those in the centres are as it were raised towards heaven, and those in the circumferences as it were hang downwards: those which are in the centres receive light through the rational; and when they are presented thus visible in the other life, they appear like little stars which glitter, and disperse their light around even to the circumference, with a diminution of the light according to degrees. Into such a form are natural and sensual things arranged, when the rational has the dominion, and sensual things are in subjection: this takes place while a man is regenerating: hence he is in a state of seeing and acknowledging truths in their full extent. But when the rational is subject to things sensual, the contrary comes to pass; for in this case falses are in the middle, or in the centre, and truths in the circumferences: the things which are in the centre, are in a certain deceitful *lumen*, such as arises from a coal-fire; into that *lumen* there flows a *lumen* on all sides from hell. It is this *lumen* which is called darkness; for as soon as any light from heaven flows into it, it is turned into darkness.

5129. Verses 14, 15. *But remember me with thee, when it is well with thee, and do mercy, I pray, with me, and cause me to be remembered to Pharaoh, and bring me out of this house. Because in being taken away by theft, I was taken away from the land of the Hebrews, and also here I have not done any thing that they should put me into the pit.* But remember me with thee, signifies the reception of faith: when it is well with thee, signifies when there is correspondence: and do mercy, I pray, with me, signifies the reception of charity: and cause me to be remembered to Pharaoh, signifies communication with the interior natural: and bring me out of this house, signifies liberation from evils: because in being taken away by theft, I was taken away, signifies that celestial things were alienated by evil: from the land of the Hebrews, signifies from the church: and also here I have not done any thing, signifies innocence: that they should put me into the pit, signifies rejection among falses.

5130. "But remember me with thee."—This signifies the reception of faith, as appears (1.) from the representation of "Joseph," who says these things of himself, as denoting the Lord as to the celestial in the natural, see n. 5086, 5087, 5106; and (2.) from the signification of "remember me with thee," as denoting the reception of faith; for to remember and recollect the Lord is from no other source than from faith; hence "remember me with thee" denotes that he may receive faith. The case with faith is this: he that receives it, and that has it, is continually in the remembrance of the Lord, even when he is thinking and conversing on other subjects, and likewise when he is engaged in his public, private, or domestic duties, and although he is ignorant at the time that he remembers the

Lord; for the remembrance of the Lord, on the part of those who are in faith, reigns universally, and what reigns universally is only apperceived at such times as the thought is determined to that particular object. This may be illustrated by several cases in respect to man: he that is in any love, whatever it may be, is continually thinking of the things which are connected with that love; and this notwithstanding his being engaged in thought, in speech, and in action about other things. In the other life this is clearly manifested from the spiritual spheres with which every one is encompassed; it being there known from those spheres alone, in what faith and love every one is principled, and this although they are thinking and talking of something entirely foreign to the subject, see n. 1048, 1053, 1316, 1504 to 1520, 2489, 4464: for whatever universally reigns with any one, produces that sphere, and manifests his life before others; hence it may be evident what is meant by the obligation to be continually thinking about the Lord, salvation, and the life after death: all, who are principled in faith grounded in charity, do this; hence they do not think ill of their neighbour, and they have justice and equity in all their thoughts, words, and actions; for whatever reigns universally flows into even the minutest things, and guides and governs them; for the Lord keeps the mind in such things as are of charity and consequent faith, and thereby gives them all a suitable arrangement. The sphere of faith grounded in charity is the sphere which reigns in heaven; for the Lord flows-in with love, and by love with charity, consequently with the truths which are of faith: hence those who are in heaven, are said to be in the Lord. The subject treated of in what now follows is the re-birth of the sensual subject to the intellectual part, which is represented by the butler; and as its re-birth is treated of, the reception of faith is also treated of; for the sensual, like the rational, is re-born by faith, but by that faith into which charity flows; for unless charity flows into faith, and gives it life, faith cannot universally reign; since that principle reigns which a man loves, but not that which he only knows and keeps in his memory.

5131. "When it is well with thee."—This signifies when there is correspondence, as appears from the signification of "its being well with thee," when the re-birth or regeneration of the exterior natural or sensual is treated of, as denoting correspondence; for it is not well with it before it corresponds. What correspondence is may be seen at the close of the several chapters. There is a correspondence of sensual things with natural, of natural with spiritual, and of spiritual with celestial, and finally there is a correspondence of celestial things with the Divine of the Lord; thus there is a succession of correspondences from the Divine to the last natural. As an idea con

cerning the nature and quality of correspondences can hardly be formed by those who have heretofore been unaccustomed to think on the subject, it may be expedient to say a few words concerning them. It is known from philosophy, that the end is the first of the cause, and the cause is the first of the effect To the intent that the end, the cause, and the effect may follow in order, and act in unity, it is needful that the effect should correspond to the cause, and the cause to the end; nevertheless the end does not appear as the cause, nor the cause as the effect: for to the intent that the end may produce the cause, it must call in administering means from the region where the cause is, by which means the end may make the cause; and to the intent that the cause may produce the effect, it must call also in administering means from the region where the effect is, by which means the cause may make the effect: these administering means are the things which correspond; and since they correspond, the end may be in the cause and act the cause, and the cause may be in the effect and act the effect, consequently the end by the cause may act the effect. It is otherwise when there is not correspondence; for then the end has not a cause in which it may be, still less an effect in which it may be, but is changed and varied in the cause, and finally in the effect, according to the form made by the administering means. All and singular the things in man, yea, all and singular the things in nature, succeed each other like end, cause, and effect; and when they thus correspond to each other, they act in unity, for then the end is the all in all things of the cause, and by the cause is the all in all things of the effect: as for example; when heavenly love is the end, the will the cause, and action the effect, if there be correspondence, then heavenly love flows into the will, and the will into the action, and they so act in unity, that the action by correspondence is as it were the love; or as when the faith of charity is the end, thought the cause, and discourse the effect, if there be correspondence, then faith grounded in charity flows into the thought, and the thought into the discourse, and they so act in unity, that the discourse by correspondence is as it were the end: but to the intent that the end, which is love or faith, may produce the cause, which is will and thought, it must call in administering means in the rational mind, which must correspond; for without administering means which correspond, the end, which is love or faith, cannot be received, however it may flow-in from the Lord through heaven. Hence it is manifest that the interior and exterior things of man, that is, his rational, natural, and sensual things, must be reduced into correspondence, to the intent that they may receive the divine influx, consequently that he may be re-born; and that it is not well with him until this is effected. Hence now it is that in the present passage,

the expression, "when it is well with thee," signifies correspondence.

5132. "And do mercy, I pray, with me."—This signifies the reception of charity, as appears from the signification of "mercy," as denoting love, see n. 3063, 3073, 3120, 5042; in the present case love towards the neighbour, or charity, because the reception of faith was spoken of above, n. 5130; for faith and charity will make a one in the sensual principle, when this is re-born. The reason why mercy signifies charity is, because all who are in charity, are in mercy, or, all who love the neighbour, are merciful to him; therefore the practice of charity is described in the Word by works of mercy, as in Matthew, "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a sojourner, and ye gathered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me," xxv. 35, 36; and in other places by doing good to the poor, the afflicted, the widows, and the fatherless. Charity in its essence is to will well to the neighbour, and to be affected with good, and to acknowledge good for the neighbour, consequently those who are principled in good, with a difference according to their advancement in good: hence charity, inasmuch as it is affected with good, is affected with mercy towards those who are in miseries: the good of charity has this in it, because it descends from the Lord's love towards the whole human race; and this love is mercy, because all the human race is constituted in miseries. There is an appearance of mercy occasionally with the wicked who are in no charity: it is however grief on account of what themselves suffer; for it is shown towards their friends who make one with themselves, and when their friends suffer, they suffer: this is not the mercy of charity, but the mercy of friendship for the sake of self, which viewed in itself is unmercifulness; for it despises or hates all others except itself, thus except the friends who act in unity with itself.

5133. "And cause me to be remembered to Pharaoh."—This signifies communication with the interior natural, as appears (1.) from the signification of "causing to be remembered to any one," as denoting to communicate; and (2.) from the representation of "Pharaoh," as denoting the interior natural, see n. 5080, 5095: by communication with the interior natural is meant conjunction by correspondence. The interior natural is that which receives the ideas of truth and good from the rational, and stores them up for use, consequently which immediately communicates with the rational; but the exterior natural is that which receives the images and thence the ideas of things from the world through sensual things. These ideas, unless illustrated by those which are in the interior natural, present fallacies, which are called the fallacies of the senses. When a

man is in these fallacies, he believes nothing but what is in agreement with them, and what they confirm, as is the case if there is not correspondence: and there is not correspondence, unless the man be imbued with charity; for charity is the uniting medium, because in the good thereof there is life from the Lord, which life arranges truths into order, so that the form or image of charity may exist. This form appears visible in the other life, and is the very angelic life itself; hence all the angels are forms of charity, the beauty whereof is from the truths which are of faith, and the life of the beauty is from the good which is of charity.

5134. "And bring me out of this house."—This signifies liberation from evils, as appears (1.) from the signification of "bringing out," as denoting liberation; and (2.) from the signification of "a house," as denoting good, see n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982, therefore in the opposite sense it denotes evil: hence it is evident, that the expression, "bring me out of this house," signifies liberation from evils. This also follows in its order from the things which precede. When faith is received in the exterior natural, which is here treated of, n. 5130, correspondence is effected, n. 5131, and charity is received, n. 5132, and thereby communication is opened with the interior natural, n. 5133, which in this case is liberated from the evils whereby the celestial, represented by Joseph, n. 5086, 5087, 5106, was alienated; which alienation is signified by his being taken away by theft, as presently follows: and also when the natural is regenerated by charity and faith, it is liberated from evils; for evils in this case are separated, and are cast out from the centre, where they had heretofore been, to the circumferences, whither the light of truth from good does not reach: with man evils are thus separated, but still they are retained, for they cannot be altogether blotted out; but with the Lord, who made the natural in himself Divine, evils and falses were altogether ejected and blotted out; for the Divine can have nothing in common with evils and falses, neither can it terminate therein, as is the case with man; for the Divine is the very *esse* of good and truth, which is alienated to an infinite distance from what is evil and false.

5135. "Because in being taken away by theft, I was taken away."—This signifies that celestial things were alienated by evil, as appears (1.) from the representation of "Joseph," who says these things of himself, as denoting the celestial in the natural, see n. 5086, 5087, 5106, consequently as denoting celestial things therein; and (2.) from the signification of "being taken away by theft," as denoting to be alienated by evil; for to steal is to alienate, and theft is the evil which alienates, and also theft is the evil which claims to itself the things which are therein. Theft signifies alienation in respect to the habitation

which it occupies, from which it ejects goods and truths, and which it fills with evils and falses; it also signifies the claiming of the things of others, when it attributes to itself, and makes its own, the goods and truths which are in that habitation, and also when it applies them to evils and falses. To the intent that it may be known what theft is in the spiritual sense, it may be expedient to show how the case is with evils and falses when they enter and occupy the habitation, and also when they claim to themselves the goods and truths which are there. A man from infancy even to childhood, and in some cases to early youth, imbibes goods and truths by instruction from parents and masters; for at that time he eagerly seizes upon those things and simply believes them: the state of innocence helps them forward, fits them in the memory, and places them in the first threshold; for infantile and puerile innocence is not the internal innocence which affects the rational, but is the external innocence which only affects the exterior natural, n. 2306, 3183, 3494, 4563, 4797; but when a man advances in age, and begins to think, not as heretofore from parents and masters, but from himself, he then resumes and as it were ruminates upon the things which he had before learned and believed, and either confirms them, or doubts about them, or denies them: if he confirms them, it is a token that he is in good; if he denies them, it is a token that he is in evil; but if he doubts about them, it is a token that in succeeding age he will accede either to the affirmative or to the negative. The things which a man, like an infant in its earliest age, eagerly seizes upon or believes, and which he afterwards either confirms, or doubts about, or denies, are principally these,—that there is a God, and that he is one; that he has created all things; that he rewards those who do well, and punishes those who do evils; that there is a life after death, and that the wicked go into hell, and the good into heaven; thus that there are a hell and a heaven; that the life after death is eternal; also that we ought to pray daily, and this with humility, that the sabbath day is to be accounted holy, that parents are to be honoured, and that we are not to commit adultery, to kill, or to steal, and several like things. These things a man receives and imbibes from his infancy; but when he begins to think from himself, and to lead himself, if he confirms them in himself, and adds to them things of a still more interior nature, and lives according to them, it is then well with him; but if he begins to infringe upon those things, and at length to deny them, however he may live according to them in externals for the sake of civil laws, and for the sake of society, he is then in evil. This is the evil which is signified by theft, so far as, like a thief, it occupies the habitation where good previously was, and in several instances so far as it takes away the goods and truths which had previously been there, and

applies them to confirm evils and falses. The Lord, as far as is possible, in such case removes the goods and truths from that habitation, and withdraws them towards the interiors, and stores them up for use in the interior natural. These goods and truths stored up in the interior natural are signified in the Word by "remains," concerning which see n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 2284. But if evil steals those goods and truths, and applies them to confirm evils and falses, especially if it does this from deceit, then it consumes those remains; for in such case it mixes together evils with goods, and falses with truths, so that they cannot be separated, and then the man is totally lost. That such things are signified by theft, may be manifest from the application of theft to the things which are of spiritual life. In spiritual life there are no other riches than the knowledges of good and truth, and no other possessions and inheritances than the happiness of life derived from goods and consequent truths. To steal those things, as was said above, is theft in the spiritual sense; wherefore by thefts in the Word nothing else is signified in the internal sense; as in Zechariah, "I lifted up mine eyes and looked, when behold! a flying roll. Then he said to me, This is the curse going forth over the faces of the whole earth: for *every one that stealeth* hence, like it, is innocent; and every one that forsweareth himself, like it, is innocent. I have cast it forth, that *it may enter into the house of the thief*, and into the house of him that forsweareth himself by my name for a lie: and it shall pass the night in his house, and shall consume it, and the wood thereof, and the stones thereof," v. 1, 3, 4. The evil, which takes away the remains of good, is signified by him that steals and by the house of the thief; and the false, which takes away the remains of truth, is signified by him that forswears himself and by his house. The faces of the whole earth denote the universal church; therefore it is said that that curse shall consume the house, and the wood thereof, and the stones thereof. A house denotes the natural mind, or the man in respect thereto, n. 3128, 3538, 4973, 5023; wood denotes goods in that mind, n. 2784, 2812, 3720, 4943; and stones denote truths, n. 643, 1298, 3720. The profanation and consequent taking away of good and truth in the spiritual sense is signified by the deed of Achan, who took of the accursed things a cloak of Shinar, two hundred shekels of silver, and a tongue of gold, and hid them beneath the earth in the midst of his tent; on which account he was stoned, and all the things were burned; respecting which it is thus written in Joshua, "Jehovah said unto Joshua, Israel hath sinned; they have transgressed my covenant which I commanded them, and they have taken of the accursed thing; *they have committed theft;* they have dissembled, and they have put it among their vessels," vii. 10, 11, 21,

25. Accursed things signified falses and evils, which were in no wise to be mixed with holy things: the cloak of Shinar, the shekels of silver, and the tongue of gold, in the spiritual sense, denote species of the false: to hide them beneath the earth in the midst of the tent, signified commixture with holy things: a tent denotes what is holy, see n. 414, 1102, 1566, 2145, 2152, 3312, 4128, 4391, 4599. These things were signified by Israel's committing theft, dissembling, and putting them among their vessels; for vessels are holy truths, n. 3068, 3079, 3316, 3318. And in Jeremiah, "I will bring the calamity of Esau upon him, the time I will visit him. If grape-gatherers should come to thee, will they not leave gleaning grapes? *If thieves in the night*, will they not spoil the sufficiency? I will make Esau bare; I will uncover his hidden things, and he shall not be able to hide himself; his seed is devastated, and his brethren, and his neighbours, and he is not," xlix. 8 to 10; where Esau denotes the love of evil to which falses are adjoined, n. 3322; that this evil consumes the remains of good and truth, is signified by thieves spoiling the sufficiency in the night, and by his seed, his brethren, and his neighbours being devastated, and he being not: seed denotes the truths which are of faith derived from charity, n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373; brethren denote the goods of charity, n. 367, 2360, 2508, 2524, 3160, 3303, 3459, 3815, 4121, 4191; neighbours denote his adjoined and adjacent truths and goods. In like manner it is written of Esau in Obadiah, "*If thieves should come to thee*, if *destroyers by night*, how wilt thou be cut off! will they not steal what is enough for them? if grape-gatherers should come to thee, will they not leave some clusters?" verse 5. Grape-gatherers denote falses which are not from evil; by those falses the goods and truths stored up by the Lord in a man's interior natural, that is, the remains, are not consumed, but by falses derived from evils, which steal truths and goods, and also employ them to confirm evils and falses by sinister applications. So in Joel, "A people great and strong; they shall run like mighty men, they shall climb the wall like men of war; and every one shall proceed in his ways. They shall run to and fro in the city; they shall run upon the wall; they shall come up into the houses; *they shall enter in through the windows like a thief*," ii. 2, 7, 9. A people great and strong denotes falses fighting against truths, n. 1259, 1260; and because they fight strongly in destroying truths, they are said to be like mighty men and men of war; the city, through which they are said to run to and fro, denotes the doctrinals of truth, n. 402, 2268, 2449, 2712, 2943, 3216; the houses, into which they shall come up, denote the goods which they destroy, n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982; the windows, through which they shall enter in,

denote things intellectual and thence reasonings, n. 655, 658, 3391; hence they are compared to a thief, because they seize upon the habitation previously occupied by truths and goods. So in David, "Since thou hatest discipline, and castest my words behind thee; *if thou seest a thief thou runnest with him*, and thy part is with the adulterers; thou openest thy mouth for evil, and with thy tongue thou framest deceit," Psalm l. 17 to 19; speaking of a wicked person: here to run with a thief denotes to alienate truth from himself by what is false. And in the Apocalypse, "They repented not of their murders, or of their incantations, or of their whoredoms, *or of their thefts*," ix. 21. Murders denote the evils which destroy goods; incantations denote the falses thence derived which destroy truths; whoredoms denote truths falsified; thefts denote goods thereby alienated. And in John, "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, he is *a thief and a robber;* but he that entereth by the door, is the shepherd of the sheep. I am the door; by me if any one enter, he shall be saved, and shall go in and out, and find pasture. *The thief cometh only to steal*, and to kill, and to destroy," x. 1, 2, 9, 10. In this passage a thief denotes the evil of merit; for he that takes away from the Lord what is his, and claims it to himself, is called a thief; as this evil closes the way, and prevents good and truth from the Lord from flowing-in, it is said to kill and to destroy: the like is signified by the commandment in the Decalogue, "*Thou shalt not steal*," Deut. v. 19, n. 4174. From these considerations it may be evident, what is signified by the laws enacted in the Jewish church concerning thefts, as in Exod. xxi. 16; chap. xxii. 1 to 4; Deut. xxiv. 7; for all the laws in that church, as they derived their origin from the spiritual world, correspond to the laws of order which are in heaven.

5136. "From the land of the Hebrews."—This signifies from the church, viz., that heavenly things were alienated by evil, as appears from the signification of "the land of the Hebrews," as denoting the church: the land of the Hebrews is here the land of Canaan, for Joseph was taken away thence. The reason why the land of Canaan in the Word signifies the church, is, because the church had been in that land from the most ancient time; first the most ancient church which was before the flood, next the ancient church which was after the flood, afterwards the other ancient church which was called the Hebrew church, and at length the Jewish church: and in order that the Jewish church might be there instituted, Abram was commanded to betake himself thither out of Syria, and it was there promised him that that land should be given to his posterity for an inheritance; hence it is that land [or earth] in the Word signifies the church; and the whole earth, mentioned

throughout the Word, signifies the universal church; and the new heaven and the new earth also signify a new church internal and external. The reason why the church was continued there from the most ancient time was, because the man of the most ancient church, who was celestial, was such, that in all and singular things which were in the world and upon the earth, he saw a representative of the Lord's kingdom; the objects of the world and of the earth being to him the mediums of thinking about heavenly things. Hence all the representatives and significatives, which were afterwards known in the ancient church, took their rise; for they were collected by those who are understood by Enoch, and were preserved for the use of posterity, n. 519, 521, 2896; from this circumstance it came to pass, that all the places, and also all the mountains and rivers in the land of Canaan, where the most ancient people dwelt, were made representative, and also all the kingdoms round about; and as the Word could not be written otherwise than by representatives and significatives, even those of places, therefore for the sake of that end the church was successively preserved in the land of Canaan; but after the coming of the Lord it was translated elsewhere, because then representatives were abolished: from these considerations it is evident, that the land of Canaan, which is here called the land of the Hebrews, signifies the church. But see what has been previously adduced on these subjects, viz., that the most ancient church, which was before the flood, was in the land of Canaan, n. 567, 3686, 4447, 4454: that part of the ancient church, which was after the flood, was there, n. 3686, 4447: also that another ancient church, which was called the Hebrew church, was there, n. 4516, 4517: that Abram on that account was ordered to go thither, and the land was given to his posterity, n. 3686, 4447: that from this circumstance the land of Canaan represented the Lord's kingdom, n. 1607, 3038, 3481, 3705, 4240, 4447: and that hence earth [or land] in the Word signifies the church, n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 3355, 4447, 4535.

5137. "And also here I have not done any thing."—This signifies innocence, as may appear without explanation; for not to do any evil, is a token of innocence.

5138. "That they should put me into the pit."—This signifies rejection among falses, as appears from the signification of "a pit," as denoting the false, see n. 4728, 4744, 5038. The subject treated of above was evil, in that celestial things were alienated by evil, n. 5134, 5135; the subject here treated of is the false; for where the one is mentioned in the Word, so also is the other; thus where evil is mentioned, so also is the false; because where good is treated of, there also truth is treated of, to the intent that there may be a marriage in the

minutest things of the Word; for the heavenly marriage is that of good and truth, whereas the infernal marriage is that of evil and the false; for where there is evil, there also is the false, adjoining itself to evil like a wife to a husband; and where there is good, there also is truth, because truth conjoins itself to good, like a wife to a husband: hence from the life it may be known what is the quality of the faith; for good is of the life and truth is of the faith, and on the other hand evil and the false. That there is a marriage in the minutest things of the Word, may be seen, n. 683, 793, 801, 2173, 2516, 2712, 4137.

5139. Verses 16 to 19. *And the prince of the bakers saw that he interpreted good, and he said to Joseph, I also was in my dream, and behold there were three baskets perforated upon my head. And in the highest basket there was of all Pharaoh's meat, the work of the baker: and the fowls did eat them out of the basket from upon my head. And Joseph answered, and said, This is the interpretation thereof. The three baskets are three days. Yet within three days Pharaoh will lift thy head from upon thee, and will hang thee upon wood, and the fowls will eat thy flesh from upon thee.* And the prince of the bakers saw, signifies apperception of the sensual subject to the will-part: that he interpreted good, signifies what should happen: and he said to Joseph, signifies the perception of the celestial in the natural: I also was in my dream, signifies prediction: and behold there were three baskets, signifies the successions of the things of the will: perforated upon my head, signifies without termination any where in the middle: and in the highest basket, signifies the inmost of the will: there was of all Pharaoh's meat, signifies full of celestial good for the nourishment of the natural: the work of the baker, signifies according to all the use of the sensual: and the fowls did eat them out of the basket from upon my head, signifies that the false grounded in evil consumed it: and Joseph answered and said, signifies revelation from perception from the celestial in the natural: this is the interpretation thereof, signifies what it had in it: the three baskets, signifies the successions of things of the will: are three days, signifies even to the last: yet within three days, signifies what is in the last: Pharaoh will lift thy head from upon thee, signifies what is concluded from what is foreseen: and will hang thee upon wood, signifies rejection and damnation: and the fowls will eat thy flesh from upon thee, signifies that the false of evil will consume the things which are of those sensual things.

5140. "And the prince of the bakers saw."—This signifies apperception of the sensual subject to the will-part, as appears (1.) from the signification of "to see," as denoting to understand and apperceive, see n. 2150, 2807, 3764, 4723; and (2.) from the signification of "the prince of the bakers," as denoting

in general the sensual subject to the will-part, thus those sensual things, see n. 5078, 5082.

5141. "That he interpreted good."—This signifies what should happen, as appears from the signification of interpreting, as denoting what it had in it, or what was in it, see above, n. 5093, 5105, 5107, 5121; thus also what should happen: that good would happen, is an apperception grounded in the sensual, which apperception is respectively obscure: there are actually apperception from the sensual or exterior natural, apperception from the interior natural, and apperception from the rational; for when a man is in interior thought from affection, and withdraws his mind from sensual things and from the body, he is then in rational apperception: for in such case the things which are beneath, or those of the external man, are at rest, and the man is then almost in his spirit: but when a man is in exterior thought, grounded in causes which exist in the world, in this case his apperception is from the interior natural; the rational indeed flows-in, but not with any life of affection; but when a man is in pleasures, and in the delights of the love of the world, and also of self-love, in this case the apperception is from the sensual; his life is in things external or in the body, and admits no more from interior things than may suffice to moderate and check his sallies into what is dishonourable and unbecoming. The more external, however, the apperception is, so much the more obscure it is; for exterior things are respectively general, since innumerable interior things appear as a one in what is exterior.

5142. "And he said to Joseph."—This signifies the perception of the celestial in the natural, as appears (1.) from the signification of "saying" in the historicals of the Word, as denoting perception, which has been frequently mentioned before; and (2.) from the representation of "Joseph," as denoting the celestial in the natural, see n. 5086, 5087, 5106.

5143. "I also was in my dream."—This signifies prediction, as appears from the signification of "a dream," as denoting prediction concerning an event, see n. 5092, 5104, 5112.

5144. "And behold there were three baskets."—This signifies the successions of the things of the will, as appears (1.) from the signification of "three," as denoting what is complete and continuous even to the end, see n. 2788, 4495, 5114, 5122; thus what is successive; and (2.) from the signification of "baskets," as denoting the things of the will. The reason why baskets denote the things of the will is, because they are vessels to contain meats, and because meats signify celestial and spiritual goods, and these are of the will; for all good appertains to the will, and all truth to the understanding: as soon as any thing proceeds from the will, it is perceived as a good. That which is treated of in what goes before was the sensual

subject to the intellectual part, which was represented by the butler; that which is now treated of is the sensual subject to the will-part, which is represented by the baker, see n. 5077, 5078, 5082; what is successive or continuous in intellectual things, was represented by the vine, its three shoots, flowers, clusters, and grapes, and at length the truth, which is of the intellectual, was represented by the cup, n. 5120; but what is successive in the things of the will is represented by three baskets upon the head, in the highest of which there was of all Pharaoh's meat, the work of the baker: by what is successive in things of the will we mean what is successive from the inmost of a man even to his outermost, in which is the sensual; for there are degrees or steps as of a ladder from the inmost to the outermost, n. 5114; into the inmost there flows-in good from the Lord, and this through the rational into the interior natural, and thence into the exterior natural or sensual distinctly, as it were by the steps of a ladder; and in every step it is qualified according to reception: but how the case is further with this influx and its succession, will be shown in what follows. Baskets signify things of the will, so far as goods are therein, also in other passages of the Word, as in Jeremiah, "Jehovah showed me, when lo! *two baskets of figs* were set before the temple of Jehovah. *In the one basket* the figs were very good, like the figs of [trees] bearing the first fruits; *but in the other basket* the figs were very evil, which could not be eaten, they were so bad," xxiv. 1, 2. In this passage "a basket" is expressed by another term (*corbis*) in the original, signifying the will (*voluntarium*) in the natural; the figs which were in one basket are natural goods, but those in the other are natural evils. And in Moses, "When thou shalt come into the land which Jehovah thy God shall give thee, thou shalt take of the first-fruits of all the fruit of the land, and shalt bring them out of thy land, and *shalt put them in a basket*, and shalt go to the place which Jehovah shall choose: then the priest shall take *the basket* out of thy hand, and shall set it before the altar of Jehovah thy God," Deut. xxvi. 1, 2, 4; in this passage also, "a basket" is expressed by another term (*calathus*), signifying the new will in the intellectual part; the first-fruits of the fruit of the earth are the goods which are thence derived. Again, to sanctify Aaron and his sons, Moses was to take unleavened bread and cakes unleavened mixed with oil, and wafers unleavened anointed with oil, and to make them flour of wheat; and *was to place them upon one basket*, and bring them near *in the basket*. Aaron and his sons *shall eat of the flesh of the ram* and *the bread in the basket* at the door of the tent of the assembly, Exod. xxix. 2, 3, 32. In this passage "a basket" is expressed by the same term (*canistrum*) as in this chapter, signifying the will, in which are the goods signified by

bread, cakes, oil, wafers, flour, and wheat: by the will (*voluntarium*) is understood what contains, for goods from the Lord flow into man's interior forms as into its vessels, which forms, if they are disposed for reception, are the baskets wherein those goods are deposited. Again, when a Nazarite was inaugurated, he shall take "*a basket of unleavened* of fine flour, cakes mixed with oil, and wafers unleavened anointed with oil, with their meat-offering and their drink-offerings: he shall also make a ram a sacrifice of peace-offerings to Jehovah, besides *a basket* of unleavened; and the priest shall take a boiled shoulder of the ram, and one unleavened cake *out of the basket*, and one wafer unleavened, and shall give them upon the hand of the Nazarite, and he shall wave them with waving before Jehovah," Numb. vi. 15, 17, 19. In this passage also "a basket" (*canistrum*), as that which contains, denotes the will; the cakes, wafers, oil, meat-offering, and boiled shoulder of the ram, are the celestial goods which were represented; for the Nazarite represented the celestial man, n. 3301. At that time similar things, which were for worship, were carried in baskets (*canistris seu calathis*); so also was the kid of the goats by Gideon, which he brought forth to the angel under the oak, Judges vi. 19, and this because baskets (*canistri et calathi*) represented both the containing vessels and their contents.

5145. "Perforated upon my head."—This signifies without termination any where in the middle, as appears (1.) from the signification of "perforated," as denoting what is open from the highest to the lowest, thus what is not closed, consequently what is without termination any where in the middle; and (2.) from the signification of "the head," as denoting the interiors, especially those of the will; for in the head are all substances and forms in their beginnings, therefore all sensations thither tend and there present themselves, and thence all acts descend and have their derivations: that the faculties of the mind are there, viz., the things of the understanding and the will, is evident; therefore the head signifies the interiors; those baskets represented the things which are in the head. The subject now treated of is the sensual things subject to the will-part, and "the baskets perforated upon the head," signifies that the interiors were without termination any where in the middle, wherefore also those sensual things were rejected and damned, as it follows: but it may be expedient to say what we mean by their being without termination any where in the middle. A man's interiors are distinguished into degrees, and in every degree are terminated, and by termination separated from the inferior degree, thus from the inmost to the outermost: the interior rational constitutes the first degree, in which are the celestial angels, or in which is the inmost or third heaven; the exterior rational constitutes another degree, in which are the spiritual

angels, or in which is the middle or second heaven; the interior natural constitutes a third degree, in which are good spirits, or the ultimate or first heaven; the exterior natural, or the sensual, constitutes a fourth degree, in which man is. These degrees with man are most distinct; hence a man, as to his interiors, if he lives in good, is a heaven in its least form, or his interiors correspond to the three heavens; and hence if a man has lived the life of charity and love, he can after death be translated even into the third heaven: but in order to acquire such a capacity, it is necessary that all his degrees be well terminated, and thus by terminations be distinct one amongst another; and when they are terminated, or by terminations are made distinct one amongst another, every degree is a plane, in which the good flowing-in from the Lord rests and is received: without those degrees as planes, good cannot be received, but flows through, as through a sieve or a perforated basket, even to the sensual, and in that, since it is without any direction in the way, it is changed into what is filthy, which appears to those who are in it as good, viz., into the delight of self-love and the love of the world, consequently into the delight of hatred, revenge, cruelty, adultery, avarice, or into mere voluptuousness and luxuriousness: this is the case if the things of the man's will are without termination any where in the middle, or if they are perforated. It may also be known whether there are terminations and consequent planes, they being indicated by the perceptions of good and truth, and of conscience: with those who, like the celestial angels, have perceptions of good and truth, the terminations are from the first degree to the last, as without the terminations of each degree, they cannot have such perceptions: concerning those perceptions, see n. 125, 202, 495, 503, 511, 536, 597, 607, 784, 865, 895, 1121, 1383, 1384, 1387, 1919, 2144, 2145, 2171, 2515, 2831: with those who, like the spiritual angels, have conscience, there are also terminations, but from the second degree, or from the third to the last, the first degree being closed to them. We say from the second degree, or the third, because conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity. Conscience itself is an interior plane, in which the influx of the divine good terminates; but those who have no conscience, have not any interior plane which receives influx; and with them good flows through even to the exterior natural or natural sensual, and there, as we said, is turned into filthy delights. Sometimes they appear to have a pain as it were of conscience; but it is not conscience: it is a pain arising from the privation of their delight, as of honour, gain, reputation, life, pleasures, or the friendship of such as themselves; and this is in consequence of the terminations being in such delights: from these consider

ations it may be evident what is signified in the spiritual sense by the perforated baskets. In the other life especially it is discovered whether the things of a man's will have been terminated or not: with those in whom they have been terminated, there is a zeal for spiritual good and truth, or for what is just and equitable; for they had done good for the sake of good or of truth, and had acted justly for the sake of what is just or equitable, not for the sake of gain, honour, and the like. All those with whom the interiors of the will have been terminated, are elevated to heaven, for the Divine flowing-in can lead them; but all those with whom the interiors of the will have not been terminated, betake themselves into hell, for the Divine flows through, and is turned into what is infernal, as when the heat of the sun falls upon filthy excrements, whence comes an offensive stench: consequently all who have had conscience, are saved, but those who have not, cannot be saved. The things of the will are said to be perforated or not terminated, when the man has no affection of good and truth, or of what is just and equitable, but when these things are held respectively as vile or as nought, or are esteemed only for the sake of securing gain or honour. It is the affections that terminate and close, therefore also they are called bonds—the affections of good and truth internal bonds, and those of evil and the false external bonds, n. 3835; unless the affections of evil and the false were bonds, the man would be insane, n. 4217; for insanities are nothing else but the loosenings of such bonds, thus they are non-terminations therein; but as in these bonds there are no internal bonds, therefore there is insanity within as to the thoughts and affections, which is prevented from bursting forth by the government of external bonds, such as the affections of gain, honour, or reputation for the sake thereof, and the consequent fear of the law and of the loss of life. This was represented in the Jewish church by the declaration, "Every open vessel in the house of a dead person, over which there was not a piece of cloth for a covering, should be unclean," Numb. xix. 15: similar things are also signified by works "full of holes" in Isaiah, "Those who make thread of silk, and who weave *works full of holes*, shall be ashamed; and the foundations thereof shall be bruised; all that make the ponds of the soul a reward," xix. 9, 10: and by "holes" in Ezekiel, "The spirit introduced the prophet to the gate of the court, where he looked, and behold *one hole in the wall*; and he said to him, *Come, bore through the wall; therefore he bored through the wall*, and behold one door. Then the spirit said to him, Go in and see the abominations which they do here: when he went in and saw, behold every form of creeping thing and beast, an abomination, and all the idols of the house of Israel painted upon the wall round about," viii. 7 to 10.

5146. "And in the highest basket."—This signifies the inmost of the will, as appears (1.) from the signification of "a basket," as denoting the will, see above, n. 5144; and (2.) from the signification of "the highest," as denoting the inmost, see n. 2148, 3084, 4599. The highest denotes the inmost, because interiors, with man who is in space, appear as superiors, and exteriors as inferiors; but when the idea of space is put off, as is the case in heaven, and also in our interior thought, then is put off the idea of what is high and deep; for height and depth come from the idea of space: yea, in the interior heaven neither have they the idea of interiors and exteriors, because to this idea there also adheres somewhat of space, but they have the idea of more perfect or more imperfect states; for interiors are in a more perfect state than exteriors, because interiors are nearer to the Divine, and exteriors are more remote thence: this is the reason why what is highest signifies what is inmost. Nevertheless no one can comprehend what the interior is in respect to the exterior, unless he knows how the case is with degrees; concerning which, see n. 3691, 4154, 5114, 5145. A man has no other conception concerning what is interior and thence more perfect, than as concerning what is purer in continual diminution; but what is purer and what is grosser may exist in one and the same degree, as well according to extension and compression, as according to determinations, and also according to the insertions of things homogeneous or heterogeneous. As such is the idea concerning the interior things of man, it cannot be otherwise apprehended than that exteriors cohere with interiors by continuance, and thereby act altogether in unity; but if a genuine idea be formed concerning degrees, it may then be comprehended how interiors and exteriors are distinct one amongst another, and that they are so distinct, that interiors can exist and subsist without exteriors, but exteriors in no wise without interiors: it may also be comprehended, how the case is with the correspondence of interiors in exteriors, and likewise how exteriors can represent interiors. The above is the reason why the learned can form nothing but mere hypotheses in their dissertations concerning the intercourse of the soul and the body, and why also several of them believe that the life is in the body, and thus, that when their body dies, they shall die also as to interiors by reason of their coherence; when yet it is only the exterior degree which dies, the interior degree in this case surviving and living.

5147. "There was of all Pharaoh's meat."—This signifies full of celestial good for the nourishment of the natural, as appears (1.) from the signification of "meat," as denoting celestial good, of which we shall speak presently; and (2.) from the representation of "Pharaoh," as denoting the interior natural, concerning which, see n. 5080, 5095, and also the natural prin-

ciple in common; for the interior natural and the exterior make a one when they correspond; and since meat is for nourishment, therefore "there was of all Pharaoh's meat," signifies full of celestial good for the *nourishment* of the natural. It is said that the meat was in the highest basket, and this signifies that the inmost of the will was full of celestial good; for good from the Lord flows-in through a man's inmost principle, and thence by steps as of a ladder to exteriors: for the inmost principle is respectively in the most perfect state, therefore it can immediately receive good from the Lord, but not so inferior principles: if inferior principles received good from the Lord immediately, they would either obscure it or pervert it, for they are respectively more imperfect. As to the influx of celestial good from the Lord, and its reception, it is to be noted, that a man's will receives good, and his intellectual principle receives truth, and that the intellectual principle cannot in any wise receive truth, so as to appropriate it, unless at the same time the will receives good, so also *vice versâ;* for the one flows-in thereby into the other, and disposes the other to receive. Intellectual things may be compared to forms which are continually varying, and the things of the will to the harmonies resulting from the variation; consequently truths may be compared to variations, and goods to the delights thence derived; and as this is eminently the case with truths and goods, it may be manifest that the one cannot exist without the other, also that one cannot be produced but by the other. The reason why meat signifies celestial good is, because the meats of the angels are no other than the goods of love and charity, by which they are not only vivified but also recreated. Those goods in act, or the exercise thereof, serve especially for their recreation; for they are their desires, and it is well known that desires when they are actually obtained, afford recreation and life. That such things yield nourishment to a man's spirit, when material meats yield nourishment to his body, may also be manifest from this consideration, that meats without delights conduce little to nourishment, but with delights they nourish, since delights are what open the passages or ducts which receive and convey into the blood, whereas things undelightful close them. With the angels those delights are the goods of love and charity; and hence it may be concluded that the goods of love and charity are spiritual meats, which correspond to earthly meats: as goods are meats, so truths are drinks. In the Word we frequently read of meats: he that is not acquainted with the internal sense, cannot know but that common meats are there meant, whereas they are spiritual meats, as in Jeremiah, "All the people sigh; *they seek bread;* they have given their desirable things *for food to recreate the soul*," Lam. i. 11. And in Isaiah, "Every one *that thirsteth*, come ye to the waters; and

he that hath no money, come ye, buy, and *eat;* and come ye, buy *wine* and *milk* without silver and without price," lv. 1 And in Joel, "The day of Jehovah is near, and as a devastation from the thunderer it shall come. *Is not the meat cut off before our eyes;* gladness and joy from the house of our God? The *grains* are rotten under their clods, the *garners* are wasted, the *granaries* are destroyed, because the *corn* is withered," i. 15 to 17. And in David, "*Our garners are full*, yielding *from meat to meat;* our flocks are thousands and ten thousands in our streets; there is no cry in our villages: blessed is the people to whom it is thus," Psalm cxliv. 13 to 15. Again, "All things wait for thee, *that thou mayest give them their meat in their season;* thou givest them, they gather; thou openest thy hand, *they are satisfied with good*," Psalm civ. 27, 28. In these passages celestial and spiritual meat is meant in the internal sense, when material meat is meant in the sense of the letter; hence it is evident, how the interiors and the exteriors of the Word, or the things which are of the spirit therein and those which are of the letter, correspond to each other; so that while a man understands them according to the sense of the letter, the attendant angels understand the same according to the spiritual sense: thus the Word was written, so as to be serviceable not only to the human race, but also to heaven: on which account all the expressions therein are significative of heavenly things, and all the things are representative thereof, and this even to the least tittle. That meat in the spiritual sense denotes good, the Lord also teaches manifestly in John, "Labour not for *the meat* which perisheth, but for *the meat* which remaineth unto everlasting life, which the Son of man will give unto you," vi. 27. Again, "My flesh is *meat* indeed, and my blood is drink indeed," John vi. 55; flesh is divine good, n. 3813, and blood is divine truth, n. 4735. Again, "Jesus said to his disciples, *I have meat to eat* which ye know not of. The disciples said one to another, Hath any one brought him any thing to eat? Jesus said unto them, *My meat* is to do the will of him that sent me, and to finish his work," iv. 32 to 34: to do the will of the Father, and to finish his work, is the divine good in act or exercise, which in the genuine sense is meat, as was said above.

5148. "The work of the baker."—This signifies according to all the use of the sensual, as appears (1.) from the signification of "work," as denoting according to all use, of which we shall speak presently; and (2.) from the signification of "a baker," as denoting the sensual subject to the will-part, see n. 5078, 5082. The reason why work denotes use is, because it is predicated of the will, or of the sensual subject to the will-part, and whatever is done thereby, and may be called work, must be use: all works of charity are nothing else, for they are works from the will, which are uses.

5149. "And the fowls did eat them out of the basket from upon my head."—This signifies that the false grounded in evil consumed it, as appears (1.) from the signification of "fowls," as denoting things intellectual, and also thoughts, consequently the things which are thence derived; in the genuine sense truths of every kind, and in the opposite sense falses, see n. 40, 745, 776, 778, 866, 988, 3219; and (2.) from the signification of "to eat," as denoting to consume; the expression also in the original here rendered *did eat* denotes to consume; and (3.) from the signification of "a basket," as denoting the will, see n. 5144, 5146, in the present case evil from the will, because the basket was perforated, n. 5145; hence it follows, that the fowl eating out of the basket from above the head signifies, that the false grounded in evil consumed. The false is of a twofold origin, the false of doctrine, and the false of evil: the false of doctrine does not consume goods, for a man may be in the false of doctrine, and yet in good; hence even the Gentiles are saved in all sorts of doctrine; but the false of evil consumes goods, evil itself being opposite to good: yet by itself it does not consume goods, but by means of the false; for the false assaults the truths which are of good, truths being as it were the out-works within which is good, and by the false the out-works are attacked and overthrown, and when these are overthrown, good is given to the curse. He who does not know that fowls signify things intellectual, cannot know but that when fowls are named in the Word, either fowls are meant thereby, or the term is used in the way of comparison as in common discourse. That fowls denote the things of the understanding, as the thoughts, ideas, reasonings, principles, consequently truths or falses, no one can know but from the internal sense; as in Luke, "The kingdom of God is like unto a grain of mustard seed, which a man took and cast into his garden; and it grew, and became a great tree, *so that the fowls of heaven dwelt in the branches thereof*," xiii. 19; the fowls of heaven denote truths. And in Ezekiel, "It shall become a stately cedar, and *under it shall dwell all fowl of every wing;* in the shade of the branches thereof shall they dwell," xvii. 23; where fowl of every wing denotes truths of every kind. Again, "Ashur is a cedar in Lebanon; in his branches *all the fowls of the heavens* built their nests, and beneath his branches every beast of the field brought forth, and in his shade dwelt all great nations," xxxi. 3, 6: fowls of the heavens in like manner denote truths. Again, "Upon his ruin shall dwell *every fowl of the heavens*, and upon his branches shall be every wild beast of the field," xxxi. 13; where fowl of the heavens denotes falses. And in Daniel, Nebuchadnezzar saw in a dream, "Behold a tree in the midst of the earth, under it the beast of the field had shade, and *in the branches thereof dwelt the fowls of heaven*," iv. 10 to 12

in this passage also the fowls of heaven denote falses. And in Jeremiah, "I saw, when lo! there was no man, and *all the fowls of heaven* had flown away," iv. 25: "no man" denotes there was no good, n. 4287; the fowls of heaven having flown away, denote that truths were dissipated. Again, "*From the fowl of the heavens* even to the beast, they have flown away, they have gone away," ix. 10; where the meaning is the same. And in Matthew, "A sower went forth to sow, and some fell upon the hard way; and *the fowls came and devoured it*," xiii. 3, 4; where fowls denote reasonings, and also falses: in like manner in several other passages.

5150. "And Joseph answered and said."—This signifies revelation from perception from the celestial in the natural, as appears (1.) from the signification of "answering and saying," as denoting revelation from perception, see above, n. 5121; and (2.) from the representation of "Joseph," as denoting the celestial in the natural, see n. 5086, 5087, 5106. The reason why Joseph here denotes the celestial in the natural is, because the natural is treated of. With respect to the celestial and the spiritual, the case is this: the celestial itself and the spiritual itself, which flows into heaven from the Divine of the Lord, dwells principally in the interior rational; for in that the forms are more perfect and accommodated to reception; nevertheless the celestial and spiritual from the Lord's Divine flow also into the exterior rational, and likewise into the natural, both mediately and immediately; mediately through the interior rational, and immediately from the Lord's Divine itself; what flows-in immediately is that which arranges, and what flows-in mediately is that which is arranged; thus it is in the exterior rational, and also in the natural: hence may be manifest what is meant by the celestial in the natural. The celestial is from the divine good, and the spiritual from the divine truth, each from the Lord, which, when they are in the rational, are called the celestial and spiritual in the rational, and when in the natural, are called the celestial and spiritual in the natural. The rational and the natural mean the man himself, so far as he is formed to receive the celestial and the spiritual, but the rational means his internal and the natural his external. By influx and according to reception a man is called celestial or spiritual; celestial, if he receives the Lord's divine good in the will-part, spiritual, if in the intellectual part.

5151. "This is the interpretation thereof."—This signifies what it had in it, as appears from the signification of "interpretation," as denoting what it has in it, or what is therein, see above, n. 5093, 5105, 5107.

5152. "The three baskets."—This signifies the successions of the things of the will, as appears from the signification of

"three baskets," as denoting the successions of the things of the will, see above, n. 5144.

5153. "Are three days."—This signifies even to the last, as appears from the signification of "three," as denoting one period and what is continuous thereof from beginning to end, thus even to the last, see n. 2788, 4495, 5122.

5154. "Yet within three days."—This signifies what is in the last, as appears from what was said just above, n. 5152, concerning the signification of three.

5155. "Pharaoh will lift thy head from upon thee."—This signifies what is concluded from what is foreseen, as appears from the signification of "lifting the head," as denoting what is provided and thence concluded, or what is concluded from what is provided, see above, n. 5124; but in the present case from what is foreseen, because it follows that he should be hanged on wood, which signifies rejection and damnation. The reason why it signifies what is concluded from what is foreseen, but not from what is provided, is, because providence is predicated of good, but foresight of evil; for all good flows-in from the Lord, therefore it is provided; but all evil is from hell or from man's *proprium*, which makes one with hell, therefore it is foreseen. Providence in respect to evil is nothing else but the direction or determination of evil to what is less evil, and as much as possible to good; but the evil itself is foreseen: in the present case therefore, as the subject treated of is the sensual which is subject to the will-part, and its rejection on account of evil, it is foresight which is signified.

5156. "And will hang thee upon wood."—This signifies rejection and damnation, as appears from the signification of "being hanged upon wood," as denoting rejection and damnation; for hanging upon wood was a curse, and a curse is rejection from the Divine, consequently it is damnation. That hanging upon wood was a curse, is evident from Moses, "When there shall be in a man the crime of the judgment of death, and he shall be slain, *so that thou hang him upon wood*, his carcase shall not be all night upon the wood, but burying thou shalt bury him on the same day; for *he that is hanged is the curse of God;* because thou shalt not pollute the earth, which Jehovah thy God will give thee for an inheritance," Deut. xxi. 22, 23. His not being all night upon the wood, signified perpetual rejection, for in the evening the day commenced anew; therefore unless those who were hanged had been rejected before the evening, it would have represented that evil was not rejected, consequently that the earth was not freed from it, but that it was polluted; therefore it is added, "Thou shalt not pollute the earth which Jehovah thy God will give thee for an inheritance:" that those who were hanged remained to the

evening and no longer, may be seen, Joshua viii. 29; chap. x. 26. With the Jewish nation there were two principal punishments, stoning and hanging; stoning was on account of the false, and hanging on wood was on account of evil; and this was because a stone denotes truth, n. 643, 1298, 3720, and in the opposite sense the false; and wood denotes good, n. 2784, 2812, 3720, and in the opposite sense evil; therefore in the prophetic Word, mention is occasionally made of committing whoredom with stone and wood, and thereby is signified the perversion of truth, or the false, and the adulteration of good, or evil.

5157. "And the fowls will eat thy flesh from upon thee."—This signifies that the false of evil will consume the things which are of those sensual things, as appears (1.) from the signification of "to eat," as denoting to consume, see above, n. 5149; and (2.) from the signification of "fowls," as denoting the false, see also above, n. 5149; and (3.) from the signification of "flesh," as denoting good, see n. 3812, 3813, hence in the opposite sense denoting evil: several expressions in the Word have also an opposite sense, which is known from their signification in the genuine sense; and (4.) from the signification of "from upon thee," as denoting from the sensual things subject to the will-part, which are represented by the baker, n. 5078, 5082; and that these were evil, and therefore to be rejected, is evident from what goes before. How the case is in this respect, viz., that the sensual things subject to the intellectual part, which are represented by the butler, were retained, and the sensual things subject to the will-part, which are represented by the baker, were rejected, is an arcanum, which cannot be comprehended without illustration; but the following observations may serve in some ways for its elucidation. Sensual things mean those scientifics and delights which have been insinuated, through the five external or bodily senses, into a man's memory and its concupiscences, and which together constitute his exterior natural, from which he is called a sensual man. Those scientifics are subject to the intellectual part, but the delights to the will-part; the scientifics also have reference to truths which are of the understanding, and the delights to goods which are of the will; the former are what are represented by the butler and were retained, but the latter are what are represented by the baker and were rejected. The reason why the former were retained is, because for a time they could agree with intellectual things, and the reason why the latter were rejected is, because they could not in any wise agree together; for the will-principle in the Lord, who is treated of in the supreme sense, was divine from conception, and was the divine good itself; but the will-principle by nativity from the mother was evil, and was therefore to be rejected, and a new

one to be procured in its place from the divine will-principle by the intellectual, or from the divine good by the divine truth, thus from his own proper ability: this is the arcanum, which in the internal sense is here described.

5158. Verses 20 to 23. *And it came to pass on the third day, Pharaoh's birthday, that he made a feast for all his servants, and lifted up the head of the prince of the butlers, and the head of the prince of the bakers, in the midst of his servants. And he brought back the prince of the butlers upon his butlership, and he gave the cup into the palm of Pharaoh's hand. And he hanged the prince of the bakers, as Joseph had interpreted to them. And the prince of the butlers did not remember Joseph, and forgot him.* And it came to pass on the third day, signifies in the last: Pharaoh's birthday, signifies when the natural was regenerated: he made a feast for all his servants, signifies initiation and conjunction with the exterior natural: and lifted up the head, signifies according to what was provided and foreseen: of the prince of the butlers and the head of the prince of the bakers, signifies concerning the sensual things subject to each part, the intellectual and the will-part: in the midst of his servants, signifies which are among those things that are in the exterior natural: and he brought back the prince of the butlers upon his butlership, signifies that the sensual things of the intellectual part were received and made subordinate: and he gave the cup into the palm of Pharaoh's hand, signifies that they were made subservient to the interior natural: and he hanged the prince of the bakers, signifies that the sensual things of the will-part were rejected: as Joseph had interpreted to them, signifies prediction from the celestial in the natural: and the prince of the butlers did not remember Joseph, signifies that there was not as yet conjunction in every way with the celestial of the natural: and forgot him, signifies removal.

5159. "And it came to pass on the third day."—This signifies in the last, as appears from the signification of "the third day," as denoting the last of a state; for day denotes state, n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, and the third denotes what is complete, thus the last, n. 1825, 2788, 4495; by the last of a state is meant when a prior state ceases, and a new one commences. With the man who is regenerating a new state commences when the order is changed, as is the case when interiors acquire dominion over exteriors, and exteriors begin to serve interiors, as well as to intellectual things as to the things of the will. This is apperceived with those who are regenerating from this circumstance, that somewhat inwardly dictates a caution lest sensual delights and corporeal or terrestrial pleasures should have rule, and should draw intellectual things over to their party to confirm such rule; and when this

is the case, the prior state is in its last, and the new state is in its first: this is what is signified by "on the third day." With every man, whether he be regenerating or not, there exist changes and also inversions of state, but in one way with those who are regenerating, and in another with those who are not: with those who are not regenerating, those changes or inversions are effected from causes in the body, and on account of causes in civil life. The causes in the body are the lusts which come with age, and depart with it, also reflections upon the health of the body and long life in the world: the causes in civil life are apparent external restraints of the lusts, principally with a view to acquire reputation and to be accounted wise and lovers of what is just and good, but for the end of securing honours and gain; whereas with those who are regenerating, the above changes or inversions are effected for the sake of spiritual causes, which proceed from what is essentially good and just. When a man begins to be affected with these, he is in the end of a prior state, and in the beginning of a new one. But since few persons are capable of knowing how the case herein is, it may be expedient to illustrate it by an example: he that does not suffer himself to be regenerated, loves the things of the body for the sake of the body, but not for any other end, and also the world for the sake of the world, and he goes no higher, because the things which are higher or interior, he denies in his heart: but he that is regenerating, loves also the things of the body, and likewise those of the world, but for the sake of a higher or interior end; for he loves the things of the body for the sake of the end that he may have a sound mind in a sound body, and he loves his mind and its soundness for the sake of an end still more inward, viz., that he may relish good and understand truth: he also loves the things of the world, like others, but for the sake of the end, that by means of the world, its wealth, possessions, and honours, he may be in the way of practising good and truth, justice and equity: from this example may be known the quality of each, and that in the external form they appear alike, while in the internal they are altogether different; from these considerations may also be manifest the nature and quality of the causes which produce the changes and inversions of state with those who are not regenerating, and with those who are; and hence likewise it may be known, that with the regenerate interiors have rule over exteriors, whereas with the unregenerate exteriors have rule over interiors. It is the ends which a man regards that have rule: for the ends regarded bring all things in him into subordination and subjection to themselves: a man's most essential life is from no other source than from the end regarded, because the end regarded is always what he loves.

5160. "Pharaoh's birthday."—This signifies when the nat-

ural was regenerated, as appears (1.) from the signification of "to be born," as denoting to be regenerated, of which we shall speak presently; and (2.) from the representation of "Pharaoh," as denoting the interior natural, see n. 5080, 5095, in the present case the natural in general, because, with the regenerate, the interior natural and the exterior act in unity by correspondence. The reason why "to be born" denotes to be regenerated is, because in the internal sense spiritual things are meant, and spiritual birth is regeneration, which is also called re-birth; wherefore when mention is made in the Word of nativity, no other nativity is understood in heaven than what is effected by water and the spirit, that is, by faith and charity; for by being re-born or regenerated, a man is made a man, and is altogether distinguished from the brutes, for he then becomes a son and heir of the Lord's kingdom: that the nativities which are mentioned in the Word signify spiritual nativities, may be seen, n. 1145, 1255, 3860, 3868, 4070, 4668.

5161. "He made a feast for all his servants."—This signifies initiation and conjunction with the exterior natural, as appears (1.) from the signification of "a feast," as denoting initiation, to conjunction, see n. 3832, and as denoting also conjunction by love and appropriation, n. 3596; and (2.) from the signification of "servants," as denoting those things which are of the exterior natural; for when a man is regenerating, inferiors are made subordinate and subject to superiors, or exteriors to interiors, in which case exteriors become servants, and interiors lords: such things are signified by servants in the Word, as may be seen, n. 2541, 3019, 3020; but they become servants of a quality agreeable to the love wherewith they are loved by the Lord; for it is mutual love which conjoins, causing it not to be apperceived as service, but as compliance from the heart; for good flows-in from within, which causes such delight therein. Feasts were formerly made for various reasons, and they signified initiation into mutual love, and thereby conjunction; they were also made on birthdays, and then they represented the new birth or regeneration, which is the conjunction of interiors with exteriors in man by love, consequently the conjunction of heaven with the world in him; for what is worldly or natural with man is in such case conjoined with what is spiritual and celestial.

5162. "And lifted up the head."—This signifies what is provided and foreseen, as appears from the signification of "lifting up the head," as denoting what is concluded from what is provided, and also from what is foreseen, see above, n. 5124, 5155; what is provided in respect to the sensual subject to the intellectual part, and retained as good, which is represented by the butler, and what is foreseen in respect to the sensual subject to the will-part, and rejected as evil, which is repre-

sented by the baker; for good is provided, and evil is foreseen, because all good is from the Lord, and all evil is from hell, or from man's proprium; that a man's proprium is nothing but evil, see n. 210, 215, 694, 874 to 876, 987, 1023, 1044, 1047, 1581, 3812, 4328.

5163 "Of the prince of the butlers, and the head of the prince of the bakers."—This signifies concerning the sensual things subject to each part, the intellectual and the will-part, as appears (1.) from the representation of "the butler," as denoting the sensual subject to the intellectual part, n. 5077, 5082; and (2.) from the representation of "the baker," as denoting the sensual subject to the will-part, see n. 5078, 5082.

5164. "In the midst of his servants."—This signifies which are among those things which are in the exterior natural, as appears (1.) from the signification of "in the midst," as denoting among them; and (2.) from the signification of "servants," as denoting those things which are in the exterior natural, see just above n. 5161. In the Word all things are called servants which are beneath, and thence subordinate and subject to superiors, as those things are which are of the exterior natural, or the sensual things therein, in respect to the interior natural; those things also, which are of this latter natural, are said to be servants in respect to the rational; and consequently all things appertaining to man, his inmost principles equally with the outermost, are called servants in respect to the Divine, for this is the supreme. The servants in this case, in the midst of whom king Pharaoh executed judgment over the butler and the baker, were the princes and the grandees of the palace: the reason why these, in like manner as the other subjects of whatever condition, are called servants in respect to the king, as is the case in every kingdom also at this day, is, because royalty represents the Lord as to the divine truth, n. 2015, 2069, 3009, 3670, 4581, 4966, 5068, in respect to whom, all are equally servants, of whatever condition they be; yea, in the Lord's kingdom or heaven, those who are the greatest, that is, who are the inmost, are servants more than others, because they are in the greatest obedience, and in humiliation more than the rest; for these are those who are meant by the least that are the greatest, and by the last that are first, where it is written, "The first shall be last, and *the last shall be first*," Matt. xix. 30; chap. xx. 16; Mark x. 31; Luke xiii. 30. "He that is *least* among you, he shall be great," Luke ix. 48; also by the great who are ministers, and the first who are servants, "Whosoever would be *great* among you, shall be your *minister;* and whosoever would be *first* of you, shall be the *servant* of all," Mark x. 44; Matt. xx. 26, 27. They are called servants in respect to the divine truth which is from the Lord, and ministers in respect to the divine good which is from Him. The reason

why the last who are the first are servants more than others is, because they know, acknowledge, and perceive, that all the life, consequently all the power which they have, is from the Lord, and not at all from themselves; but those who do not perceive this, because they do not so acknowledge it, are also servants, yet more in the acknowledgment of the mouth than of the heart: but those who are in the contrary, also call themselves servants in respect to the Divine, yet still they desire to be lords, for they are indignant and angry if the Divine does not favour them and as it were obey them, and at length they are against the Divine, and in this case they derogate from the Divine all power, and attribute all things to themselves. There are several of this character within the church, who deny the Lord, and say they acknowledge one supreme being.

5165. "And he brought back the prince of the butlers unto his butlership."—This signifies that the sensual things of the intellectual part were received and made subordinate, as appears (1.) from the representation of "the prince of the butlers," as denoting in general the sensual things subject to the intellectual part, as was shown above; and (2.) from the signification of "bringing back unto his butlership," as denoting to reduce them into order beneath the intellectual principle: that to bring back upon a station denotes to reduce into order that they may be in the last place, may be seen, n. 5125: it is here said "unto the butlership," because the butlership and the things relating thereto, as wine, new wine, strong drink, and water, are predicated of the things of the understanding, as also a drinking entertainment and the act of drinking, see n. 3069, 3168, 3772, 4017. Hence it is manifest, that bringing back the prince of the butlers unto his butlership, signifies to reduce the sensual things of the intellectual part into order, thus to receive them and make them subordinate. Those sensual things are received and made subordinate, when they minister and serve as means to things interior, as well to produce them into act, as to see them within: for a man, in the sensual things which are of the exterior natural, sees interior things, almost as he sees affections in the face, and still more inward affections in the eyes. Without such an interior face, or such a plane, a man in the body cannot at all think of the things which are above things sensual; for he sees them there, as when a man sees affections and thoughts in another's face, not attending to the face itself; and also as when he hears another speaking, not attending to the expressions but to the meaning of the speech: the speech itself consisting of expressions in the plane in which that meaning is. The case is similar with the exterior natural, and unless it served interior things for a plane, in which, as in a mirror, interior things might see themselves, a man would not be able to think at all; therefore this plane is

first formed, even from infancy; but these things are unknown, because the things which exist interiorly with man, are not made manifest without interior reflection. The quality of the exterior natural principle appears evidently in the other life; for the faces of spirits and angels are formed from and according thereto: in the light of heaven interiors, especially the intentions or ends, shine forth through that face. If love to the Lord and charity towards the neighbour had formed the interiors, in such case there is a splendor thence derived in the face, and the face itself is a form of love and charity; but if self-love and the love of the world, and consequent hatred, revenge, cruelty, and the like, had formed the interiors, in such case there is a diabolical expression thence derived in the face, and the face itself is a form of hatred, revenge, and cruelty: hence it may be manifest, what and of what use the exterior natural is, and what its quality is when it is subject to interiors, and what when interiors are subject to it.

5166. "And he gave the cup into the palm of Pharaoh's hand."—This signifies that they were made subservient to the interior natural, as appears from what was said above, n. 5126, where similar words occur.

5167. "And he hanged the prince of the bakers."—This signifies that the sensual things of the will-part were rejected, as appears also from what was explained above, n. 5156, where also similar words occur.

5168. "As Joseph had interpreted to them."—This signifies prediction from the celestial in the natural, as appears (1.) from the signification of "to interpret," as denoting to say what it has in it, or what is therein, also what would happen, seen n. 5093, 5105, 5107, 5141, thus to predict; and (2.) from the representation of "Joseph," as denoting the celestial in the natural, see n. 5086, 5087, 5106. How it happens that the sensual things of the intellectual part were retained, and those of the will-part rejected, may be seen above, n. 5157. The subject treated of in this chapter in the internal sense is the subordination of the exterior natural, which is to be made subordinate, in order that it may serve the interior natural for a plane, n. 5165; for unless it be made subordinate, interior truths and goods have nothing in which they can be represented, consequently the interior thoughts, which have in them a spiritual and celestial principle, have nothing in which they can be represented; for interior truths and goods are exhibited in the exterior natural as in their face, or as in a mirror; therefore when there is no subordination, a man cannot have any interior thought; yea, neither can he have any faith, for there is no comprehension either remote or present, and consequently no perception of such things. That which makes the natural subordinate, and reduces it to correspondence, is good alone in

which there is innocence, which good in the Word is called charity: sensual things and scientifics are only mediums into which that good may flow, and present itself in a form, and unfold itself for every use; but scientifics, even if they were the very truths of faith themselves, and had not that good in them, are nothing but mere husks among filth, which fall off: but in what manner exteriors are reduced to order, and to correspondence with interiors by good, through the means of scientifics and the truths of faith, is a subject that is less understood at this day than it was formerly. This happens from several reasons, but especially because at this day there is no longer any charity within the church, for it is the last time of the church, consequently neither is there any affection of knowing such things; therefore somewhat of aversion is instantly excited, when any thing is said which is within or above sensual things, consequently when any thing is brought forth to view from such things as are of angelic wisdom; but as such things are in the internal sense of the Word (for the things contained in the internal sense are adequate to angelic wisdom), and as the Word is now unfolded as to the internal sense, therefore they are still to be declared, however remote they may appear from what is sensual.

5169. "And the prince of the butlers did not remember Joseph."—This signifies that there was not as yet conjunction in every way with the celestial of the natural, as appears (1.) from the signification of "remembering Joseph," as denoting the reception of faith, see above, n. 5130, consequently also conjunction, because conjunction is effected by means of faith; in the present case therefore "he did not remember," denotes that there was not yet conjunction in every way; and (2.) from the representation of "the prince of the butlers," as denoting the sensual of the intellectual part; and (3.) from the representation of "Joseph," as denoting the celestial of the natural; concerning which representations see above.

5170. "And forgot him."—This signifies removal, as appears from the signification of "forgetting," as denoting removal, when not remembering denotes non-conjunction, for removal is according to non-conjunction; that which is given to oblivion, is also removed. This is likewise the case with the sensual things subject to the intellectual part; those which are retained are not on that account conjoined, for they are not as yet purified from fallacies, but as they become purified so they are conjoined. On this subject more will be said in the following chapter, where it is related of the butler that he remembered Joseph.

A CONTINUATION OF THE SUBJECT OF CORRESPONDENCE WITH THE GRAND MAN; IN THE PRESENT CASE OF THE CORRESPONDENCE OF THE INTERIOR VISCERA THEREWITH.

5171. *TO what provinces the angelic societies belong, may be known in the other life from their situation in respect to the human body, and also from their operation and influx; for they flow-in and operate upon that organ and member in which they are; but their influx and operation can only be perceived by those who are in the other life, and not by any man, unless his interiors be so far opened, and not even in this case, unless he have sensitive reflection given him from the Lord, together with perception.*

5172. *There are certain well-disposed spirits, who think without meditation, and hence they quickly, and as it were without premeditation, utter whatever occurs to their thought. They have interior perception, which is not rendered so visual by meditations and thoughts as with others; for in the progress of life they have been instructed as from themselves concerning the goodness of things, and not so concerning their truth. I have been told that such spirits belong to the province of the* THYMOUS GLAND. *This gland is principally serviceable to infants, and in that age is soft. With such spirits also there remains a soft infantile principle, into which the perception of good flows, from which perception truth in its general principle shines forth: these may be in large groups, and yet not be disturbed, as is also the case with that gland.*

5173. *In the other life there are several modes of agitations, and also of inaugurations into gyres. The purifications of the blood, also of the serum or lymph, and likewise of the chyle in the body, represent those agitations, which purifications are also effected by various castigations; and the introductions of those fluids afterwards to uses represent those inaugurations into gyres. It is very common in the other life, that after spirits have been agitated, they should next be let into a tranquil and delightful state, consequently into the societies into which they are to be inaugurated, and to which they are to be adjoined. That the castigations and purifications of the blood, serum, and chyle, and likewise of the aliments in the stomach, correspond to such things in the spiritual world, must needs appear strange to those who think only of what is natural in natural things, and especially to those who believe in nothing else, thus denying that any active and ruling spiritual principle is, or can be therein; when yet the real case is, that in even the minutest things in nature and her three kingdoms, the intrinsic agent is from the spiritual world, and unless such an active principle from that world was*

therein, nothing at all in the natural world could act as cause and effect, consequently nothing could be produced. That principle from the spiritual world, which is in natural things, is called the force implanted at the first creation; but it is a conatus, *on the cessation of which, all action or motion ceases: hence the universal visible world is a theatre representative of the spiritual world. The case herein is similar to that of the motion of the muscles, whence comes action; which motion would instantly cease, unless there was in it a* conatus *from the man's thought and will; for it is according to rules known in the learned world, that on the ceasing of* conatus, *motion ceases, also that the* conatus *contains every thing relating to determination, and likewise that in motion there exists nothing real but the* conatus. *That that force, or that* conatus, *in action or motion is a spiritual principle in what is natural, is clear; for to think and to will are spiritual, but to act and to be moved are natural. Those who do not think beyond nature, do not indeed comprehend this; but still they cannot deny it. However, that which is the producing principle in the will and thence in the thought, differs in form from the action which is produced; for the act only represents that which the mind wills and thinks.*

5174. *It is well known that aliments or meats in the stomach are agitated by various methods, so that their interior principles may be extracted, and turned to use, passing off into the chyle, and next into the blood, and also that the same operation afterwards takes place in the intestines. These agitations are represented by the first agitations of spirits, all which are effected according to their life in the world in order that evils may be separated, and goods be collected together, and may turn to use; therefore it may be said of souls or spirits, some time after their decease or being set loose from the body, that they come as it were first into the region of the stomach, and are there agitated and purified; in this case those with whom evils have predominated, after they have been agitated to no purpose, are conveyed through the stomach into the intestines, even to the last, to the colon and the rectum, and are thence voided forth into the draught, that is, into hell: but those with whom goods have predominated, after some agitations and purifications, become chyle, and pass off into the blood, some by a longer way, some by a shorter; some are agitated severely, some gently, and some scarcely at all: these, who are scarcely agitated at all, are represented in the juices of meats, which are immediately imbibed by the veins, and conveyed into the circulation, even into the brain, and so forth.*

5175. *For when a man dies, and enters into the other life, his life is circumstanced like food, which is received softly by the lips, and next through the mouth, the fauces, and the œsophagus, is let down into the stomach, according to a habit acquired by re-*

peated acts, during the life of the body. The generality in the beginning are treated with gentleness, being kept in the company of angels and good spirits, which is represented in meats by their being first softly touched by the lips, and next tasted by the tongue to discover their quality. The meats which are soft, and in which there is a sweet, oily, and spirituous principle, are immediately received by the veins, and conveyed into the circulation; but those which are hard, in which there is a bitter and impure principle, and little nutrition, are subdued with greater difficulty, being let down through the œsophagus into the stomach, where by various methods and tortures they are corrected: those which are still harder, more impure, and more barren, are pushed down into the intestines, and at length into the rectum, where the first hell is, and lastly they are cast out and become excrements. The life of man is similarly circumstanced after death: he is first kept in externals; and as in externals he had led a civil and moral life, he is associated with angels and well-disposed spirits; but after that externals are taken away from him, it is manifested what his internal quality had been as to his thoughts and affections, and at length as to the ends of life he had regarded, and according to those ends his life remains.

5176. *So long as they are in that state, in which they are like aliments or meats in the stomach, so long they are not in the Grand Man; they are only being introduced; but when they are representatively in the blood, they are in the Grand Man.*

5177. *Those who have been very anxious about the future, especially those who on that account have been rendered self-willed and avaricious, appear in the region of the stomach. I have seen several there. The sphere of their life may be compared to the nauseous stench which is exhaled from the stomach, and also to the heaviness arising from indigestion. Those who have been of such a quality, stay long in that region; for anxiety about futurity when confirmed by act dulls and retards the influx of spiritual life: for they attribute to themselves what is of the divine providence; and those who do this, oppose the influx, and remove from themselves the life of the good and the true.*

5178. *Since solicitude concerning futurity is what causes anxieties in man, and since such spirits appear in the region of the stomach, it is from this ground that anxieties affect the stomach more than the rest of the viscera. I have been permitted to apperceive, how these anxieties have been increased and diminished according to the presence and removal of those spirits; some anxieties have been perceived interiorly, some more exteriorly, some more above, and some more beneath, according to the difference of such solicitudes as to their origins,*

derivations, and determinations. Hence also, when such anxieties occupy the mind, the region about the stomach is tightly bound, and sometimes pain is apperceived there, also anxieties appear to arise thence; and hence also, when a man is no longer solicitous about futurity, or when all things go well with him, so that he is no longer afraid of any misfortune, the region about the stomach is free and expanded, and he experiences delight.

5179. *On a certain time I apperceived somewhat of anxiety in the lower part of the stomach, whence it was made manifest to me that such spirits were present. I entered into conversation with them, and said, that it was better they should retire, as their sphere, which occasioned anxiety, did not agree with the spheres of the spirits who were attendant upon me. I had then some conversation with them concerning spheres, observing, that there are very many spiritual spheres about a man, and that men neither know nor are willing to know that this is the case, because they deny all that is called spiritual, and some whatever is not seen and touched; thus that some spheres from the spiritual world, which are agreeable to his life, encompass a man, and that by those spheres he is in society with spirits of similar affection, and that hence very many things exist, which the man who attributes all things to nature, either denies or ascribes to a more hidden nature; for example, in the case of what is ascribed to fortune: some by experience are altogether persuaded there is something secretly operating, which is called fortune; but they know not from what source. That such an operating power is from a spiritual sphere, and is the ultimate of Providence, will, by the divine mercy of the Lord, be shown elsewhere, from experimenta[1] testimony.*

5180. *There are genii and spirits, who occasion a species of suction or attraction in the head, so that the place where such attraction or suction exists, is in pain. I once apperceived a manifest sense of suction, as if a membrane were sucked up to the fullest extent. I doubt whether others could have endured it on account of the pain; but as I was accustomed to it, I at length frequently endured it without pain. The principal place of suction was in the crown of the head, and thence it propagated itself towards the region of the left ear, also towards that of the left eye; the suction towards the eye was from spirits, that towards the ear was from genii; both of them appertained to the province of the receptacle and* DUCTS *of the* CHYLE, *whither also the chyle is attracted from all parts, although likewise at the same time it is impelled. Moreover there were others who acted inwardly in the head, almost in the same manner, but not with such a force of suction. I was told that these correspond to the subtle chyle, which is brought toward*

the brain, and is there mixed with new animal spirit, that it may be returned again towards the heart. Those who acted outwardly, I first saw in front a little to the left, afterwards higher there, so that their region was observed from the plane of the septum of the nose rising towards the plane of the left ear. Those who constitute that province, are of a two-fold genus; some are modest enough, some petulant. The modest are those who have desired to know what men have thought, with the intent of alluring and binding them to themselves: for he who knows what another thinks, is acquainted with his secrets and interior principles, which cause them to be conjoined together: the end regarded being conversation and friendship; these desire only to know what is good, and explore it, and put a good interpretation on what is not so. The petulant desire and study by all methods to search out another's thoughts, with the intent either of making gain or of doing hurt thereby; and because they are in such desire and study, they detain another's mind in the thing which they wish to know, not receding, but even adding assent from the affection, thereby attracting even the secret thoughts; they act in like manner in the other life in the societies there, and yet more cunningly, not suffering another to wander from his idea, which they also influence and thereby entice forth; hence they afterwards hold others as it were in bonds, and at their disposal, being privy to their evils. These spirits are among the wandering ones, and are frequently chastised.

5181. *It may also in some measure be known from the gyres, to what province in the Grand Man, and correspondently in the body, spirits and angels belong. The gyres of those who belong to the province of the* lymphatics, *are slender and slow, like a gently flowing stream, so that scarce any gyration can be apperceived. Those who belong to the lymphatics, are afterwards conveyed into places, which they said have reference to the* MESENTERY; *and it was told me that there are as it were labyrinths therein, and that they are next taken away thence to various places in the Grand Man, that they may serve for use like chyle in the body.*

5182. *There are gyres into which newly deceased spirits are obliged to be inaugurated, to the intent that they may be initiated into the consorts of others, so as both to speak and think together with them; it being expedient in the other life that concord and unanimity prevail, so that all may constitute a one, like all things in a man, which, although they are everywhere various, still by unanimity make a one. The case is similar in the Grand Man; and to this end it is needful that the thought and speech of one be in concord with the thought and speech of others. It is a fundamental principle, that the*

thought and speech should in themselves be in concord in every individual in a society, otherwise somewhat discordant is apperceived like a grating noise, which strikes the minds of others; every thing discordant is also disjunctive, and is an impurity which is to be rejected. This impurity arising from discord is represented by the impurity with and in the blood, from which it is to be defecated: this defecation is effected by agitations, which are temptations of various kinds, and afterwards by introductions into gyres. The first introduction into gyres is, that they may be accommodated together; the second, that the thought and the speech may be in concord together; the third, that they may mutually agree amongst each other as to the thoughts and affections; the fourth is, that they may agree together in truths and goods.

5183. *I have been permitted to apperceive the gyres of those who belong to the province of the* LIVER, *for the space of an hour. The gyres were gentle, flowing about variously according to the operation of that entrail, and affected me with much delight: their operation is diverse, but it is commonly orbicular. That their operation is diverse, is represented also in the functions of the liver, which are diverse; for the liver draws the blood to itself, and separates it, and pours the better blood into the veins, removes that of a middle sort into the hepatic duct, and leaves the vile for the gall-bladder. This is the case in adults; but in embryos the liver receives the blood from the womb of the mother, and purifies it, insinuating the purer part into the veins, so that by a shorter way it may flow into the heart: it then acts as a guard before the heart.*

5184. *Those who belong to the* PANCREAS, *act by a sharper mode, and as it were by a sort of sawing, and with a noise like that of sawing, which is sonorous in the ears of spirits, but does not affect the ears of men, unless they be in the spirit while in the body: their region is between that of the spleen and of the liver, more to the left. Those who are in the province of the* SPLEEN, *are almost directly above the head; but their operation falls thither.*

5185. *There are spirits who have reference to the* pancreatic, hepatic, *and* cystic ducts, *consequently to the biles contained therein, which the intestines eject. Those spirits are distinct one from another; but they act in consort according to the state of those to whom their operation is determined. They present themselves principally on occasions of chastisement and punishment, which they are willing to direct: the most abandoned of them are so contumacious, that they are unwilling on any account to desist, unless they be deterred by apprehensions and threats; for they are afraid of punishment, and when alarmed promise any thing. They are those who in the life of the body*

had remained obstinately fixed in their own opinions, not so much from evil of life as from natural depravity. When they are in their natural state, they think nothing: to think nothing is to think obscurely of several things at once, and not distinctly of any thing: their delight is to chastise, and thereby to do good; nor do they abstain from filthiness.

5186. *Those who constitute the province of the* GALL-BLADDER, *are situated at the back; they are those who in the life of the body, have despised what is virtuous, and in some measure what is pious, and also who have brought virtue and piety into discredit.*

5187. *A certain spirit came to me, inquiring whether I knew where he might stay. I thought he was well-disposed; and when I told him that possibly he might stay where he was, the agitatory spirits of this province came, and agitated him miserably, which I was sorry for, and in vain desired to prevent. I then observed that I was in the province of the gall-bladder; the agitatory spirits were those who had despised virtue and piety. I was permitted to observe one kind of agitation there, which was a compulsion to speak with a rapidity exceeding that of the thoughts, which they effected by an abstraction of the speech from the thought, and then by compulsion to follow their speech, which was done with pain. By such agitation the slow are inaugurated into a quickness of thinking and speaking.*

5188. *There are some in the world who act by artifices and lies, whence come evils. I was shown their quality and mode of action: they apply the harmless as ministers of persuading, and also induce characters pretending they had said so and so, whereas they had said nothing of the kind; in a word, they use evil means of attaining their end whatever it be; these means are deceits, lies, and artifices. Such have reference to the sores called* tubercles, *which usually grow on the pleura and other membranes; and these sores, wherever they are rooted-in, spread widely, till at length they bring decay upon the whole membrane. Such spirits are severely punished; their punishment differs from that of others, and is effected by circum-rotations; they are turned round from left to right, like an orbit at first plane, which in turning round swells out; afterwards the swelling appears to be depressed and to become hollow, in which case the velocity is increased; it is wonderful that this is according to the form and in imitation of such swellings or imposthumes: I observed, that in the circum-rotation they attempted to draw others, for the most part the guiltless, into their whirl, thus into destruction; thus that it was of no concern to them whom they drew into perdition provided the persons so drawn seem to themselves to perish. I also observed, that they have the most intense sight, instantly as it were seeing, and thereby seizing upon most*

favourable means; thus that they are more sharp-sighted than others. They may also be called mortiferous ulcers, wherever they are in the chamber of the breast, either in the pleura, the pericardium, the mediastinum, or the lungs. It was shown me, that such, after punishment, are rejected to the back, into the deep, and that they lie there with the face and belly downwards, with a small portion of human life, thereby deprived of their sharp-sightedness, which was that of the life of a wild beast. Their hell is in a deep place beneath the right foot, a little in front.

5189. *There once came some spirits in front, and before their approach I apperceived a sphere from evil spirits, whence I was led to suppose that the approaching spirits were evil; but they were their enemies. That they were their enemies I discovered from the troublesome and hostile influence which they inspired against them. When they reached me, they placed themselves over my head, and accosted me, saying they were men. I replied they were not men endowed with a body such as men in the world have, who usually call themselves men from the form of the body; nevertheless they were men because the spirit of a man is truly a man. From these observations I did not apperceive, on their part, any dissent, because they confirmed them. They said further, that they were dissimilar men; but as it seemed impossible to me, that there should be a society of dissimilars in the other life, I entered into conversation with them on the subject, and said, that if a common cause impelled them to unity, they might still be consociated, because thereby they would all have one end. They said, that their quality was such, that each speaks differently from another, and yet they all think alike, which they also illustrated by examples, whereby it appeared to me that they all had one perception, but their speech was diverse. They next applied themselves to my left ear, and said they were good spirits, and that it is their custom so to speak. It was said respecting them, that they come in a collected body, and it is not known whence they are. I perceived the sphere of evil spirits was most offensive to them; for evil spirits are the subjects whom they agitate. Their society, which is a wandering one, was represented by a man and a woman in a chamber, clad in a garment which was turned into a robe of a sky-coloured blue. I perceived that they have reference to the* Isthmus *in the brain, between the cerebrum and the cerebellum, through which the fibres pass, and are thence spread in various directions, and in every direction operate diversely in externals: also that they have reference to the* Ganglia *in the body, into which a nerve flows, and thence parts asunder into several fibres, some of which are conveyed in one direction, some in another, and in ultimates their action is dissimilar, never-*

theless it is from one principle; thus in ultimates it is dissimilar as to appearance, yet similar as to the end. It is also well known, that one force acting in the extremes is capable of multifarious variation, and this according to the form which exists there. Ends are also represented by the principles from which the fibres proceed, such as they are in the brain; the thoughts thence derived are represented by the fibres from those principles; and the actions thence flowing by the nerves which are from the fibres.

5190. *The subject of correspondence with the Grand Man will be continued at the close of the following chapter*

END OF VOLUME FIFTH.

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